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NARRATIVE OF TRAVELS
IN
EUROPE ASIA, AND AFRICA,
IN
THE SEVENTEENTH CENTURY.

EVLİYA EFENDİ.

TRANSLATED FROM THE TURKISH

THE RITTER JOSEPH VON HAMMER,
F.R.S., &c. &c. &c.

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ADVERTISEMENT.

THE narrative of an Asiatic traveller, enthusiastically fond of seeing foreign countries, and unwearied in his investigation of their history, condition, and institutions, is in itself so great a singularity, and so deserving of attention, that no apology seems requisite for thus presenting Evliyá Efendi in an English dress: and the name of the Ritter von Hammer, by whom this work was abridged and translated, is a sufficient voucher for its intrinsic merit and the accuracy of the version.

It is requisite to inform the reader, that throughout the work the Asiatic words and proper names are spelt according to the system of orthography adopted by Sir William Jones and Sir Charles Wilkins, which gives to the consonants the sound they have in our own, but to the vowels that which they have in the Italian and German languages; and by assigning to each Arabic character its appropriate Roman letter, enables the Oriental student to transfer the word at once from one mode of writing to the other.

London, 20th Jan. 1831.

BIOGRAPHICAL SKETCH OF THE AUTHOR.

Evliyá, the son of Dervîsh Mohammed, chief of the goldsmiths of Constantinople, was born in the reign of Sultán Ahmed I., on the 10th of Moharrem 1020 (A.D. 1611). He records the building of the mosque of Sultán Ahmed, which was begun when he was six years old, and the gate of which was executed under the superintendence of his father, who in his youth had been standard-bearer to Sultán Suleïmán. His grandfather was standard-bearer at the conquest of Constantinople, by Sultán Mohammed, on which occasion the house within the *Un-kapán* (flour-market), on the ground attached to the mosque of Sâghirjılar, was the portion of spoil allotted to him. On this spot he erected one hundred shops, the revenues of which he devoted to the mosque. The administration of the mosque, therefore, remained in the hands of the family. He mentions more than once, as one of his ancestors, the great Sheikh Ahmed Yesov, called the Turk of Turks, a resident of Khorásán, and who sent his disciple, the celebrated Hájí Bektâsh,* to Sultán Orkhán. Evliyá's mother was an Abáza, and when a girl, had been sent along with her brother to Sultán Ahmed, who kept the boy as a page, and presented the girl to Mohammed Dervîsh, the chief of the goldsmiths. The brother had, or received, the Sultán's name, with the surname *Melek* (angel), and

* This Hájí Bektâsh gave the Yenî-cheri (Janissaries) their name.

is mentioned in history as the Grand Vezír Melek Ahmed Pashá, in whose suite Evliyá performed a great part of his travels.

Evliyá attended the college of Hámid Efendí, in the quarter of the town called Fíl Yúkúshí, where for seven years he heard the lectures of Akhfash Efendí. His tutor in reading the Korán was Evliyá Mohammed, a learned man, after whom it appears our traveller was named. Distinguished by his acquirements, his melodious voice, and, as it seems, by a fine person, he performed the duty of Móazzín at Aya Sófiya on the Lailat al Kadr of 1045 (1635), on which occasion, as he himself relates, he attracted the particular attention of Sultán Murád IV. He was then twenty-five years old; and under the care of his master had made such progress in the art of reading the Korán, that he could read the whole in seven hours, and was perfectly versed in the seven modes of reading. His uncle Melek Ahmed was at this time sword-bearer to the Sultán, and it seems that Evliyá was in some degree indebted to his interest for the favour of being immediately admitted as a page of the *Kılár-oda*. The Sultán was not less pleased with his melodious voice and his witty remarks, which evinced much information, than with his handsome person, in consequence of which he was initiated into all the proficiencies of the royal pages, the relation of which, in more than one place, leaves a stain upon his writings. He, however, continued his studies in caligraphy, music, grammar, and the Korán, the latter still under the direction of Evliyá Mohammed, who was then imperial chaplain (*Khúnkár Imámí*).*

His stay in the imperial palace was, however, very short, as he was removed from it previously to the Persian expedition, undertaken the same year (1045) against Eriván, when he was enrolled among the

Sipáhís, with a stipend of forty aspres *per diem*. Whatever importance Evliyá may have attached to the honour of having been for a short time an inmate of the seraglio, it seems to have produced no change in his life, which was that of a traveller all his days. To this vocation, he conceived he had a special call in a dream on the anniversary of his twenty-first birth-day (the 10th of Moharrem). He fancied himself in the mosque of Akhí-Chelebí, where the Prophet appeared to him in full glory, surrounded by all the saints of the Islám. When he wished to pray for the intercession (*shifáa't*) of the Prophet, by mistake he asked for travelling (*siyáhat*), which was granted to him, together with permission to kiss the hands of the Prophet, the four Imáms, and of the saints. His friends the Sheikhs, from whom he requested the interpretation of this dream, assured him that he should enjoy the favour of monarchs, and the good fortune of visiting in his travels the tombs of all the saints and great men whom he had seen. From this moment he formed the resolution of passing his life in travelling, and visiting the tombs of the saints; thus his name *Erliyá* (saints) became significant, as he was all his life *Mohibbi Evliyá*, that is, the friend of the saints. This circumstance accounts for the predilection he evinces in visiting the tombs and monuments of the saints, as he often dwells with particular pleasure on the description of places of pilgrimage. Evliyá (the friend of saints), Háfiz (knowing the Korán by heart), and Siyyáh (the traveller), are the names by which he styles himself, although he is more commonly known by the name of Evliyá Chelebí or Efendí; and his work is called *Siyáth Námeh*, or the History of the Traveller.

Having received his call by a vision of the Prophet, he commenced his travels by excursions through Constantinople and its environs, his topographical descriptions of which, as to the latter, are perhaps the best extant, and occupy the whole of the first volume.

The most valuable portion of it is that towards the end, in which he gives a detailed account of the various corporations of tradesmen, and the rank they held in the solemn processions.

He travelled, as he frequently mentions, for forty-one years, so that he must have completed his travels in the year 1081 (A.D. 1670), when he was sixty-one years of age, and he seems to have devoted the rest of his life to repose, and to the writing of his travels, which extended to all parts of the Ottoman empire, in Europe, Asia, and Africa, except Tunis, Algiers, and Tripolis, which he never visited, and which he therefore passes over in his statistical account of the Ottoman empire. Besides travelling in Rumelia, Anatolia, Syria, and Egypt, he accompanied the Turkish Embassy to Vienna in 1664, as secretary, whence he proceeded to the Netherlands and Sweden, and returned by the Crimea. Though generally employed in diplomatic and financial missions, he was sometimes engaged in battles, and mentions having been present at twenty-two; the first of which was the expedition to Eriván, which took place the same year in which he entered and left the Seraglio (1645). His father, who had been standard-bearer at the siege of Siget (1564), and must at this time have been nearly ninety years of age, was ordered, together with some other veterans who had served under Sultán Sulcímán, to accompany the expedition in litters, merely to encourage the Janissaries. This was Evliyá's first campaign, but he has left no account of it.

His second journey was to Brousa, in 1640, with the account of which he commences his second volume. This journey he undertook, together with some friends, without his father's consent, and having visited all the baths, monuments, mosques, and public walks, he returned to Constantinople, where he was well received by his father.

In the beginning of Rebi-al-evvel he set out on his third journey, which was to Nicomedia. On his return he visited the Princes'.

Islands, and arrived at Constantinople a month after he had left it.

Ketánjî Omar Páshá having been appointed to the government of Trebisonde, he made his old friend, Evliyá's father, his agent at Constantinople, and took Evliyá along with him. They left Constantinople in the beginning of Rebi-ul-ákhîr, and proceeded to Trebisonde, coasting by Kefken, Heraclea, Amassera, Sinope, Samsún, and Khereson. From Trebisonde he was ordered to attend the *zemburukchís* (camel-artillery) of Gonia to the siege of Azov in 1051. He proceeded along the shores of the Black Sea through the country of the Abáza, the history and description of which form the most interesting part of Evliyá's travels. The fleet destined for Azov reached Anapa shortly after the arrival of Evliyá. He immediately waited upon the commander, Delí Husain Páshá, who received him into his suite, and placed him on board the galley of his kehliyá. They sailed for Azov on the 12th of Sha'bán. Evliyá was present at the siege, which being unsuccessful, was raised, and he accompanied the Tatár Khán's army, which returned to the Crimea by land. At Bálakláya he embarked for Constantinople, but was wrecked, and escaped with only two slaves out of the many whom he had collected in his travels through Abáza and Mingrelia. He was thrown on the coast of Kilyra, whence he proceeded to Constantinople.

In 1055 (1645) the fleet was fitted out, as was generally rumoured, for an expedition against Malta, and Evliyá embarked on board the ship of the Capudán Páshá, Yúsuf Páshá, in the capacity of *Móazzin-báshí*.* The expedition, however, having touched at the Morea, suddenly turned upon Candia, where Evliyá was present at the reduction of the castle of St. Todero, and the siege of Canea; after

* *Móazzin-báshí*, the chief of the proclaimers of prayers.

which he attended several military excursions to Dalmatia and Sebenico.

On his return to Constantinople he made arrangements for his sixth journey, with Defterdár Zâdeh Mohammed Pâshá, who was at that time appointed governor of Erzerúm, and whom Evliyá accompanied as clerk of the custom-house at Erzerúm. Their route lay through Nicomedia, Sabanja, Bóli, Túsia, Amásia, Nígísár, and they reached Erzerúm, having made seventy stages. Shortly afterwards the Pâshá sent him on a mission to the Khán of Tabríz, with a view to facilitate a commercial intercourse. This was Evliyá's first journey into Persia. On his way he visited Etchmiazin, Nakheheván, and Merend; and returned by Aján, Erdebíl, Eriván, Bakú, Derbend, Kákht, the plain of Chaldírán, and the fortress of Akhíska. Ten days after he was again despatched to Eriván, on returning from which he resumed his duties at the custom-house. He was, however, scarcely settled, when the Pâshá sent him on a mission to the governor of the Sanjaks of Jánja and Tortúm, in order to collect the troops which had been ordered by a *Khatt-i-sheríf*. With this commission he visited the towns of Baiburd, Jánja, Ispér, Tortúm, Akehekala', and Gonia, of which latter the Cossacks had at that time taken possession. Evliyá witnessed its reduction, and was the first to proclaim on its walls the faith of the Islám.

The Mingrelians having revolted on the occasion of one of the Cossack inroads, a predatory expedition into Mingrelia was undertaken by Seidí Ahmed Pâshá; and Evliyá having over-run the country with his plundering party, returned to Erzerúm, whence, on the 18th of Zilka'da, he set out on his return to Constantinople. His Pâshá, Defterdár Zâdeh Mohammed, having openly rebelled against the Porte, he followed him from Erzerúm through Kumákh, Erzenjân, Shínkara-hísár, Iádík, Merzifún, Koprí, Gumish, Jorúm, and Tokát. He once

fell into the hands of robbers, but fortunately effecting his escape, he followed his master to Angora. The inhabitants of this town not permitting the Páshá to shut himself up in the castle, he was again obliged to take the field. His great ally Várvár Páshá, on whose account he had rebelled, though he had beaten and made prisoners several Páshás (amongst whom was Kopreílí, afterwards celebrated as the first Grand Vezír of the family), was at last defeated, and killed by Ibshír Páshá. Defterdár Zâdeh Mohammed Páshá, however, managed his affairs so well, that he obtained not only his pardon but a new appointment. Evliyá was with him at Begbázár, when he received the intelligence of his father's death, and that all his property had fallen to his step-mother and his sisters. On hearing this he took leave of Defterdár Zâdeh, and proceeded by Turbelí, Taraklí, and Kíva, to Constantinople, where he arrived at the time of the great revolution, by which Sultan Selím was deposed, and Mohammed IV. raised to the throne. Evliyá's account of this revolution, and of the principal actors in it, is so much the more interesting, that the chief favourite of Ibrahim, the famous Jinjí Khoajeh, of whose ignorance he makes mention, had been Evliyá's school-fellow. Evliya, however, had been well treated by him, and received as an old school-fellow, shortly before his own fall, and that of his royal master, Ibrahim, which happened in the year 1058 (1648).

Evliyá next attached himself to Silihdár Murtezâ Páshá, who was appointed Governor of Damascus, as *Mouazzin-bâshí* (an office which, as before mentioned, he had held under Yúsuf Páshá, in the expedition against Canea), and as *Imám Mahmil*, or priest of the caravan of pilgrims to Mecca. He left Constantinople in the beginning of Sha'bân 1058 (1648).

The third volume commences with an account of his seventh great journey, which was to Damascus. He had scarcely arrived at this

place when he was sent by Murtezâ Pâshâ on a mission to Constantinople. This journey was performed very rapidly, and he gives no particular account of it, only mentioning that he met some of the robbers belonging to the party of Kâtirjî Oghlî.

He returned with the same despatch to Damascus, whence he set out on his pilgrimage to Mecca, through Egypt. Of this pilgrimage no account is given in our manuscript copy, as it seems he died before he had completed the work. There is no question, however, as to the time at which it was undertaken, since in his account of the reign of Sultân Murâd IV. he states that he was just in time, after his return from Mecca through Egypt, to share in the glory of the victory gained by Murtezâ Pâshâ over the Druzes, in the year 1059. Now Evliyâ's account of this expedition commences in the month of Moharrem 1059, from which it may be supposed that he had just returned from Mecca, where the annual ceremonies of the pilgrimage take place in Zilhijeh, the last month of the year.

Evliyâ was employed by Murtezâ on various missions, the object of which was to collect debts and exact money. On such errands he was sent to Mount Lebanon, Karak, Balbek, Akka, Yaffa, and Haleb, whence he took a journey to Rakka, Roha, Bâlis, Meraash, Kaisari, and over Mount Arjîsh (Argaus) to Ak-serâï, Sívás, Díárbekr, and in the year 1060 (1650) returned to Constantinople by Ainehbázár, Merzifún, Kanghrí, Kastemúni, and Tâshkoprí.

He now entered the service of his uncle, Melek Ahmed Pâshâ, who, after having been Grand Vezír for some time, was removed to the government of Oczakov, and afterwards to that of Silistria, in the year 1061 (1651). Evliya accompanied him, and this was his ninth journey, reckoning each journey by his return to Constantinople. He travelled over the whole of Rumelia, and made some stay at Adrianople, of which he gives a detailed account, and thus completes

his description of the three Ottoman capitals, *viz.* Constantinople, Brousa, and Adrianople. He left Adrianople with his uncle and patron, Melek Ahmed, who was now raised to the rank of a Vezír of the Cupola at Constantinople; but being unable, notwithstanding his marriage to a Sultána, to maintain his credit in the Ottoman court during these revolutionary times, he was obliged to accept the government of Ván, to which he proceeded with great reluctance. Evliyá, who had been left behind, followed him a few days after, having been despatched by the Sultána, the lady of Melek Ahmed. He travelled through Sívás, Malátía, Díarbekr, Márdín, Sinjár, Miáfarakain, Bedlís, and Akhlát. A considerable portion of his narrative is devoted to the history of the warfare between Melek Ahmed Pasha and the Khán of Tiflis, the latter of whom was beaten and deposed; and his account of the Kurds, and their different tribes, is not less interesting than that in his second volume of the Abazas on the eastern coasts of the Black Sea.

Having already given proofs of his abilities in diplomatic affairs when employed by Defterdár Zâdeh Mohammed Pashá, on missions to Tabríz and Eriván, and by Murtezâ Pashá in his Syrian missions, Evliyá was now entrusted by Melek Ahmed with several missions to the Persian Kháns of Tabríz and Rúmia, with the view of reclaiming seventy thousand sheep, and the liberation of Murtezâ Pashá, who was kept a prisoner by the Khán of Dembolí. From Tabríz he went through Hamadán to Baghdád, his description of which, and its environs, of Basra and of the ruins of Kúfa, contains some most important geographical notices. From Basra he travelled to Hormuz and the Persian Gulf, and returned to Baghdád by Basra, Vâset, and Kala'i Hasan. In a second excursion he visited Háver, Arbíl, Sheherzor, Amadía, Jezín, Husnkeif, Nisibin, and returned to Baghdád by Hamíd, Mousul, and Tekrít. With the account of these the author

concludes his fourth volume ; and notwithstanding every endeavour, and the most careful search in all the markets and sales, no more of the work has been discovered. It may, therefore, be taken for granted that he never wrote any continuation of it. The fourth volume ends with the year 1066 (1655), and these four volumes embrace only a period of twenty-six years of the forty-one which Evliyá spent in travelling. Of the events of the remaining fifteen, the following notes may be collected from his own work.

In the year 1070 (1659) Evliyá accompanied the expedition into Moldavia, and assisted at the conquest of Waradin. The Ottoman armies extended their inroads as far as Orsova and Cronstadt in Transylvania, and Evliyá received twenty prisoners as his share of the booty. He then joined his uncle and patron, Melek Ahmed Pashá, then governor of Bosnia, who on the 12th of Rebi-ul-evvel 1071 (1660), was appointed governor of Rúmeili. With him, in the following year, Evliyá made the campaign into Transylvania, which was then disturbed by the pretenders to the crown, Kemeny and Apasty. He was at Sasvár when the news arrived of the death of the Grand Vezír, Mohammed Kopreílí, in 1071 (1660). After the battle of Forgáras he left Transylvania, and took up his winter quarters with Melek Ahmed Pashá at Belgrade. Melek Ahmed was shortly afterwards recalled to Constantinople in order to be married (his first Sultána having died) to Fátima, the daughter of Sultán Ahmed. He died after he had been a Vezír of the Cupola three months ; and thus “poor Evliyá” (as he generally calls himself) was left without a protector. He, however, remained in the army, then engaged in the Hungarian war, till the year 1075 (1664), when Kara Mohammed Pashá was sent on an embassy to Vienna, and Evliyá, by the express command of the Sultán, was appointed secretary of the embassy. The ambassador returned in the ensuing year to

Constantinople, as may be seen by his own report, published in the Ottoman Annals of Rashíd ; but Evliyá having obtained an imperial patent, continued his travels through Germany and the Netherlands, as far as Dunkirk, through Holland, Denmark, and Sweden, and returned through Poland, by Cracovie and Danzig, to the Crimea, after a journey of three years and a half, thus finishing, on the frontiers of Russia, as he himself states, his travels through “the seven climates.”

Although he repeatedly mentions his travels through Europe, it is doubtful whether he ever wrote them ; from doing which he was probably prevented by death, when he had completed his fourth volume. It appears that after having travelled for forty years, he spent the remainder of his days in retirement at Adrianople, where he probably died, and where his tomb might be looked for. It also appears that the last ten years of his life were devoted to the writing of his travels, and that he died about the year 1090 at the age of seventy.

This supposition is borne out by his mentioning, in his historical account of the reign of Sultán Mohammed IV., the conquest of Candia which took place in 1089 (1678) ; and further by his speaking of his fifty years' experience since he commenced the world, which must refer to the year 1040, when, at the age of twenty, he entered upon his travels ; during which he declares he saw the countries of eighteen monarchs, and heard one hundred and forty-seven different languages.

The motto on his seal, which he presented to a Persian Khán of his own name, was : “ Evliyá hopes for the intercession of the chief of saints and prophets.”*

Judging from the chronographs and verses which he inscribed on several monuments, and the errors into which he frequently falls respecting

ancient history, Evliyá must be considered as but an indifferent poet and historian. But in his descriptions of the countries which he visited he is most faithful, and his work must be allowed to be unequalled by any other hitherto known Oriental travels. Independent of the impression made upon him by his dream, that by the blessing of the Prophet he was to visit the tombs of all the saints whom he had seen in their glory, he found that his lot was to travel; and besides the name of *Háfiz* (knowing the Korán by heart), he well deserved *par excellence* that of *Siyyáh* or *the* traveller.

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my soul; I sought the conversation of dervishes, and when I had heard a description of the seven climates and of the four quarters of the earth, I became still more anxious to see the world, to visit the Holy Land, Cairo, Damascus, Mecca and Medina, and to prostrate myself on the purified soil of the places where the prophet, the glory of all creatures, was born, and died.

I, a poor, destitute traveller, but a friend of mankind, Evliyâ, son of the dervish Mohammed, being continually engaged in prayer and petitions for divine guidance, meditating upon the holy chapters and mighty verses of the Korân, and looking out for assistance from above, was blessed in the night *Ashûrâ*, in the month of *Moharrem*, while sleeping in my father's house at Iskimbûl, with the following vision: I dreamt that I was in the mosque of Akhichelebi, near the Yemish iskeleli-sî (fruit-stairs or scale), a mosque built with money lawfully gotten, from which prayers therefore ascend to heaven. The gates were thrown open at once, and the mosque filled with a brilliant crowd who were saying the morning prayers. I was concealed behind the pulpit, and was lost in astonishment on beholding that brilliant assembly. I looked on my neighbour, and said, "May I ask, my lord, who you are, and what is your illustrious name?" He answered, "I am one of the ten evangelists, Sa'd Vakkâs, the patron of archers." I kissed his hands, and asked further: "Who are the refulgent multitude on my right hand?" He said, "They are all blessed saints and pure spirits, the spirits of the followers of the Prophet, the Muhâjirîn, who followed him in his flight from Mecca, and the Ansârî who assisted him on his arrival at Medina, the companions of Safiâh and the martyrs of Kербелâ. On the right of the *mihrab* (altar) stand Abû Bekr and 'Omar, and on the left 'Osmân and 'Ali; before it stands Veis; and close to the left wall of the mosque, the first Muezzin, Belâl the Habeshî. The man who regulates and ranks the whole assembly is Amru. Observe the host in red garments now advancing with a standard; that is the host of martyrs who fell in the holy wars, with the hero Hamzah at their head." Thus did he point out to me the different companies of that blessed assembly, and each time I looked on one of them, I laid my hand on my breast, and felt my soul refreshed by the sight. "My lord," said I, "what is the reason of the appearance of this assembly in this mosque?" He answered, "The faithful Tûtârs being in great danger at Azâk (Azof), we are marching to their assistance. The Prophet himself, with his two grandsons Hasan and Hosain, the twelve *Imâms* and the ten disciples, will immediately come hither to perform the appointed morning service (*sabâh-nâmâ*). They will give you a sign to perform your duty as *Muezzin*, which you must do accordingly. You must begin to cry out with a

loud voice '*Allah Ekber*' (God is great!) and then repeat the verses of the Throne (Súrah II. 259). Belál will repeat the '*Subhánullah*' (Glory to God!), and you must answer '*Elhamdu-li-llah*' (God be praised!) Belál will answer, '*Allah ekber,*' and you must say '*Amín*' (Amen), while we all join in the *terhíd* (i. e. declaration of the divine unity). You shall then, after saying 'Blessed be all the prophets, and praise to God the Lord of both worlds,' get up, and kiss the hand of the prophet, saying '*Íá resúlu-llah*' (O Apostle of God!)"

When Sa'd Vakkás had given me these instructions, I saw flashes of lightning burst from the door of the mosque, and the whole building was filled with a refulgent crowd of saints and martyrs all standing up at once. It was the prophet overshadowed by his green banner, covered with his green veil, carrying his staff in his right hand, having his sword girt on his thigh, with the Imám Hasan on his right hand, and the Imám Hosein on his left. As he placed his right foot on the threshold, he cried out "*Bismillah,*" and throwing off his veil, said, "*Es-selám aleik yá omme'ti*" (health unto thee, O my people). The whole assembly answered: "Unto thee be health, O prophet of God, lord of the nations!" The prophet advanced towards the *mihráb* and offered up a morning prayer of two inflexions (*rik'ah*). I trembled in every limb; but observed, however, the whole of his sacred figure, and found it exactly agreeing with the description given in the *Hallyehi khákání*. The veil on his face was a white shawl, and his turban was formed of a white sash with twelve folds; his mantle was of camel's hair, in colour inclining to yellow; on his neck he wore a yellow woollen shawl. His boots were yellow, and in his turban was stuck a toothpick. After giving the salutation he looked upon me, and having struck his knees with his right hand, commanded me to stand up and take the lead in the prayer. I began immediately, according to the instruction of Belál, by saying: "The blessing of God be upon our lord Mohammed and his family, and may He grant them peace!" afterwards adding, "*Allah ekber.*" The prophet followed by saying the *fátihah* (the 1st chap. of the Korán), and some other verses. I then recited that of the *throne*. Belál pronounced the *Subhánullah*, I the *El-hamdulillah*, and Belál the *Allah ekber*. The whole service was closed by a general cry of "*Allah,*" which very nearly awoke me from my sleep. After the prophet had repeated some verses, from the *Súrah yás*, and other chapters of the Korán, Sa'd Vakkás took me by the hand and carried me before him, saying: "Thy loving and faithful servant Evliyà entreats thy intercession." I kissed his hand, pouring forth tears, and instead of crying "*shif'at* (intercession)," I said, from my confusion, "*siyáhat* (travelling) O apostle of God!" The prophet smiled, and said, "*Shif'at* and *siyáhat* (i. e. intercession and travelling) be granted to thee, with health and

peace!" He then again repeated the *fâtihah*, in which he was followed by the whole assembly, and I afterwards went round, kissed the hands, and received the blessings of each. Their hands were perfumed with musk, ambergris, spikenard, sweet-basil, violets, and carnations; but that of the prophet himself smelt of nothing but saffron and roses, felt when touched as if it had no bones, and was as soft as cotton. The hands of the other prophets had the odour of quinces; that of Abû-bekr had the fragrance of melons, 'Omar's smelt like ambergris, 'Osmân's like violets, Ali's like jessamine, Hasân's like carnations, and Hosein's like white roses. When I had kissed the hands of each, the prophet had again recited the *fâtihah*, all his chosen companions had repeated aloud the seven verses of that exordium to the Korân (*saba'u-l mesâni*); and the prophet himself had pronounced the parting salutation (*es-selâm aleikom eyyâ ikhwânân*) from the *mihrâb*; he advanced towards the door, and the whole illustrious assembly giving me various greetings and blessings, went out of the mosque. Sa'd Vakkás at the same time, taking his quiver from his own belt and putting it into mine, said: "Go, be victorious with thy bow and arrow; be in God's keeping, and receive from me the good tidings that thou shalt visit the tombs of all the prophets and holy men whose hands thou hast now kissed. Thou shalt travel through the whole world, and be a marvel among men. Of the countries through which thou shalt pass, of their castles, strong-holds, wonderful antiquities, products, eatables and drinkables, arts and manufacturers, the extent of their provinces, and the length of the days there, draw up a description, which shall be a monument worthy of thee. Use my arms, and never depart, my son, from the ways of God. Be free from fraud and malice, thankful for bread and salt (hospitality), a faithful friend to the good, but no friend to the bad." Having finished his sermon, he kissed my hand, and went out of the mosque. When I awoke, I was in great doubt whether what I had seen were a dream or a reality; and I enjoyed for some time the beatific contemplations which filled my soul. Having afterwards performed my ablutions, and offered up the morning prayer (*salâti fejrî*), I crossed over from Constantinople to the suburb of Kâsim-pâshâ, and consulted the interpreter of dreams, Ibrâhîm Efendî, about my vision. From him I received the comfortable news that I should become a great traveller, and after making my way through the world, by the intercession of the prophet, should close my career by being admitted into Paradise. I next went to Abdu-llâh Dedch, Sheikh of the convent of Mevlevî Dervîshes in the same suburb (Kâsim-pâshâ), and having kissed his hand, related my vision to him. He interpreted it in the same satisfactory manner, and presenting to me seven historical works, and recommending me to follow Sa'd Vakkás's counsels, dismissed me with prayers for my success. I then retired to my humble abode,

applied myself to the study of history, and began a description of my birth-place, Islámbúl, that envy of kings, the celestial haven, and strong-hold of Mákedún (Macedonia, *i. e.* Constantinople).

SECTION I.

Infinite praise and glory be given to that cherisher of worlds, who by his word “BE,” called into existence earth and heaven, and all his various creatures; be innumerable encomiums also bestowed on the beloved of God, Mohammed Al-Mustafà, Captain of holy warriors, heir of the kingdom of law and justice, conqueror of Mecca, Bedr, and Honaïn, who, after those glorious victories, encouraged his people by his noble precepts (*hadis*) to conquer Arabia (Yemen), Egypt (Misr), Syria (Shám), and Constantinople (Kostantiniyyeh).

Sayings (hadis) of the Prophet respecting Constantinople.

The prophet said: “Verily Constantinople shall be conquered; and excellent is the commander (emír), excellent the army, who shall take it from the opposing people!”

Some thousands of proofs could be brought to shew, that Islámbúl is the largest of all inhabited cities on the face of the earth; but the clearest of those proofs is the following saying of the prophet, handed down by Ehbú Hureïreh. The prophet of God said: “Have you heard of a town, one part of it situated on the land, and two parts on the sea?” They answered, “yea! O prophet of God;” he said, “the hour will come when it shall be changed by seventy of the children of Isaac.” From (Esau) Aïs, who is here signified by the children of Isaac, the nation of the Greeks is descended, whose possession of Kostantiniyyeh was thus pointed out. There are also seventy more sacred traditions preserved by Mo’aviyyah Khálid ibn Velid, Iyyúb el-ensárí, and ‘Abdu-l-‘azíz, to the same effect, *viz.* “Ah! if we were so happy as to be the conquerors of Kostantiniyyeh!” They made, therefore, every possible endeavour to conquer Rúm (the Byzantine empire); and, if it please God, a more detailed account of their different sieges of Kostantiniyyeh shall be given hereafter.

SECTION II.

An Account of the Foundation of the ancient City and Seat of Empire of the Macedonian Greeks (Yúnéniyyáni Mákedúniyyah), i.e. the well-guarded Kostantiniyyeh, the envy of all the Kings of the Land of Islám.

It was first built by Solomon, and has been described by some thousands of historians. The date of its capture is contained in those words of the Korán,

“ The exalted city ” (*beldah tayyibeh*), and to it some commentators apply the following text : “ Have not the Greeks been vanquished in the lowest parts of the earth ? ” (Kor. xxx. 1.) and “ An excellent city, the like of which hath never been created.” All the ancient Greek historians are agreed, that it was first built by Solomon, son of David, 1600 years before the birth of the Prophet ; they say he caused a lofty palace to be erected by Genii, on the spot now called Seraglio-Point, in order to please the daughter of Saïdún, sovereign of Ferendún, an island in the Western Ocean (*Okiyúnús*).

The second builder of it was Rehoboam (*Reja'im*), son of Solomon ; and the third Yánkó, son of Mádiyán, the Amalekite, who reigned 4600 years after Adam was driven from Paradise, and 419 years before the birth of Iskender Rúmí (Alexander the Great), and was the first of the Batálishah (Ptolemies?) of the Greeks. There were four universal monarchs, two of whom were Moslims and two Infidels. The two first were Solcímán (Solomon) and Iskender Zúl'karneim (the two-horned Alexander), who is also said to have been a prophet ; and the two last were Bakhtu-n-nasr, that desolation of the whole face of the earth, and Yánkó ibn Mádiyán, who lived one hundred years in the land of Adím (Edom).

SECTION III.

Concerning the Conquest of the Black Sea.

This sea, according to the opinion of the best mathematicians, is only a relic of Noah's flood. It is eighty fathoms (*kúláj*) deep, and, before the deluge, was not united with the White Sea. At that time the plains of Salánitch (Slankament), Dóbreh-chín (Dobrucein), Kej-kemet (Ketskemet), Kenkús and Busteh, and the vallies of Sirm and Semenderch (Semendria), were all covered with the waters of the Black Sea, and at Dúdushkah, on the shore of the Gulf of Venice, the place where their waters were united may still be seen. Parávadí, in the páshalik of Silistirah (Silistria), a strong fortress now situated on the highest rocks, was then on the sea-shore ; and the rings by which the ships were moored to the rocks are still to be seen there. The same circumstance is manifested at Menkúb, a day's journey from Bághcheli seräi, in the island of Krim (Crimea). It is a castle built on a lofty rock, and yet it contains stone pillars, to which ships were anciently fastened. At that time the island of Krim (Crimea), the plains of Heihát (Deshti Kipehák), and the whole country of the Slavonians (ʿakálibah), were covered with the waters of the Black Sea, which extended as far as the Caspian. Having accompanied the army of Islám Giräi Khán in his campaign against the Muscovites (Moskov), in the year —,

I myself have passed over the plains of Hahát; at the encampments of Kertmeh-lí, Bím, and Ashim, in those plains, where it was necessary to dig wells in order to supply the army with water, I found all kinds of marine remains, such as the shells of oysters, crabs, cockles, &c., by which it is evident that this great plain was once a part of the Black Sea. Verily God hath power over every thing!

The fourth builder of Constantinople was Alexander the Great, who is also said to have cut the strait of Sebtah (Ceuta), which unites the White Sea (Mediterranean) with the ocean. Some say the Black Sea extends from Azák (Azof), to the straits of Islámbúl (the canal of Constantinople), the sea of Rúm (Greece), from thence to the straits of Gelibóli (Gallipoli, *i.e.* the Hellespont), the key of the two seas, where are the two castles built by Sultán Mohammed the Conqueror, and that all below this forms the White Sea. Having often made an excursion in a boat, when the sea was smooth and the sky clear, from the Cape of the Seven Towers (*Yedi kullah bürümü*), near Islámbúl, to the point of Kází Koï (called Kalámish), near Uskudár (Scutari), I have observed in the water a red line, of about a hand's breadth, drawn from one of these points to the other. The sea to the north of the line is the Black Sea; but to the south of it, towards Kizil Adá, and the other (Princes') islands, is called, on account of its azure (*níl*) hue, the White Sea; and the intermixture of the two colours forms, by the command of God, as "wonders never fail," a red seam (*râddleh*), which divides the two seas from each other. This line is always visible, except when strong southerly winds blow from the islands of Mermereh (Marmora), when it disappears, from the roughness of the sea. There is also a difference in the taste of the waters on each side of this line; that towards the Black Sea being less salt and bitter than that towards the White Sea: to the south of the castles (of the Dardanelles), it is still more bitter, but less so than in the ocean. No sea has more delicious fish than the Black Sea, and those caught in the Strait of Islámbúl are excellent. As that strait unites the waters of the Black and White Seas, it is called, by some writers, the confluence of two seas (*mereju'l bahrîn*).

The fifth builder of Constantinople was a king of Ungurús (Hungary), named Púzantín (Byzantinus), son of Yánkó Ibn Mádiyán, in whose time the city was nearly destroyed by a great earthquake, nothing having escaped except a castle built by Solomon, and a temple on the site of Ayá Sófiyyah. From Púzantín, Islámbúl was formerly called Púzenteh (Byzantium).

The sixth builder was one of the Roman emperors; the same as built the cities of Kóniyah, Níkdeh and Kaïsariyyah (Cæsarea). He rebuilt Islámbúl,

which, for seventy years, had been a heap of ruins, a nest of serpents, lizards, and owls, 2288 years before its conquest by Sultán Mohammed.

The seventh builder of the city of Mákedún was, by the common consent of all the ancient historians, Vezendún, one of the grandsons of Yánkó Ibn Mádiyán, who, 5052 years after the death of Adam, being universal monarch, forced all the kings of the earth to assist him in rebuilding the walls of Mákedún, which then extended from Seraglio point (*Serâi búrumú*), to Silivrí (*Sclymbria*), southwards, and northwards as far as Terkós on the Black Sea, a distance of nine hours' journey.

Both these towns were united by seven long walls, and divided by seven ditches a hundred cubits wide. The remains of these walls, castles, and ditches, are still visible on the way from Silivrí to Terkós; and the kháns, mosques, and other public buildings in the villages on that road, as Fetehkói, Sázlí-kói, Arnáúd-kói, Kuvúk-derch, 'Azzu-d-din-lí, Kitch-lí, Báklálí, and Túrck-esheh-lí, are all built of stones taken from these walls; the remains of some of their towers and seven ditches appearing here and there. Chatáljeh, which is now a village in that neighbourhood, was then a fortified market-town close to the fortress of Islámbúl, as its ruins shew. The line of fortifications which then surrounded the city may still be traced, beginning from Terkós on the Black Sea, and passing by the villages of Bórúz, Tarápiyah (*Therapia*), Firándá near Rúm-ilí hisár, Ortahkói, Funduklí, to the point of Ghalatah, and from thence to the lead-magazines, St. John's fountain (*Ayá Yankó áyá-mah-sí*), the Ghelabah castle, the old arsenal, the castle of Petrinah, the Arsenal-garden-Point, the castle of Alínah, the village of Súdlijeh, and the convent of Ja'fer-ábád. All these towns and castles were connected by a wall, the circuit of which was seven days' journey.

Concerning the Canal from the river Dóná (Danube).

King Yánván, wishing to provide water for the great city of Islámbúl, undertook to make a canal to it from the Danube. For that purpose he began to dig in the high road near the castles of Severin and Siverin, not far from the fortress of Fet'h-islám, on the bank of that river; and by those means brought its waters to the place called Azád-lí, in the neighbourhood of Constantinople. He afterwards built, in the bed of the river, a barrier of solid stone, with an iron gate, which is still to be seen, as the writer of these sheets has witnessed three different times, when employed there on the public service. The place is now called the iron gate of the Danube (*Dóná demir kapú-sí*), and is much feared by the boat-men, who sometimes unload their vessels there, as, when lightened of their cargoes, they can pass over it in safety.

He also built another wear or barrier in the Danube, now called Tahtah-lú sedd, upon which many ships perish every year. It was when that river overflowed in the spring, that king Yánván opened the iron gate and the barrier, to allow the stream to pass down to Islámbúl, where it discharges itself into the White Sea, at the gate called Istirdiyah kapú-sí (the Oyster-gate), now Langhah kapú-sí. All this was done by king Yánván during the absence of king Vezendún, who was gone on a pilgrimage to Jerusalem. On his return, his uncle Kójah Yánván went over to Scutari to meet him; and as soon as they met: "Well, my uncle," said Vezendún, "have you succeeded in your undertaking with regard to the Danube?"—"I dragged it, O king," said he, "by the hair, like a woman, into Makedúniyyah (Constantinople), through which it now runs." Scarcely had he uttered this haughty answer, when, by the command of God, the river suddenly returned, deserting its new bed, and bursting forth in a large fountain, at a place called Dóna-degirmánlerí (the Mills of the Danube), between Várnah and Parávadí, where a mighty stream turns a great number of mills, which supply all the people of Dóbrújah with flour. Another branch of the Danube bursts forth near Kirk Kilisá (the Forty Churches), from the rocks of Bunár-hisár (Castle of the Source). A third branch broke out in the lakes of Buyúk and Kuchúk Chekmejeh, whence it unites with the Grecian (Rímí) sea. The proof that all these streams have their source in the Danube is that they contain fish peculiar to that river, such as tunnies, sturgeons, &c., as I myself have more than once witnessed, when observing what the fishermen caught in the lakes just named. It is also mentioned in the historical work entitled *Tohfet*, that Yilderim Báya-zíd (Bajazet) when he conquered Nigehbólí (Nicopolis) and Fet-h-islám, having heard of the ancient course of the Danube, caused straw and charcoal to be passed into it through the iron gate, and that they afterwards appeared again at the above-named lakes Bunár-hisár and Dónah-degirmánlerí. When travelling with the Princess Fatimah, daughter of Sultán Ahmed, and Suleimán Beg, we stopped at the village of Azád-lí, between Chatáljeh and Islámbúl, where there are evident marks of the ancient channel of the Danube, cut by art through rocks towering to the skies. We penetrated into those caverns on horseback, with lighted torches, and advanced for an hour in a northerly direction; but were obliged to return by bad smells, and a multitude of bats as big as pigeons. If the sultáns of the house of 'Osmán should think it worth their while, they might, at a small expense, again bring the waters of the Danube by Yenibághcheh and Ak-serüü to Islámbul.

The eighth builder of that city was a king of the name of Yaghfur, son of

Vezendún, who placed no less than three hundred and sixty-six talismans (one for every day in the year) near the sea at Seraglio-Point, and as many on the hills by land, to guard the city from all evil, and provide the inhabitants with all sorts of fish.

The ninth builder was Kostantín (Constantine), who conquered the ancient town and gave his name to the new city. He built a famous church on the place where the mosque of Mohamed II. now stands, and a large monastery, dedicated to St. John, on the hill of Zírek-báshí, with the cistern near it; as well as the cisterns of Sultán Selím, Sívásí tekiyeh-sí, near Ma'júnjí Mahalleh-sí, and Kedek-Páshá. He erected the column in the *táúk-bázár* (poultry market), and a great many other talismans.

SECTION IV.

Concerning Constantine, the ninth Builder, who erected the Walls and Castle of Constantinople.

He was the first Roman emperor who destroyed the idols and temples of the Heathens, and he was also the builder of the walls of Islámbúl. 'Isá (Jesus) having appeared to him in a dream, and told him to send his mother Helláneh (Helena) to build a place of worship at his birth-place Beítu-l-lahm (Bethlehem), and another at the place of his sepulchre in Kudsi Sheríf (Jerusalem), he despatched her with an immense treasure and army to Felestín (Palestine); she reached Yáfah (Jaffa), the port of Jerusalem, in three days and three nights, built the two churches named above, and a large convent in the town of Nábulús.

The Discovery of the true Cross.

By the assistance of a monk called Magháriyús (Macarius), she found the place where the true cross was buried. Three trees in the form of crosses were found in the same grave, and the moment, as the Christians relate, a dead body was touched by them, it came to life again: this day was the 4th of Eílúl (September), which is therefore celebrated by the Christians as the feast of the Invention of the Cross, and has ever since been held as a great festival by the Greeks. Helláneh also built the convent of the Kamámeh (*i. e.* the church of the holy sepulchre) on the spot where the dead body had been restored to life, spent immense sums of money in repairing and adorning the mosque of Al-aksá built on the site of the temple of Solomon, restored Bethlehem, and did many other charitable and pious works. She then returned to Islámbúl, and presented the wood of the cross to her son Constantine, who received it with the greatest

reverence, and carried it in solemn procession to the convent on the summit of Zirek-báshí. The noblest monuments of his power and resolution to surpass all other princes in the strength and durability of his works, are the walls of Constantinople. On the land side of the city, from the Seven Towers at its western extremity to Iyyúb Ansárí, he built two strongly fortified walls. The height of the outer wall is forty-two cubits, and its breadth ten cubits; the inner wall is seventy cubits high and twenty broad. The space between them both is eighty cubits broad, and has been converted into gardens blooming as Irem; and at present, in the space between the Artillery (Tóp-kapú) and Adrianople gates (Edreneh-kapú), are the summer-quarters (*yáílák*) of the Za-gharjies, or 64th regiment of the Janissaries.

Outside of the exterior wall he built a third, the height of which, measured from the bottom of the ditch, is twenty-five cubits, and its breadth six cubits; the distance between this and the middle wall being forty cubits: and beyond the third wall there is a ditch one hundred cubits broad, into which the sea formerly passed from the Seven Towers as far as the gate of Silivrí; and being admitted on the other side from the gate of Iyyúb Ansárí to the Crooked gate (Egrí-kapú), the town was insulated. This triple row of walls still exists, and is strengthened by 1225 towers, on each of which ten watchful monks were stationed to keep watch, day and night. The form of Islámbúl is triangular, having the land on its western side, and being girt by the sea on the east and north, but guarded there also by a single embattled wall, as strong as the rampart of Gog and Magog. Constantine having, by his knowledge of astrology, foreseen the rise and ascendancy of the Prophet, and dreading the conquest of his city by some all-conquering apostle of the true faith, laid the foundation of these walls under the sign of Cancer, and thus gave rise to the incessant mutinies by which its tranquillity has been disturbed. It is eighteen miles in circuit; and at one of its angles are the Seven Towers pointing to the Kiblah (Meccah). The Seraglio-point (Seraï-búrui) forms its northern, and the gate of Iyyúb its third and north-western angle. Constantine having taken to wife a daughter of the Genoese king (Jenúz Kráfi), allowed him to build some strong fortifications on the northern side of the harbour, which were called Ghalatah, from the Greek word *ghalah* (γάλα, milk), because Constantine's cow-houses and dairy were situated there.

Names of Constantinople in different Tongues.

Its first name in the Latin tongue was Maktúniyyah (Macedonia); then Yán-kóvichah in the Syrian (Suryáni), from its founder Yánkó. Next in the Hebrew

(‘Ibrí) Alkesándeīrah (Alexandria) from Alexander; afterwards Púzenteh (Byzantium); then for a time, in the language of the Jews, Vezendúniyyeh; then by the Franks Yaghfúriyyeh. When Constantine had rebuilt it the ninth time, it was called Púznátiyám in the language of the Greeks, and Kostantaniyyeh; in German Kostantín-ópól; in the Muscovite tongue Tekúriyyah; in the language of Africa, Ghiránduviyyeh; in Hungarian, Vizendú-vár; in Polish, Kanátúryah; in Bohemian, Aliyáná; in Swedish (Esfäj), Khiraklibán; in Flemish, Isteghániyyeh; in French, Aghrándónah; in Portuguese, Kósatiyah; in Arabic, Kostantínah; in Persian, Kaīsari Zemín; in Indian, Takhti Rúm (the throne of Rome); in Moghól, Hákdúrkán; in Tátár, Sakálibah; in the language of the ‘Osmánlús, Islámbúl. Towards the sea it was never defended by a ditch, which is there superfluous, but by a single wall; but to guard the entrance of the Bosphorus and Hellespont, and to increase the security of the city, the castles called Kilidu-l-bahreīn (*i. e.* the key of the two seas), were built. It is said to have had three hundred and sixty-six gates in the time of Constantine, who left only twenty-seven open, and walled up the rest, the places of which are still visible.

SECTION V.

Concerning the circumference of Constantinople.

In the year 1041 (1634) (when I was first come to years of manhood, and used to walk with my friends all over Islámbúl, at the time that Sultán Murád IV. had marched against (Riván) Eriván, and Kójah Bairám Páshá was left as Káyim-makám (viceroy), he used to visit my late father; and, in the course of conversation, inquire about the history of Islámbúl. “My lord,” said my father, “it has been built nine times, and nine times destroyed; but had never, since it has been in the hands of the house of ‘Osmán, fallen into such decay as now, when waggons might be any where driven through the walls.” He then suggested to the Páshá, that this city, being the envy of the kings of the earth, and the royal residence of the house of ‘Osmán, it would be unworthy him to suffer its walls to remain in that ruinous condition during the period of his government; and that when the Sultán returned victorious from Riván, he would be overjoyed on seeing “the good city,” his nest, as brilliant as a pearl, and compensate this service by large remuneration, while the name of the Páshá would also be blessed by future generations for so meritorious a work. All who were present applauded what my father had said, and he concluded by repeating the *Fátihah*. The Móláhs of Islámbúl, Iyyúb, Chalatah, and Uskudár (Scutari), the Shehr emíni (superintendent of the town), four chief architects, Seybánbáshí (the

third in rank among the officers of the Janissaries), and all other men in office were immediately summoned together, with the Imáms of the 4,700 divisions (mahallah) of the city, for the purpose of giving aid in repairing the fortifications. Many thousands of masons and builders having been assembled, the great work was begun, and happily finished in the space of one year, before the return of the Sultán from his victorious campaign at Riván.

On receiving intelligence of the conquest of that fortress the joy was universal, and the city was illuminated for seven days and seven nights. It was then that a causeway, twenty cubits broad, was formed at the foot of the wall, along the sea-shore, from Seraglio-Point to the Seven Towers; and on it a high road was made for the convenience of the sailors, who drag their vessels by ropes round the point into the harbour. Close to the wall, all the houses, within and without, were purchased by government, and pulled down to make room for the road, and I then was enabled to measure the circumference of the city, by pacing it round as I shall now explain.

Having said a *bismillah* on setting out, and going along the edge of the ditch, from the Seven Towers to Abú Iyyúb Ensúrí, I found the distance measured 8,810 paces, exclusive of the eight gates. From the little gate of Iyyúb to the Garden-gate (Bághcheh kapú), including the Martyr's gate (Shehid kapú-sí), a space comprehending fourteen gates, there are 6,500 paces. The new palace (Yení seráí), which is the threshold of the abode of felicity (Asitánehi Dáru-s-se'adet), beginning from the barley-granary (Arpá-enbárí), which is near the head-lime-burner's gate (kirej-chí báshí kapú-sí), has, in its whole circumference, sixteen gates, ten of which are open, and six closed, except on extraordinary occasions. The entire circuit of this new palace, built by Mohammed (II.) the conqueror, is 6,500 paces. The distance from the Stable gate (Akhór-kapú), along the new-made high road to the angle of the Seven Towers, measures 10,000 paces, and comprehends seven gates. According to this calculation, the whole circumference of Islámbúl measures 30,000 paces, having ten towers in every thousand paces, and four hundred towers in the sum total; but, taking into the account those in the triple wall on the land side, there are altogether 1,225 large towers; of which, some are square, some round, some hexagonal. When Baíráh Páshá had undertaken a complete repair of the fortifications, he ordered the walls to be measured by the builders' eli (arshín), and the whole circumference of the city was found to be exactly 87,000 ells or cubits (zirá').

In the time of Kostantín (Constantine), there were five hundred cannons planted on the arsenal (Tóp-klínah) near the lead-magazine, of which the iron gates are still visible; the same number was planted near Seraglio-Point, and

a hundred round the foot of the Maiden's Tower (Kiz kulleh-sí, *i. e.* the Tower of Leander). Not a bird could cross without being struck from one of these three batteries, so secure was Islámbúl from any hostile attack. There was then a triple chain drawn from Ghalatah to Yenish Iskeleh-sí, upon which a large bridge was built, affording a passage for comers and goers, and opening when necessary to allow the ships to go through. There were two other bridges also across the sea, from Balát kapú-sí (Palace gate) to the garden of the arsenal (Ters-khánch-bághcheh-sí), and from Iyyúb to Súdlijeh. In the time of Yánkó Ibn Mádiyán, also, a triple chain of iron was drawn across the straits of the Black Sea (Karah deniz bóghází), at the foot of the castle called Yórúz (*i. e.* the castle of the Genoese), in order to prevent the passage of the enemy's ships. I have seen fragments of these chains, which are still preserved at Islámbúl in the magazines of the arsenal, each ring of which is as wide across as a man's waist, but they now lie covered with sand and rubbish. Islámbúl was then in so flourishing a state, that the whole shore to Silivri one way, and to Terkóz on the Black Sea the other, was covered with towns and villages to the number of twelve hundred, surrounded by gardens and vineyards, and following each other in uninterrupted succession. Constantine, having reached the summit of greatness and power, could easily have conquered the world, but he preferred employing the remainder of his life in the embellishment of his capital. On the great festivals, such as the Red-egg-days (Kizil yúmurtah gúnlerí, *i. e.* Easter), Mother Meryem's days (the Feasts of the Virgin), Isvat Nikólah (St. Nicolas), Kásim (St. Demetrius), Khizr Ilyás (St. George), Aúsh-dús, (*i. e.* the Feast of the Exaltation of the Cross, on the 14th of September), the casting of the crosses into the water (the Epiphany), the days of Karah-kóndjólóz (probably days on which evil spirits were exorcised), and on all Sundays (Bázár gúnlerí, *i. e.* market days), the walls of Constantinople were covered with scarlet cloth, and the emperor himself, having his beard adorned with pearls, and the Kayanian crown of Alexander on his head, walked in solemn procession through the streets of the city.

The number of Paces between each of the twenty-seven Gates.

From the Kóshk (Kiosk) to the gate of the Seven Towers	- - 1,000 paces.
From thence to the Silivri-gate	- - - - - 2,010
To the Yení-kapú (New-gate)	- - - - - 1,000
To the Tóp-kapú (Cannon-gate)	- - - - - 2,900
To the Adrianople-gate	- - - - - 1,000
To the Egrí-kapú (Crooked-gate)	- - - - - 900

These six gates are all on the west side of the city, looking towards Adrianople.

From thence to the Iyyúb Ensárí-gate - - - - -	1,000 paces.
To the Balát kapú-sí (the gate of the Palatium) - - - - -	700
Fánús-kapú-sí (Fanal-gate) - - - - -	900
To the Petrah-kapú - - - - -	600
To the Yení-kapú (New-gate) - - - - -	100
To the Ayà-kapú - - - - -	300
To the Jubálí-kapú - - - - -	400
To the Un-kapání-kapú (Flour-market-gate) - - - - -	400
The Ayázmah-kapú (Fountain-gate) - - - - -	400
To the Odún-kapú (Timber-gate) - - - - -	400
To the Zindán-kapú-sí (Prison-gate) - - - - -	300
To the Báluk-bázárí-kapú (Fish-market-gate) - - - - -	400
To the Yení jáma'-kapú-sí (New Mosque-gate) - - - - -	300

This, which is also called the Válideh kapú-sí (Queen Mother's-gate), was erected in order to give access to the new mosque built by that princess.

From thence to Shehíd kapú-sí (Martyr's-gate) - - - - - 300 paces.

These fourteen gates, from Iyyúb-kapú-sí to Shehíd-kapú-sí, all open to the sea-shore, and face the north. The gates in the circuit of the imperial palace (*seráú humáyún*) are all private, and are, 1. the Kirech-jí (lime-burners); 2. the Oghrún, from which the corpses of criminals executed in the seraglio are thrown into the sea; 3. the Bálukehí (fishmongers); 4. the Ich ákhór (privy stable gate), looking southward; and 5. the gate of Báyzázid khán, which also faces the south, but is not always open. 6. The imperial (Bábi humáyún) or gate of felicity (Bábi Sa'ádet), also open to the south, and within it there are three gates in the same line: one of them is the (7.) Serví-kapú-sí (the cypress gate), by which the Sultán issues when he visits Sancta Sophia, or takes his rounds through the city in disguise; another is (8.) Sultán Ibráhím's gate, also opening to the south, near the cold spring (*sóúk cheshmeh*); a third is (9.) the Sókóllí Mohammed Páshá kapú-sí, a small gate near the Alái-kóshk, looking to the west; a fourth, also facing westward, is (10.) Suleimán Khán kapú-sí, a small gate now always shut. (11.) The iron gate (Demir kapú) is a large portal facing the west, and appropriated to the use of the Bóstánjís and imperial favourites (*Musáhibler, i. e. Ευαίροι*). The above-mentioned eight private gates, from the Akhór kapú to the Demir kapú, all open into the city; but there are nine other private gates opening to the sea on the Seraglio-Point, and facing the north.

The whole circuit of the Seraglio measures - - - - - 6,500 paces.

From the Privy Stable to the Public Stable-gate (kháss-ú-ám ákhór kapú-sí), there are - - - - - 200 paces.

From thence to the Chátládí (Broken-gate) - - - - -	1,300 paces.
To the Kúm-kapú (Sand-gate) - - - - -	1,200
To the Lámkah-gate - - - - -	1,400
Thence to the gate of Dáúd Páshá - - - - -	1,600
To the Samátíyah-gate - - - - -	800
To the Nárlí-gate - - - - -	1,600
To the gate of the inner castle of the Seven Towers - - - - -	2,000

Seven of these gates open towards the east, and as the winds blow from the south-east with great violence, the quay built by Baïrám Páshá was soon destroyed, so that when I paced the circuit, as mentioned above, in the reign of Ibráhím Khán, I was obliged to pass between the Stable-gate and the Seven Towers, within the walls. I then found the whole circuit to be 29,810 paces; but, in Baïrám Páshá's time, when I went outside the walls, it measured exactly 30,000 paces, or 87,000 builders' cubits (*mîmâr arshûnî*).

SECTION V.

On the wonderful Talismans within and without Kostantîneh.

First talisman. In the 'Avret-Bázárí (female-slave-market), there is a lofty column (the pillar of Arcadius) of white marble, inside of which there is a winding staircase. On the outside of it, figures of the soldiers of various nations, Hindustánies, Kurdistánies, and Múltánies, whom Yánkó ibn Mádiyán vanquished, were sculptured by his command; and on the summit of it there was anciently a fairy-cheeked female figure of one of the beauties of the age, which once a year gave a sound, on which many hundred thousand kinds of birds, after flying round and round the image, fell down to the earth, and being caught by the people of Rúm (Romelia), provided them with an abundant meal. Afterwards, in the age of Kostantín, the monks placed bells on the top of it, in order to give an alarm on the approach of an enemy; and subsequently, at the birth of the Prophet, there was a great earthquake, by which the statue and all the bells on the top of the pillar were thrown down topsy-turvy, and the column itself broken in pieces: but, having been formed by talismanic art, it could not be entirely destroyed, and part of it remains an extraordinary spectacle to the present day.

Second talisman. In the Táúk-Bázár (poultry-market) there is another needle-like column (the pillar of Theodosius), formed of many pieces of red emery (*sûmpârch*) stone, and a hundred royal cubits (*zirâ' melikî*) high. This was also damaged by the earthquake which occurred in the two nights during which the Pride of the World was called into existence: but the builders girt it round with

iron hoops, as thick as a man's thigh, in forty places, so that it is still firm and standing. It was erected a hundred and forty years before the era of Iskender; and Kostantín placed a talisman on the top of it in the form of a starling, which once a year clapped his wings, and brought all the birds in the air to the place, each with three olives in his beak and talons, for the same purpose as was related above.

Third talisman. At the head of the Serráj-khánch (saddlers' bazar), on the summit of a column stretching to the skies (the pillar of Marcian), there is a chest of white marble, in which the unlucky-starred daughter of king Puzentín (Byzantius) lies buried; and to preserve her remains from ants and serpents was this column made a talisman.

Fourth talisman. At the place called Altí Mermer (the six marbles), there are six columns, every one of which was an observatory, made by some of the ancient sages. On one of them, erected by the Hakím Filikús (Philip), lord of the castle of Kaválah, was the figure of a black fly, made of brass, which, by its incessant humming, drove all flies away from Islámból.

Fifth talisman. On another of the six marble columns, Hlátún (Plato) the divine made the figure of a gnat, and from that time there is no fear of a single gnat's coming into Islámból.

Sixth talisman. On another of these columns, the Hakím Bokrát (Hippocrates) placed the figure of a stork, and once a year, when it uttered a cry, all the storks which had built their nests in the city died instantly. To this time, not a stork can come and build its nest within the walls of Islámból, though there are plenty of them in the suburbs of Abú Iyyúb Ensárí.

Seventh talisman. On the top of another of the six marble columns, Sokrát the Hakím (*i.e.* Socrates the sage) placed a brazen cock, which clapped its wings and crowed once in every twenty-four hours, and on hearing it all the cocks of Islámból began to crow. And it is a fact, that to this day the cocks there crow earlier than those of other places, setting up their *kú-kirí-kúl* (*i.e.* crowing) at midnight, and thus warning the sleepy and forgetful of the approach of dawn and the hour of prayer.

Eighth talisman. On another of the six columns, Físághórát (Pythagoras the Unitarian), in the days of the prophet Suleimán (Solomon), placed the figure of a wolf, made of bronze (*túj*), the terror of all other wolves; so that the flocks of the people of Islámból pastured very safely without a shepherd, and walked side by side with untamed wolves very comfortably.

Ninth talisman. On another of these columns were the figures in brass of a youth and his mistress in close embrace; and whenever there was any cool-

ness or quarrelling between man and wife, if either of them went and embraced this column, they were sure that very night to have their afflicted hearts restored by the joys of love, through the power of this talisman, which was moved by the spirit of the sage Aristatúlís (Aristotle).

Tenth talisman. Two figures of tin had been placed on another of the six columns by the physician Jálínús (Galen). One was a decrepit old man, bent double; and opposite to it was a camel-lip sour-faced hag, not straighter than her companion: and when man and wife led no happy life together, if either of them embraced this column, a separation was sure to take place. Wonderful talismans were destroyed, they say, in the time of that asylum of apostleship (Mohammed), and are now buried in the earth.

Eleventh talisman. On the site of the baths of Sultán Báyzázid Velí there was a quadrangular column, eighty cubits high, erected by an ancient sage named Kírbáriyá, as a talisman against the plague, which could never prevail in Islámból as long as this column was standing. It was afterwards demolished by that sultán, who erected a heart-rejoicing *hammám* in its place; and on that very day one of his sons died of the plague, in the garden of Dáúd Páshá outside of the Adrianople-gate, and was buried on an elevated platform (*soffah*) without: since which time the plague has prevailed in the city.

Twelfth talisman. In the Tekfúr Serüi, near the Egri kapú, there was a large solid bust of black stone, on which a man named Muhaydák placed a brazen figure of a demon (*afrit*), which once a year spit out fire and flames; and whoever caught a spark kept it in his kitchen; and, as long as his health was good, that fire was never extinguished.

Thirteenth talisman. On the skirt of the place called Zírek-báshí there is a cavern dedicated to St. John, and every month, when the piercing cold of winter has set in, several black demons (*kónjólóz*) hide themselves there.

Fourteenth talisman. To the south of Ayá Sófiyah there were four lofty columns of white marble, bearing the statues of the four cherubs (*kerrúblir*), Gabriel (Jebráýíl), Michael (Mikáýíl), Rafæel (Isráfíl), and Azrael (Azráýíl), turned towards the north, south, east, and west. Each of them clapped his wings once a year, and foreboded desolation, war, famine, or pestilence. These statues were upset when the Prophet came into existence, but the four columns still remain a public spectacle, near the subterraneous springs (*chukúr cheshmeh*) of Ayá Sófiyah.

Fifteenth talisman. The great work in the Atmeidán (Hippodrome), called Milyón-pár (Millium?), is a lofty column, measuring a hundred and fifty cubits (*arshín*) of builder's measure. It was constructed by order of Kostan-

tín, of various coloured stones, collected from the 300,000 cities of which he was king, and designed to be an eternal monument of his power, and at the same time a talisman. Through the middle of it there ran a thick iron axis, round which the various coloured stones were placed, and they were all kept together by a magnet, as large as the cupola of a bath (*hammám*), fixed on its summit. It still remains a lasting monument; and its builder, the head architect, Ghúr-bárín by name, lies buried at the foot of it.

Sixteenth talisman. This is also an obelisk of red coloured stone, covered with various sculptures, and situate in the At-meídán. The figures on its sides foretell the different fortunes of the city. It was erected in the time of Yánkó ibn Mádiyán, who is represented on it sitting on his throne, and holding a ring in his hand, implying symbolically, 'I have conquered the whole world, and hold it in my hands like this ring.' His face is turned towards the east, and kings stand before him, holding dishes, in the guise of beggars. On another are the figures of three hundred men engaged in erecting the obelisk, with the various machines used for that purpose. Its circumference is such that ten men cannot span it; and its four angles rest on four brazen seats, such that, when one experienced in the builder's art has looked at it, he puts his finger on his mouth.

Seventeenth talisman. A sage named Surendeh, who flourished in the days of error, under king Púzentín, set up a brazen image of a triple-headed dragon (*azhderhá*) in the Atmeídán, in order to destroy all serpents, lizards, scorpions, and such like poisonous reptiles: and not a poisonous beast was there in the whole of Mákedóniyyah. It has now the form of a twisted serpent, measuring ten cubits above and as many below the ground. It remained thus buried in mud and earth from the building of Sultán Ahmed's mosque, but uninjured, till Selím II., surnamed the drunken, passing by on horseback, knocked off with his mace the lower jaw of that head of the dragon which looks to the west. Serpents then made their appearance on the western side of the city, and since that time have become common in every part of it. If, moreover, the remaining heads should be destroyed, Islámból will be completely eaten up with vermin. In short, there were anciently, relating to the land at Islámból, three hundred and sixty-six talismans like those now described, which are all that now remain.

Talismans relating to the Sea.

First talisman. At the Chátládí-kapú, in the side of the palace of an emperor whom the sun never saw, there was the brazen figure of a demon (*dív*) upon a

square column, which spit fire, and burnt the ships of the enemy whenever it was they approached from the White Sea (Archipelago).

Second talisman. In the galley-harbour (*kadirghah limáni*) there was a brazen ship, in which, once a year, when the cold winter-nights had set in, all the Witches of Islámból used to embark and sail about till morning, to guard the White Sea. It was a part of the spoils captured with the city by Mohammed II. the conqueror.

Third talisman. Another brazen ship, the counterpart of this, was constructed at the Tóp-khánah (cannon-foundery), in which all the wizards and conjurors kept guard towards the Black Sea. It was broken in pieces when Yezíd Ibn Mo'aviyyah conquered Ghalátah.

Fourth talisman. At Seraglo-Point there was a triple-headed brazen dragon, spitting fire, and burning all the enemy's ships and boats whichever way they came.

Fifth talisman. There were also, near the same place, three hundred and sixty-six lofty columns bearing the figure's of as many marine creatures; a White sun fish (*kham'sín bálighí*) for example, which, when it uttered a cry, left no fish of that kind in the Black Sea, but brought them all to Makedún, where all the people got a good bellyful of them.

The sixth talisman was, that, during all the forty days of Lent, all kinds of fish were thrown ashore by the sea, and caught without any trouble by the people of Rúm (Turkey).

All these talismans having been overthrown by the great earthquake on the night of the prophet's birth, the columns which bore them still lie strewed like a pavement along the Seraglio-Point, from the Selímiyyeh Kóshk, to the castle of Sinán Páshá, and are manifest to those who pass along in boats. Though upset they still retain their talismanic virtues, and every year bring many thousand fishes to the shore.

There were also twenty-four columns round Islámból, each bearing a talisman. All could be visited by a man in one day, provided it was a day of fifteen hours: now the longest day at Islámból, from sun-rise to sun-set, is fifteen hours and a half. That city is situated in the middle of the fifth climate, and therefore enjoys excellent air and water.

SECTION VII.

Concerning the Mines within and without the City of Kostantín.

By God's will there was anciently a great cavern in Islámból, below the Sul-tán's mosque (Sultán jámi'-sí), filled with sulphur, nitre, and black powder, from which they drew supplies in time of need. Having, by the decree of heaven,

been struck by lightning in the time of Kostantín, or, according to our tradition, at the time of the taking of the city by the conqueror, all the large buildings over the cavern were blown up, and fragments of them scattered in every direction; some may still be seen at Uskudár (Scutari), others at Salájak búruní, and Kází kói (Chalcedon); one large piece, particularly, called the Kabá-tásh, and lying in the sea before the chismehler tekkiyeh, to the north of the village of Funduk-lí, near Tóp-khánah, was probably thrown there when the city was blown up.

In the neighbourhood of the castle of Kúm-búrg haz, half a day's journey from the Seven Towers, to the south of Islámból, a fine white sand is found, in great request among the hour-glass makers and goldsmiths of Islámból and Firengistán (Europe).

Near the privy-garden of Dáúd Páshá, outside of the Adrianople-gate, there are seven stone quarries, which appear to be inexhaustible. It is called the stone of Khizr, because it was pointed out by that prophet for the construction of Ayá Sófiyah.

A kind of soft clay (*tín*) like electuary (*ma'jún*), found near the suburb of Abú Iyyúb ansári, is called *tín ansári*; it has a sweet scent like terra sigillata (*tíní makhtúm*), from the island of Alimání (Jezírehi Alimání, *i. e.* Lemnos); and it is used for the sigillate earth found at Lemnos; making jugs, a draught from which refreshes like a draught of the water of life.

From a pool (*buhéirch*) between the suburbs of Iyyúb Sultán and Khás-kói, divers bring up a kind of black clay, which is excellent for making jugs, cups, plates, and all kinds of earthenware.

The springs of Jendereh-jí, in the delightful promenade (*mesíreh-gáh*) called Kághid Khánah (Kiahet-haneh, or les eaux douces, *i. e.* fresh-water springs), are famous all over the world. The root of a kind of lign-aloes (*eker*) is found there superior to that of Azák (Assov), the city of Kerdeh, or the canal of the castle of Kanizzlah. One of its wonderful properties is, that when a man eats of it it occasions a thousand eructations; it fattens tortoises marvellously, and the Franks of Ghalatah come and catch them, and use them in all their medicines with great advantage.

At Sári Yár, north of Kághid Khánah, a kind of fermented clay is found, which smells like musk, and is used in making jugs and cups, which are much valued, and offered as presents to the great.

At the village of Sári Yár, near the entrance of the strait of the Black Sea, there is a lofty mountain of yellow-coloured earth, covered with gardens and vineyards up to its summit. On its outside, near to the sea-shore, there is a

cavern containing a mine of pure gold, free from any alloy of Hungarian (Ungurús) Búndúkání brass. From the time of the infidels till the reign of Sultán Ahmed, it was an imperial domain, farmed out for one thousand yúk of aspers (loads, each equal to 100,000). The Defterdár, Ekmek-ji-zádeh Ahmed Páshá, closed it, as bringing little into the treasury; it is now, therefore, neglected, but if opened again by the Sultán's order would be found a very valuable mine.

From this mountain in the valley of Gók-sú, near the castles (*hisár*) on the Bosphorus, a kind of lime is obtained which is whiter than snow, cotton, or milk, and cannot be matched in the world.

In the same favourite place of resort, the valley of Gók-sú, a kind of red earth is found, of which jugs, plates, and dishes are made; and the doctors say, that pure water drunk out of vessels made of this earth cures the básuri demeví (blood-shot eyes?).

In the mountains near this town of Uskudár (Scutari), is found a kind of fossil whetstone (*kayághán*), which breaks in large slabs, and is much used for tomb-stones.

Beneath the palace known by the name of Ghalatah-seráï, above the suburb of Tóp-khánah, is an iron mine, called the mine of old Iskám ból, and the ore extracted from it is known by that name all over the world. Not a soul in the universe knew any thing of it till Khizr pointed it out, in the time of king Ferendú, for the building of Ayá Sófiyah; and all the ironwork of that edifice, as well as the iron hoops round the column in Táúk-bázár [Forum Theodosii], were made of iron from Eski Sámból. The mine was worked till the time of Sultán Báýazíd Velí, who was much pleased with the air and water of the place, and often spent some time there; and having been admonished in a dream by the Prophet, founded a hospital and college on the spot; and having finally made it a school for pages of the seraglio, the mine was abandoned. The humble writer of this remembers, in the time of his youth, when 'Osman the Martyr was on the throne, there was between the lead-magazine (*kúrshindlí makhzen*) and Tóp-kapú a manufactory of Damascus blades, made from the iron of this mine, where Mohamed the Conqueror, who established it, had most excellent blades made. I myself have seen Mustafá, the head sword-maker of Sultán Murád IV., and master of little David, working in that manufactory. It was a large building, outside of the walls, on the sea-shore. Afterwards, when Sultán Ibráhím ascended the throne, Kará Mustafa Páshá became a martyr, and every thing was thrown into confusion: this building was turned into a house for the Jews, by 'Alí Aghá, superintendant of the custom-house, and neither the name, nor any trace of the mine or the sword manufactory, are to be found.

The thirteenth mine is that mine of men, the Good City, *i. e.* Kostantiniyyeh, which is an ocean of men and beautiful women, such as is to be found no where else. It is said, that if a thousand men die and a thousand and one are born, the race is propagated by that one. But Islámból is so vast a city, that if a thousand die in it, the want of them is not felt in such an ocean of men; and it has therefore been called Káni Insán, 'a mine of men.'

SECTION VIII.

Sieges of Constantinople.

In the forty-third year of the Hijrah (A.D. 663), Mo'áviyyah became Commander of the Faithful; and in the course of his reign sent his commander in chief Moslemah, son of 'Abdu-l-malik, at the head of a hundred thousand men of the Syrian army, with two hundred ships, and two hundred transports laden with provisions, ammunition, &c. from the port of Shám-Tarah-bólús (Tripoli in Syria), and trusting in God, first against the island of Máltah, which at that time was Rodós (Rhodes), and of which they made a conquest almost as soon as they disembarked. They next proceeded to the islands of Istámkói (Cos), Sákiz (Scio), Medelli (Mitylene), Alimániyah (Lemnos), and Bózjah (Tenedos), which were taken in a few days; and they immediately afterwards laid siege to Kostantaniyyeh, having taken four hundred ships in their passage, and intercepted all vessels laden with provisions coming from the White or Black Sea. The infidels soon sued for peace, on condition of paying the annual tribute of a galley laden with money; and the victorious general returned to Arabia with joy and exultation, carrying with him the impure son of that erring king (*királ*) Herkíl (Heraclius) as a hostage, with treasures to the amount of some millions of piastres.

Second Siege. In the fifty-second year of the Hijrah of the pride of the world (A.D. 671), Ebú Iyyúb Ansárf, the standard-bearer of the Prophet, and 'Abdullah ibn 'Abbás ibn Zeid, proceeding with some thousands of the illustrious companions of the Prophet, and 50,000 brave men, in two hundred ships followed by reinforcements under the command of Moslemah, first carried supplies to the warriors of Islám in garrison at Rodós, and then, casting anchor before the Seven Towers and landing their men, laid siege to Islámból by sea and land. Thus, for six months, did this host, which had the fragrance of Paradise, contend day and night with the infidels. By the wise decree of God, Ebú Iyyúb their leader suffered martyrdom in one of these assaults, by an arrow from a cross-bow: but, according to a sure tradition, he was received into mercy (*i. e.* he died) of a disorder in his bowels.

Third Siege. In the year of the Hijrah 91 (A.D. 710), by order of the khalif Suleimán, son of 'Abdu-llah of the Bení Ummayyah, his nephew 'Omar ibn 'Abdu-l-'azíz marched by land against Islámból with 87,000 men, who ravaged Ghalatah with fire and sword, and having carried off an immense booty, crossed over into Anátóli (Natolia); and after having laid siege to Sínób, which made its peace at a great price, and Kastemúni, the capture of which likewise it did not please God to make easy to him, he returned to Syria (Shám).

The fourth Siege. In A.H. 97 (A.D. 716), the same khalif again sent his nephew 'Omar ibn 'Abdu-l-'azíz against Islámból, with an army of 120,000 men by land, and 80,000 embarked in three hundred ships at sea. They established their winter-quarters that year in the town of Belkís-Aná, near Aïdinjik (Cy-zicus), in the district of Brúsah, and in the following spring they laid siege to Islámból, and reduced the inhabitants to the greatest distress, by laying waste all the surrounding fields and meadows.

The fifth Siege. In the year of the Hijrah —, 'Omar ibn 'Abdu-l-'azíz, having become khalif of Shám (Syria), sent an army of 100,000 men, by land and by sea, against Islámból, and crossing the Strait of the Black Sea at Ghalatah, conquered it, and built the mosque of the lead magazines; and the mosque of the Arabs ('Arab jámi'si) in that suburb was likewise named from its having been built by him. Having erected a lofty heaven-aspiring tower at Ghalatah, he called it Medíneto-l Kahr (the City of Oppression). He made peace with the Tekkúr of Islámból on condition that Mohamedans should be allowed to settle in that city, from the Crooked (Egrí) and Adrianople gates, and the hill on which the Suleimániyyah stands, to that of Zírek-báshí, and from thence by the flour-market (ún-kapání) as far as Iyyúb Ensárí. He built the rose-mosque (Gul-jámi'í) in the market of Mustafá Páshá, erected the court of justice near the Sirkehjí-tekiyeh, and formed a new district of the town at the summer-quarters of Kójah Mustafá Páshá, near the Seven Towers. Another condition on which this unilluminated Tekkúr (emperor) obtained peace, was the annual payment of a tribute (khar j) of 50,000 pieces of gold. 'Omar ibn 'Abdul-'aziz fixed his winter-quarters at Ghalatah for that year, having received the tribute due for three hundred years in consequence of a former treaty, departed, leaving Suleimán ibn 'Abdu-l Malik governor of Ghalatah, and appointing Moselmah his Grand Vizír. His fleet having met near Rodostò one of two hundred sail, sent by the infidels to succour the Tekkúr, a great battle ensued: and just as the infidels were about to be destroyed, a stormy wind sprung up and drove both fleets on shore, notwithstanding all the cherubims in heaven evoked the zeal of the true believers on earth. The Moslims disem-

barked, laid waste all the villages round about, carried away more than 3,000 horses, asses, and mules, and 23,000 prisoners. The treasures taken from the ships which were sunk, were so great, that God only knows their amount; and the number of the dust-licking infidels passed over the edge of the sword such that their bones lie piled up in heaps in a well known valley, called even now 'Omar Kírdúghí Jórdú, *i. e.* 'the camp broken up by 'Omar.' After gaining another signal victory by sea and land, he returned into Syria (Shám).

The sixth Siege. In the year of the hijrah 160 (A.D. 777) Merván ibnu-l Hakem besieged Islámból with an army of 150,000 Moslems and a fleet of a thousand ships during six months, added three new districts and built a mosque in the Mahommedan part of the city, and compelled Mesendún, son of Herakíl (Heraclius), to pay a yearly tribute of 500,000 golden tekyánúses, (*i. e.* coins called Decianus).

The seventh Siege. Seventy-four years after the peace made with Merván, in the year of the hijrah 239 (A.D. 853-4), after the conquest of Malatíyyah, Islámból was pillaged by the khalif Yahyá son of 'Ali, who returned to Khar-rán (Charrhæ) after having smote 20,000 infidels with the edge of the sword.

The eighth Siege. Sixteen years afterwards, A.H. 255 (A.D. 869), Eliyá (Elias) son of Herakíl being king (királ) of Islámból, Harúnu-r-rashíd marched from his paradisiacal abode at the head of 50,000 troops; but finding it difficult to effect the conquest of the city, he made peace on condition of receiving as much ground within the walls as a bull's hide would cover. He therefore cut the hide into strips, so as to enclose space enough in the district of Kójah Mustafá Páshá for building a strong castle, and he fixed the annual tribute at 50,000 fulúrí (florins). He then returned to Baghdád, having levied the tribute (kharáj) due for the last ten years.

About this time the infidels, taking advantage of the dissensions which prevailed among the Muselmáns respecting the khalífát, massacred all those established in Islámból and Ghalatah, not however without great loss on their own side, the king and royal family being all slain; in consequence of which Ghirándó Mihál (Grando Michael), a grandson of Herakíl who had come from Firengistán, was made king; and on that very day Seyyid Bába Ja'fer, one of the descendants of Imám Hosein, and Sheikh Maksúd, one of the followers of Veisu-i-Karní, sent by Harúnu-r-rashíd as ambassadors, entered Islámból. They were attended by three hundred fakírs and three hundred followers, and were received by the new king with innumerable honours. The Sheikh asked and obtained permission to bury the remains of the many thousand martyrs who had been slain in the late massacre, which lasted seven days and seven

nights. He immediately set to work, and with the aid of his own three hundred fakírs and Bá bá Ja'fer's three hundred followers, buried those many thousand martyrs in the places where they had died. In the ancient burying ground behind the arsenal, there are large caverns and ancient vaults, where, from the time of 'Omar ibn 'Abdu-l-'azíz, some thousand companions (of the Prophet) had been buried. To that place Sheikh Maksúd carried some thousand bodies of these martyrs, and buried them there, where, on a hewn stone, there is written in large and legible characters, so that it may be easily read, this inscription, said to be by the Sheikh's own blessed hand :

These are the men who came and went !
 In this frail world (*dári fená*) what have they done ?
 They came and went, what have they done ?
 At last to th' endless world (*dári baká*) they're gone.

It is to this day celebrated throughout the world as an extraordinary inscription, and is visited by travellers from Rúm (Greece), 'Arab (Arabia), and 'Ajem (Persia). Some of them, who, in the expectation of finding hidden treasures, began to work at these ancient buildings with pickaxes like *Perháds*, perished in the attempt, and were also buried there. Some holy men make pilgrimages to this place barefoot on Friday nights, and recite the chapter entitled Tekásur (Korán, chap. 102); for many thousands of illustrious companions (of the Prophet) *Mohájirín*, (who followed him in his flight), and *Ansárs* (auxiliaries) are buried in this place. It has been also attested by some thousands of the pious, that this burial ground has been seen some thousands of times covered with lights on the holy night of *Alkadír* (*i. e.* sixth of *Ramazán*).

In short, Seyyid Bá bá Ja'fer, Hárúnu-r rashíd's ambassador, having been enraged, and taking offence at his not having been well received by the king Ghirándó Mihál, reproached him bitterly, and suffered martyrdom by poison in consequence of it. He was buried by Sheikh Maksúd, who received an order to that effect, in a place within the prison of the infidels, where, to this day, his name is insulted by all the unbelieving malefactors, debtors, murderers, &c. imprisoned there. But when (God be praised!) Islámból was taken, the prison having likewise been captured, the grave of Seyyid Ja'fer Bá bá Sultán, in the tower of the prison [the Bagno], became a place of pilgrimage, which is visited by those who have been released from prison, and call down blessings in opposition to the curses of the unbelievers.

The ninth Siege. Three years after that great event related above, Hárúnu-r-rashíd marched from Baghdád with an immense army, to require the blood of the faithful from the infidels of Rúm (Asia Minor and Greece), and

having reached Malatiyyah, which was conquered by Ja'fer Ghází, surnamed Seyyid Battúl, that hero led the vanguard of the army into Rúm; and Hárún himself brought up the rear with reinforcements. Having taken possession of the straits, they blockaded the city, cut off all its supplies, gave no quarter, slew 300,000 infidels, took 70,000 prisoners, and made an immense booty, which they sent to Haleb (Aleppo) and Iskenderún, and then returned laden with spoils to Baghdád. Yaghfúr (void of light), the king at that time, was taken prisoner and carried before Hárún, who gave him no quarter, but ordered him to be hung in the belfry of Ayà Sólíyyah (Sancta Sophia). Having been from my infancy desirous of seeing the world, and not remaining in ignorance, I learned the Greek and Latin languages of my friend Simyún (Simeon) the goldsmith, to whom I explained the Persian glossary of Sháhídí, and he gave me lessons in the Aleksanderah (Alexandra), *i. e.* the History of Alexander. He also read to me the history of Yanván, from which these extracts are taken. But after the race of the Cæsars (Kayásirah) became extinct in Kanátúr, Kostantiniyyah fell into the hands of various princes, till the house of 'Osmán arose in A.H. 699 (A.D. 1300), and, at the suggestion of 'Aláu-d-dín the Seljúkí, first turned its attention to the conquest of that city.

SECTION IX.

Concerning the Sieges of Constantinople by the Ottoman Emperors.

The first portion of the descendants of Jafeth which set its foot in the country of Rúm (Asia Minor) was the house of the Seljúkians, who, in alliance with the Dánishmendian Emírs, wrested, in A.H. 476 (A.D. 1083), the provinces of Malatiyyah, Kaísariyyah, 'Akúyyah, Karamán, and Kóniyah from the hand of the Greek emperors (Kaísari Rúm Yúnániyán). They first came from Má-veráu-n-nehr (Transoxiana). On the extinction of the Seljúkian dynasty, A.H. 600 (A.D. 1204), Suleimán-sháh, one of the begs (lords) of the town of Máhán in Túrán, and his son Ertoghul, came into Rúm, to the court of Sultán 'Aláu-d-dín. The latter having been set on his feet as a man (er-toghriúb), and made a beg by that prince, made many brilliant conquests, and, at the death of 'Aláu-d-dín, was elected sovereign in his stead, by all the great men (a'yán) of the country. He died at the town of Sukúdjuk, and was succeeded by his son 'Osmán, who was the first emperor (pádisháh) of that race. He resided at 'Osmánjik, from whence the dazzling beams of the Mohammedan faith shed their light over Anátólí, Germiyan, and Karamán. In the time of his son and successor, the victorious O'rkhán, seventy-seven heroes, friends of God (evliyáu-l-lah, *i. e.* saints) fought under the banners of the Prophet.

It was in his reign, that the holy (velí) Hájí Begtásh, who had been in Khorasán, one of the followers of our great ancestor, that Túrks of Túrks, Khójah Ahmed Yaseví, came over to his camp with three hundred devout (sáhibi sejjádeh) fakírs carrying drums and standards, and, as soon as they had met O'rkhán, Brúsah was taken. From thence he proceeded to the conquest of Konstantaniyyeh. His son, Suleimán Beg, joined by the permission and advice of Begtásh and seventy great saints (evliyà), with forty brave men, such as Karah Mursal, Karah Kójah, Karah Yalavà, Karah Bìghà, Karah Sighlah, in short forty heroes (bahádúr) called *Karah* (black), crossed over the sea on rafts, and set foot on the soil of Rúm, shouting Bismillah, the Mohammedan cry of war. Having laid waste the country on all sides of the city, they conquered, on a Friday, the castle of Ip-salà (it is called Ip-salà by a blunder for Ibtidà salà, *i. e.* the commencement prayer), and having offered up the Friday's prayer there, they pushed on to the gates of Adrianople, taking Gelibólí (Galipoli), Tekirtághí (Rodosto), and Silivri (Selymbria) in their way, and returned victorious, laden with spoils and captives, after an absence of seven days, to Kapú-tághí on the Asiatic shore, from whence they marched with their booty into Brúsah. The brain of the whole army of Islám being thus filled with sweetness, the shores of Rúm were many times invaded, all the neighbouring country was laid waste, nor were the infidels (káfirs) able to make any resistance; while the Moslim heroes found means of raising a noble progeny by being tied with the knot of matrimony to the beautiful virgins whom they carried off. Sultán Murád I., who succeeded O'rkhán, following the advice formerly given by Aláu-d-dín Sultán and Hájí Begtásh, made himself master of the country round Konstantaniyyeh before he attempted the conquest of the city itself. He therefore first took Edreneh (Adrianople), and filled it with followers of Mohammed coming from Anatólí, while the infidels could not advance a step beyond Islámból. However, they contrived to assemble an army of 700,000 men in the plain of Kós-ová (Cossova), near the castle of Vechteren in Rúm-ílí (Romelia), where, by the decree of the Creator of the world, they were all put to the sword by the victorious Khudávendikár (Murád); but while walking over the dead bodies in the field of battle, praising God, and surveying the corpses of the infidels doomed to hell (dúzakh), he was slain by a knife from the hand of one Velashko, who lay among the slain. The assassin was instantly cut to pieces, and Murád's son, Yildirim Báyzid Khán mounted the throne. In order to avenge his father's death, he fell like a thunderbolt on Káfiristán (the land of the unbelievers), slew multitudes of them, and began the tenth siege of Konstantaniyyeh.

Yildirim Báyzid wisely made Edreneh (Adrianople) the second seat of em-

pire, and besieged Islámból during seven months with an army of a hundred thousand men, till the infidels cried out that they were ready to make peace on his own terms, offering to pay a yearly tribute (*kharáj*) of 200,000 pieces of gold. Dissatisfied with this proposal, he demanded that the Mohammedans (*ummeti Mohammed*) should occupy, as of old in the days of Omar ibn 'Abdu-l-'azíz, and Harúnu-r-Rashíd, one half of Islámból and Ghalatah, and have the tithe of all the gardens and vineyards outside of the city. The Tekkúr king (*i. e.* the Emperor) was compelled of necessity to accept these terms, and twenty thousand Musulmáns having been introduced into the town, were established within their former boundaries. The Gul jámi'i, within the Jebálí kapú-sí, was purified with rose-water from all the pollutions of the infidels, whence it received its name of Gul-jámi'i (*i. e.* Rose mosque). A court of justice was established in the Sirkehjí Tekiyeh in that neighbourhood; Ghalatah was garrisoned with six thousand men, and half of it, as far as the tower, given up to the Mohammedans. Having in this manner conquered one half of Islámból, Báyzíd returned victorious to Edreneh. Soon afterwards Tímúr Leng issuing from the land of Irán with thirty-seven kings at his stirrup, claimed the same submission from Báyzíd, who, with the spirit and courage of an emperor, refused to comply. Tímúr, therefore, advanced and encountered him with a countless army. Twelve thousand men of the Tátár light-horse (*eshkinjí*), and some thousands of foot soldiers, who, by the bad counsels of the vazír, had received no pay, went over to the enemy; notwithstanding which Báyzíd, urged on by his zeal, pressed forwards with his small force, mounted on a sorry colt, and having entered the throng of Tímúr's army, laid about him with his sword on all sides, so as to pile the Tátárs in heaps all around him. At last, by God's will, his horse that had never seen any action fell under him, and he, not being able to rise again before the Tátárs rushed upon him, was taken prisoner, and carried into Tímúr's presence. Tímúr arose when he was brought in, and treated him with great respect. They then sat down together on the same carpet (*sejjádeh*) to eat honey and yóghúrt (clotted cream). While thus conversing together, "I thank God," said Tímúr, "for having delivered thee into my hand, and enabled me to eat and discourse with thee on the same table; but if I had fallen into thy hands, what wouldst thou have done?" Yildirim, from the openness of his heart, came to the point at once, and said, "By heaven! if thou hadst fallen into my hand, I would have shut thee up in an iron cage, and would never have taken thee out of it till the day of thy death!" "What thou lovest in thy heart, I love in mine," replied Tímúr, and ordering an iron cage to be brought forthwith, shut Báyzíd up in it, according to the wish he had himself expressed. Tímúr then set out on his

return, and left the field open for Chelebí Sultán Mohammed to succeed his father Yildirim. He immediately pursued the conqueror with 70,000 men, and overtaking him at Tashák-óvá-sí, smote his army with such a Mohammedan cleaver, that his own men sheltered themselves from the heat of the sun under awnings made of the hides of the slain, whence that plain received the ludicrous name by which it is still known. But, by God's will, Yildirim died that very night of a burning fever, in the cage in which he was confined. His son Mohammed Chelebí, eager to avenge his father, continued to drive Tímúr forwards, till he reached the castle of Tókát, where he left him closely besieged. He then returned victorious, carrying the illustrious corpse of his father to Brúсах, where it was buried in an oratory in the court before his own mosque. His brothers T'sá and Músá disputed his right to the empire; but Mohammed, supported by the people of Rúm, was proclaimed khalífah at Edreneh (Adrianople), where he remained and finished the mosque begun by his father. On hearing of these contentions for the empire, the king (tekkúr) of Islámból danced for joy. He sent round cryers to make proclamation that, on pain of death, not a Muselmán should remain in the city of Kostantín, allowing only a single day for their removal: and he destroyed a great number of them in their flight to Tekirtágh (Rodostó) and Edreneh (Adrianople). The empire, after the demise of Chelebí Mohammed, was held first by Murád II., and then by Mohammed (II.) the conqueror, who during his father's lifetime was governor (bákim) of Maghnísá (Magnesia), and spent his time there in studying history, and in conversing with those excellent men 'Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, and Sívásí, from whom he acquired a perfect knowledge of the commentaries on the Korán and the sacred traditions (hadís). While he was at Maghnísá, having heard that the infidels from Fránsah (France) had landed at 'Akkah (Acri), the port of Jerusalem, on the shore of the White Sea, and in the dominions of Keláún, Sultán of Egypt, and taken possession of 'Askelán and other towns, from which they had carried off much plunder and many prisoners to their own country, he was so much grieved at the thoughts of thousands of Muselmáns being carried into captivity, that he shed tears. "Weep not, my Emperor," said Ak-shemsu-d-dín, "for on the day that thou shalt conquer Islámból, thou shalt eat of the spoils and sweetmeats taken by the unbelievers from the castle of 'Akkah: but remember on that day to be to the faithful an acceptable judge as well as victor (*házi ve-gházi rázi*), doing justice to all the victorious Moslims." At the same time taking off the shawl twisted round his turban, he placed it on Mohammed's head, and announced the glad tidings of his being the future conqueror of Islámból. They then

read the noble traditions (*hadís*) of what the Prophet foretold relative to Islámból, and observed that he was the person to whom these traditions applied. Mohammed on this, covering his head with Ak-Shemsu-d-din's turban (*urf*), said: "Affairs are retrieved in their season!" and, recommending all his affairs to the bounty of the Creator, returned to his studies.

On the death of his father Murád II., ambassadors to congratulate him were sent by all monarchs, except Uzún Hasan, Prince (Sháh) of Azerbáiján, of the family of Karah Koyúnkí; against him, therefore, he first turned his arms, and defeated him in the field of Terján.

1419.

Account of the Rise of Mohammed II., the Father of Victory.

He mounted the throne on Thursday the 16th Moharrem 855 (A.D. 1451), at the age of twenty-one years. My great grandfather, then his standard-bearer, was with him at the conquest of Islámból. He purchased with the money arising from his share of the booty, the houses within the U'n kapání, on the site of the mosque of Sághirjılar, which he built after the conquest of the city by Mohammed II., together with a hundred shops settled on the mosque as an endowment (*vakf*). The house in which I was born was built at the same time, and with money so acquired. The patents (*baráts*) for the mosques and the shops, however, were made out in the conqueror's name, and signed with his cypher (*tughrá*), the administration of the endowment being vested in our family. From the deeds relative to it now in my hands, I am well acquainted with the dates of all the events of his reign. He was a mighty but bloodthirsty monarch. As soon as he had mounted the throne at Adrianople, he caused Hasan, his younger brother by the same mother, to be strangled, and sent his body to Brúsah, to be interred there beside his father. He conquered many castles in the country round Brúsah, built those called the key of the two seas, on the strait of the White Sea, and two likewise on that of the Black Sea, and levied a tribute on Islámból. According to the peace made by Yildirim, a tithe of the produce of all the vineyards round was to be paid to the Sultán, before any infidel could gather a single grape. After the lapse of three years, some grapes having been gathered by the infidels in violation of this article of the treaty, in the vineyards of the Rúmílí hisár (*i. e.* the European castle on the canal of Constantinople), a quarrel ensued, in which some men were killed. Mohammed, when this was reported to him, considered it as a breach of the treaty, and immediately laid siege to Islámból, with an army as numerous as the sand of the sea.

SECTION X.

The last Siege of Kostantaniyyeh by Mohammed II. the Conqueror.

In the year of the Hijrah 857 (A.D. 1453), Sultán Mohammed encamped outside of the Adrianople gate, with an immense army of Unitarians (Muvahhedín); and some thousands of troops from Arebistán, who crossed the Strait of Gelibólí (Gallipoli), and having joined the army of Islám, took up their quarters before the Seven Towers. All the troops from Tokát, Sívás, Erzrúm, Páï-búrt, and the other countries taken from Uzún Hasan, crossed the strait near Islámból, and encamped on the 'Ok-meidán in sight of the infidels. Trenches, mines, and guns were got ready, and the city was invested by land on all sides; it was only left open by sea. Seventy-seven distinguished and holy men beloved by God (Evliyáu-llah) followed the camp; among them were Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, Sívásí, Mollá Kúrání, Emir Nejári, Mollá Fenári, Jubbeh 'Alí, Ansári-Dedeh, Mollá Púlád, Ayà Dedeh, Khorósí Dedeh, Hatablí Dedeh, and Sheikh Zindání. The Sultán made a covenant with them, promising that one-half of the city (devlet) should belong to them, and one-half to the Muselmán conquerors; "and I will build," said he, "for each of you a convent, sepulchral chapel, hospital, school, college, and house of instruction in sacred traditions (Dáru-l-hadís)." The men of learning and piety were then assembled in one place; proclamation was made that all the troops of Islám should renew their ablutions, and offer up a prayer of two inflections. The Mohammedan shout of war (Allah! Allah!) was then thrice uttered, and according to the law of the Prophet, at the moment of their investing the city, Mahmúd Páshá was sent with a letter to the Emperor (Takkúr) of Constantaniyyeh. When the letter had been read and its contents made known, relying on the strength of the place and the number of his troops, the Emperor proudly sent the ambassador back, saying, "I will neither pay tribute, nor surrender the fortress, nor embrace Islám." On one side, the troops of Islám surrounded the walls like bees, crying out Bismillah, and beginning the assault with the most ardent zeal; on the other, the besieged, who were twice one hundred thousand crafty devils of polytheists, depended on their towers and battlements by land, and feared no danger by sea, the decrees of fate never entering into their thoughts. They had five hundred pieces of ordnance at Seraglio Point, five hundred at the Lead-magazines (on the Ghalatah-side), and one hundred, like a hedge-hog's bristles, inside and outside of the Kíz kulleh-sí (Tower of Leander), so that not a bird could fly across the sea without being struck from these three batteries. The priests (pápás), monks, and patriarchs encouraging those polluted hosts to the

battle, promised some useless idols, such as Lát and Menát, to each of the infidels. The 'Osmánlús, in the mean time, began to batter the walls, and received reinforcements and provisions; while the Greeks, who were shut out of the canals of Constantinople and the Dardanelles by the castles built there, could obtain none. After the siege had been carried on for ten days, the Sultan assembled his faithful sheiks, saying, "See to what a condition we are reduced! The capture of this fortress will be very difficult, if the defence of it is thus continued from day to day." Ak-Shemsu-d-dín told him that he must wait for a time, but would infallibly be conqueror: that there was within the city a holy man named Vadúd, and that as long as he lived it could not be taken; but that in fifty days he would die, and then at the appointed hour, minute, and second, the city would be taken. The Sultán therefore ordered Tímúr-tásh Páshá to employ 2,000 soldiers in constructing fifty galleys (*kadir-ghah*), in the valley near Kághid kháneh, and some villages were plundered to provide them with planks and other timber for that purpose. Kójah Mustafá Páshá had previously constructed, by the labour of all his Arab troops, fifty galleys and fifty horse-boats (*káyik*), at a place called Levend-chiftlik, opposite to the Ok-meidán. The galleys built at Kághid kháneh being also ready on the tenth day, the Sultán went on that day to the Ok-meidán, with some thousands of chosen men, carrying greased levers and beams to move the said ships. By the command of God, the wind blew very favourably; all sails were unfurled, and amidst the shouts of the Moslems crying *Allah! Allah!* and joyful discharges of muskets and artillery, a hundred and fifty ships slid down from the Ok-meidán into the harbour. The terrified Káfirs cried out "What can this be?" and this wonderful sight was the talk of the whole city. The place where these ships were launched is still shown, at the back of the gardens of the arsenal (*Ters kháneh*), at the stairs of Sháh-kulí within the Ok-meidán.

The mullet (*darú*, *i. e.* sorghum) which was scattered there under the ships (in order to make them slide down more readily) grew, and is to this day growing in that place. All the victorious Moslems went on board armed cap-à-pie, and waited till the ships built by Tímúr-tásh at Kághid kháneh made their appearance near Iyyúb (at the extremity of the harbour), in full sail, with a favourable wind. They soon joined the fleet from Ok-meidán, amid the discharge of guns and cannons, and shouts of *Hó! Hó!* and *Allah! Allah!* When the Káfirs saw the illustrious fleet filled with victorious Moslems approach, they absolutely lost their senses, and began to manifest their impotence and distress. Their condition was aptly expressed in that text (Kor. II, 18): "They put their fingers

in their ears, because of the noise of the thunder, for fear of death!" and they then began to talk of surrendering on the twentieth day. Pressed by famine and the besieging army, the inhabitants deserted through the breaches in the walls, to the Moslims, who, comforted by their desertion, received them well. On that day, the chiefs (báís) of Karamán, Germiyán, Tekkeh-ílí, Aïdin, and Sári-khán, arrived with 77,000 well-armed men, and gave fresh life to the hearts of the faithful. Tímúr-tásh having passed over with his fleet to the opposite side, landed his troops on the shore of Iyyúb, where he attacked the gates of Iyyúb and Sári-Sultán; Mulá Pulád, a saint who knew the scripture by heart and worked miracles, attacked that of Pulád; and Sheikh Fanári took post at the Fener kapú-sí (the Fanal-gate). The Káfirs built a castle there in one night, which would not now be built in a month, and which is actually standing and occupied. A monk named Petro having fled from that castle with three hundred priests, all turned Moslims, and that gate was called from him Petró kapú-sí. Having by God's will conquered the newly-built castle that night, he received a standard and the name of Mohammed Petro. Ayà-dedeñ was stationed with three hundred Nakshbendí Fakírs before the gate of Ayá, where he fell a martyr (to the faith), and was buried within the walls, at our old court of justice the Tekiyéh (convent) of Sirkehjí; in the same manner, the gate at which Jubbeh 'Alí was posted, was called the Jebáli gate, in memory of him, Jebáli being erroneously written for Jubbeh 'Alí. He was the sheikh (i. e. spiritual guide) of Keláún, Sultán of Egypt, and having come to Brúsalá for the purpose of being present at the taking of Islámból, became a disciple of Zeïnu-d-dín Háfí, and was called Jubbeh 'Alí, from his always wearing a jacket (jubbeh) made of horse-cloth; he was afterwards, when Mohammed marched against Islámból, made chief baker (ekmekchí-báshí), and provided, no creature knows how, from one single oven the whole army, consisting of many hundred thousand servants of God, with bread as white as cotton. He did not embark at the Ok-meïdán, but with three hundred Fakírs, disciples of Zeïnu-d-dín Háfí, who, having spread skins upon the sea near the garden of the arsenal, employed themselves in beating their drums and tambours, and singing hymns in honour of the unity (tevhíd) of God. They then, unfurling the standard of Háfí, passed over the sea clearer than the sun standing on their skins as on a litter, to the terror of the infidels doomed to hell! Jubbeh 'Alí having taken up his from the sea, was posted at the Jebáli gate. After the conquest he voluntarily fell a martyr, and was interred in the court of the Gul-jámi'í (the rose-mosque), where an assemblage of Fakírs afterwards found a retreat from the world. Khorós dedeh was engaged at the Un-kapání gate, which therefore bears his

name; and below it, on the left hand as one enters, there is a figure of a cock (khorós). He was a Fakír, and one of the disciples of my ancestor Ahmed Yeseví. He came from Khurasán, when old and sickly, with Hájí Begtásh, in order to be present at the siege of Islámból, and got the nickname of Khorós-dedeh (father cock), from his continually rousing the faithful, by crying out, "Arise, ye forgetful!" Yáúzún Er, who was a very pious man, built within the Un-kapání a mosque in honour of him; it is now in the Sighirjılar chárshú-sí (beast market), and named afterwards the mosque of Yáúzún Er. Khorós-dedeh died sometime afterwards near the gate called after his name, and was buried near the high-road, outside of the Un-kapání gate, beside my ancestor. A conduit for religious ablutions has been erected near it, and is now visited as a place of pilgrimage. 'Alí Yárik, Bey of Ayázmánd, a nephew of Uzún-Hasan, of the Karákoynlí family, attacked the Ayázmah gate. He dug a well there for the purpose of renewing his ablutions; hence the gate received the name Ayázmah (*Ἀγίασμα*) kapú-sí: the water is pure spring-water, though on the edge of the sea. Sheikh Zindání was a descendant of Sheikh Bába Ja'fer, who having come as ambassador in the time of Hárúnu-r Rashid, was poisoned by the king (*i. e.* emperor), and buried within the Zindán kapú-sí (prison-gate). Sheikh Zindání visited this place, having come from Edirneh (Adrianople) with "the conqueror," at the head of 3,000 noble Seyyids (descendants of Mohammed), who gave no quarter, soon made the Zindán kapú-sí his castle, and having entered it, made a pilgrimage to his ancestor's tomb, and laid his own green turban on the place where Bába Ja'fer's head rested. He continued for seventy years after the conquest as Turbehdár (warden of the sepulchre) and built a convent there. The Emperor, as he had made a prison in that place, called it Zindán kapú-sí (the Bagnio), and it was conquered by Zindání. The Sheikh having appointed in his stead a Sayyid of the same pure race, to take charge of the tomb of Ja'fer Bába, accompanied Sultán Bá Yazíd in his expedition against Kilí (Kilia) and Ak-kirmán, in the year 889 (A.D. 1484). He died at Edirneh (Adrianople), after his return with Bá Yazíd from those conquests, and on that occasion the Sultán caused all the prisoners in the public prison there to be set at liberty for the good of the Sheikh's soul, and erected a chapel (turbeh) over his tomb, outside of the Zindán Kulleh-sí, having attended his funeral in person. His turbeh is now a great place of pilgrimage, and all his children are buried there. It is called the Ziyáret-gáh of 'Abdu-r-ruf Samadání. The wardens of the tomb of Bába Ja'fer at Islámból are still members of his family, and their genealogical tree is as follows: 'Abdu-r-ruf Samadání (otherwise called Sheikh Zindání) son of Sheikh Jemálu-d-dín, son of Bint-Emír Sultán, son of Eshrefu-d-

dín, son of Táju-d-dín, son of the daughter of Seyyid Sikkín (buried near Akshemsu-d-dín, at Túrbahtí Kói), son of Ja'fer Bába (buried at Islámból), the son of Mohammed Hanífi, from whom my ancestor Ahmed Yeseví was also descended; our genealogical trees were therefore well known to me.

Kámkár Beg, of Kútáhiyeh, was one of the Germián-óghlú (*i. e.* the children of Germián). He, with three thousand young heroes, assailed the (Shehid kapú-sí (martyr's-gate). As it is near Ayá Sóiayah, the Christians assembled there in great multitudes, opened the gate, and sallying forth with great fury, made all their Muselmán assailants martyrs. In the time of Hárúnu-r-rashíd, also, some of the illustrious auxiliaries of the Prophet (*ansár*) quaffed the cup of martyrdom there, hence it has been named the Martyr's (Shuhúd) gate, though incorrectly called by the vulgar, Jews' (Juhúd) gate. The gates of the royal palace (Khúnkár seráí) sustained no siege; but the gate near the Seven Towers was attacked by Karamán-óghlú with the new reinforcements. The troops from Tekkehbaí were posted before Silivri-gate; those from Aidín, before the new gate (Yení kapú); those from Sárúkhán, before the Cannon-gate (Tóp kapú-sí), where they were slain, and replaced by those from Munteshá. The force from Isfendiyár was ordered to besiege the Adrianople-gate (Edirneh kapú-sí), and that from Hanúd, the Crooked-gate (Egrí kapú). So that Islámból was besieged on two sides, and nothing but the Kúm kapú (Sand-gate) on the sea-shore, and the wall from the Seven Towers to Seraglio-Point, remained free from attack. At the Seven Towers, the poet Ahmed Pashá, disregarding the fire of the infidels made several breaches. At the Silivri-gate, Haider Pashá's fire gave not a moment's respite to the infidels. At the new gate (Yení kapú), Mahmúd Pashá, commander of the troops from Aidín, stormed the wall which he had battered three times without success. The commander at the Tóp kapú-sí was Nishání, also called Karamání Mohammed Pashá, a disciple of Jellálu-d-dín Rúmí. He had given devilish (*khabellí*) proofs of his valour in the war against Uzún Hasan. While he stood at the Cannon-gate, not a cannon could the Káfirs discharge. At the Edirneh-gate (Adrianople), the commander was Sa'dí Pashá, who having dwelt along with Jem-Sháh in Firengistán, had learned many thousand military arts. Being united heart and soul with the valiant men from Isfendiyár stationed at that gate, they vied with him in their heroic deeds, remembering the prophetic tradition that says "We shall be the conquerors of Kostantaniyyeh" (Constantinople). Seven places are yet shewn near that gate where they battered down the wall. Hersek-Oghlú Ahmed Pashá had the command at the Crooked-gate (Egrí-kapú), where by many straight-forward blows he sidled himself into the midst of the infidels till he reduced them all to a mummy.

In this way Kostantaniyyeh had been besieged for twenty days, without any signs of its being conquered. The Moslem warriors, the seventy Unitarians, and three thousand learned 'Ulemás, favourites of God (Evliyá-llah), masters of the decrees of the four orthodox sects, began to be afflicted by the length of the siege, and with one accord offered up their prayers to the Creator for his aid, when suddenly there was darkness over Islámiból, with thunder and lightning; a fire was seen to ascend to the vault of heaven from the Atmeidán; the strongest buildings flew into the air, and were scattered over sea and land. On that day three thousand infidels fled from the city, through alarm and terror. Some were honoured by the profession of Islám, and admitted into the emperor's service; others fled to different countries; but the rest, who would not abandon the faith of the Messiah, set to work to repair the breaches, and continued firm in their resistance. They were much pressed, however, by want of food and ammunition.

On the thirtieth day of the siege, Sultán Mohammed having placed the 'Urf (*i. e.* the judicial turban) on his head, and sky-coloured boots on his feet, mounted a mule which might rival Duldul (Mahomet's steed), made the round of the walls, and distributed largesses among his troops. He then passed over with many thousand men from Iyyúb to Kághid khánah, and crossing the streams of Ali Beg Kóí and Kághid Khánah came to the place called Levend-chiftlik, where forty ships (*firkatah*) had also been built. These, like the former, they moved on rollers to the Ok-meidán, and launched them at the Sháh-kúlí stairs into the sea, filled with some thousand scarlet scull-capped Arabs, burning as brandy, and sharp as hawks.

SECTION XI.

There appeared off Seraglio Point ten large admirals' ships and ten frigates, completely armed and equipped, with the cross-bearing ensign flying, drums beating, and music playing; and casting anchor there, they fired their guns with indescribable demonstrations of joy, while the Moslems advanced from the Ok-meidán in two hundred boats and skiffs, embarked on board their own vessels, rushed on these ten ships like bees swarming upon a hive, and enthralled them, head and stern, with their ropes like a spider's web. The infidels, supposing that they were only come on a parley, stood quietly without stretching out a hand against them. The Moslems, in the mean time, shouting "Allah! Allah!" began to tie their hands behind their backs, and to plunder their ships; when the infidels, speaking in their own language, said "*Chi parlai*," that is to say, "What do you say?" The Káfirs discovered by the answer who they were,

and cried out, “ These Turks have entered our ships like a plague, we can make no resistance.” On entering the harbour they had fired all their guns as signals of joy, and were now so crowded together that they could not use their arms, they were therefore all taken. The infidels within the town, seeing this sad event, those who were coming to succour them having been thus taken, tore their hair and beards, and began a heavy fire from the batteries at Seraglio Point, the Lead Magazines at Ghalatah, and the Kíz Kulleh-sí (Tower of Leánder). The undaunted Moslems, however, in spite of the enemy’s batteries, lowered the cross-bearing flag on the twenty ships which they had taken, put all the prisoners on board of their own vessels, and came to an anchor before the garden of the arsenal, firing their guns repeatedly from joy and exultation. The serdengechdí (*i. e.* mad caps) immediately disembarking from the vessels, brought the glad tidings to the Sultán and Ak-Shemsu-d-dín, in the garden of the arsenal; when the latter, turning to Mohammed, said : “ When your majesty, being then a prince at Maghnísá, heard of the taking of ‘Akká, Saídá, and Berút (Acri, Sidon, and Beirút) in Egypt, by the infidels, and grieved at the thoughts of what the captives, women, and children must suffer, I comforted you by saying, that when you conquered Islámból you would eat of the sweetmeats taken in the plunder of ‘Akká. Lo! those sweetmeats are now presented to you, and my prophetic prayer, that the city might be conquered on the fiftieth day, has been answered!” There were found by the Musulmán on board the twenty ships, three thousand purses of coins (fulúrí) of Tekiyánús (Decianus), one thousand loads of pure gold, two thousand loads of silver, eight thousand prisoners, twenty captains of ships, a French princess (a king’s daughter, a yet unexpanded blossom), a thousand Muselmán damsels, brilliant as the sun, noble and ignoble, and some thousand-times a hundred thousand warlike stores; all of which the Sultán confided to the care of Ak-Shemsu-d-dín, while he himself was entirely engaged in continuing the siege.

The complete account of the affair is this : Kostantín, the late King of Islámbol, being betrothed to a daughter of the King of Fránsah, the latter, in order to send her with an escort worthy of her rank, equipped a fleet of six hundred ships, and sent them to ravage the coasts of Arabia (Arabistán). In that unhappy year they had plundered ‘Akkah, Saídah, Berút, Tarábulus (Tripoli), Ghazzah, and Ramlah, as far as the land of Hásán (Haúrán?), and carried off more than two thousand Héri-like damsels from Arabistán, with spoils to the amount of millions. Of this fleet, ten galleons and ten frigates were dispatched to carry the Princess to Islámbúl. When they reached the straits of the White Sea (the Dardanelles), they discovered that the Túrks had built castles there ;

but these accursed fellows, by disguising themselves, taking advantage of a fresh southerly breeze, and sending forwards five empty ships to receive the fire from the castles, in two hours got twenty miles beyond them. Having by this stratagem reached Islámból, they were taken, thank God! as has been related. This French princess afterwards gave birth to Yildirím Báyzázid; but other historians tell the story differently, and say that she was taken by the father of Mohammed the Conqueror, and gave birth to him, but he was in truth the son of 'Alímeh Khánum, the daughter of Isfendiyár Oghlú. The correctness of the first account may be proved thus: My father, who died an old man, was with Sultán Suleimán at the sieges of Rhodes, Belgrade, and Sigetvár, where that prince died. He used to converse much with men advanced in years: among his most intimate friends there was one who was grey-headed and infirm, but more eloquent than Amriö-l-kaïs or Abú-l-ma'álí. He was chief secretary to the corps of Janissaries, and his name was Sú-Kemerlí Kójah Mustafâ 'Chelebí. This gentleman was certainly related to this daughter of the King of Fránsah, from whom he continually received presents; and I remember that when I was a boy he gave me some curious pictures which had been given to him by her. During the siege of Sigetvár, before the death of Suleimán was known to the army, the silihdár (sword-bearer) Kúzu 'Alí Aghà, by the desire of the Grand Vizír Sokól-lí Mohammed Páshá, assembled a council of war, at which the corpse of the Sultán was seated on his throne, and his hands were moved [by some one concealed] behind his ample robe (khi'l'ah). To this council all the vizírs, vakíls, and senior officers of the army were summoned. Among them were the rikábdár (stirrup-holder) Julábí Aghà, the metbakh emíni (clerk of the kitchen) 'Abdí Efendí, my father, and the abovementioned Sú-kemerli Kójah Mustafâ. He was at that time so old, that when he accompanied the army he was always carried about in a litter (takhti-revân). He had been one of the disciples of the great Muftí Kemál Páshá-zádeh, and was deeply read in divinity and history. Being one of the servants of Kemál Páshá-zádeh, "I was," he used to say, "when a youth of twenty-five years of age, present at the conquest of Cairo by Sultán Selím I." A.H. 923 (A.D. 1517); and the writer of these pages was lost in astonishment when he heard him give an account of the great battles of Merj Dábik and Kákún, of Sultán Ghaúrí's quaffing the cup of destiny, of his son Mohammed's being deposed by the soldiery on account of his youth, of Tímán-Bái's succeeding him, of his continued war and twenty-three battles with Selím, till at length Caíre was taken. He was a most faithful man, and one whose word could be taken with perfect security; and having heard him relate the story of the abovementioned French princess from beginning to end, I write it down here.

An Explanation of the Relationship between the House of 'Osmán and the King of France.

Sú-Kemer-lí Mustafá Chelebí gave this narrative: "My father was the son of a King of France, named ——. When the treaty had been made by which he engaged to give his daughter (my father's sister) to the Tekkúr (the Emperor of Constantinople), a fleet of six hundred vessels was dispatched to ravage the coasts near the castle of 'Akkah, in order to furnish her with a dowry. It returned home laden with an immense booty, and a vast number of captives, male and female, and having reached Párisah, the ancient capital of our country, great rejoicings were made. Among the female captives there was a young Seyyideh (*i. e.* one of the prophetic race), who was given by the King of France to my father, and from whom I was born. When I was three years old, the king my grandfather sent my father with his sister, and vast treasures, to Islámból, and having been captured at Seraglio Point, we were delivered up to Sultán Mohammed, in the garden of the arsenal. After the city was taken, my father was honoured by admission into Islám (the Mohammedan faith), having been instructed by Ak-Shemsu-d-dín, and all the victorious Moslems having reverently presented his sister the princess to the Sultán, she was also instructed in Islám by the same holy man, but refused to embrace it. The Sultán upon this said, "We will give her an excellent education," and did not trouble himself to insist much on that point. I was then five years old, and being taught the doctrines of Islám by Ak-Shemsu-d-dín, received the honour of Islámism (God be praised!) without any hesitation. My father was made one of the kapújí-báshís (lord-chamberlains), and I was brought up in the serü kháss (*i. e.* the Grand Signor's palace) by my aunt, my father's sister. Mohammed Khán having afterwards formed a close attachment for my aunt, she became the mother of Sultán Báyzíd (II) Velí, and the princes Jem and Núru-d-dín." "When my aunt," he added, "died, as she had never embraced Islám, Sultán Mohammed II. caused a small sepulchre (kubbeh) to be erected beside the sepulchral chapel (turbah) which he had built for himself, and there she was buried. I myself have often, at morning-prayer, observed that the readers appointed to read lessons from the Korán [in these turbahs] turned their faces towards the bodies of the defunct buried in the other tombs while reading the lessons, but that they all turned their backs upon the coffin of this lady, of whom it was so doubtful whether she departed in the faith of Islám. I have also frequently seen Franks of the Fránsah tribe (*i. e.* French), come by stealth and give a few aspers to the turbah-dárs (tomb-keepers) to open this chapel for them, as its gate is always kept shut. So that there can

be no doubt, according to the account given by Srí Kemer-lí Mustafá Chebebí, that a daughter of the King of France became the wife (khátún) of Mohammed the Conqueror (Abú-l-fet-h), and the mother of Sultán Báyzíd.

An Account of the heroic Deeds and Misfortunes of Jem-Sháh, son of the Emperor Mohammed Abú-l Fat-h (the Conqueror).

When Báyzíd Velí was khalífah, his brother Jem-Sháh (these two being princes of a high spirit) contended with him for the possession of this foul world, and having been worsted in a great battle on the plains of Karamán, fled to Kalávún Sultán of Egypt. From thence as he was going on a pilgrimage to Meccah, he was driven by the buffetting of the sea on the shores of Yemen and 'Aden, whence he visited the tomb of Veiso-l Karní, performed the pilgrimage, and travelling through Hijáz, returned to Egypt, from which country he went by sea to Rhodes and Malta, and from thence to France to visit his grandmother (the Queen of France), one of the most exalted sovereigns of that time, accompanied by 300 Muselmán followers: he spent his time like a prince, in hunting and all sorts of enjoyment. One of his most favoured companions and counsellors was his *defterdár* (secretary) Sivrí Hisárí; another was 'Ashik-Haüder. Seventeen sons of bánís (princes) stood before him [as slaves] with their hands crossed upon their breasts [ready to receive and execute his orders]. He was always followed by this suite in all his travels through Káfiristán (the land of the infidels). He composed some thousand penj-beits mukhammases, and musaddeses (odes), together with kásáyids (elegies), which form a díván (collection of poems), praised by all the world.

A Stanza by Jem-Sháh.

Bird of my soul, be patient of thy cage,
This body, lo! how fast it wastes with age.
The tinkling bells already do I hear
Proclaim the caravan's departure near.
Soon shall it reach the land of nothingness,
And thee, from fleshy bonds delivered, bless.

In this kind of elegies he was an incomparable poet. Sultán Báyzíd at length sent an ambassador to the King of France and claimed Jem-Sháh. On this the ill-complexioned Frank caused a sallow-faced fellow to cut his throat while shaving him with a poisoned razor. The corpse of Jem, together with his property, amongst which was an enchanted cup, which became brimful as soon as delivered empty into the cup-bearer's hand, a white parrot, a chess-playing monkey, and some thousands of splendid books, were delivered up to

Sa'dí Chelebí (Sivrí Hisárf) and Haider Chelebí, that they might be conveyed to the Sultán. Jem's Sa'dí [*i. e.* Sivrí Hisárf], being a learned and acute man, first dyed the parrot black, and taught him to say, "Verily we belong to God, and to Him shall we return! Long live the Emperor!" He then returned to him with the remains of his master, and delivered over his property to the imperial treasury. But when Báyzíd asked "where is the white parrot?" the bird immediately repeated the above-mentioned text, and added: "Sire, Jem-Sháh having entered into the mercy of his Lord, I have put off the attire of the angel clad in white, and clothed myself in the black of mourning weeds."—"How!" said the Sultán, addressing himself to Sivrí Hisárf, "did they kill my brother Jem?" "By Heaven! O Emperor!" replied he, "though he indulged in wine, yet he never drank it but out of that enchanted cup, nor did he ever mingle with the infidels, but spent all his time in composing poetry; so by God's will there was a certain barber named Yán Oghlí (John's son), who shaved him with a poisoned razor, which made his face and eyes swell, and he was suffocated." Báyzíd ordered the remains of Jem to be buried at Brúrah, beside his grandfather Murád II. While they were digging the grave there was such a thunder-clap and tumult in the sepulchral chapel, that all who were present fled, but not a soul of them was able to pass its threshold till ten days had passed, when this having been represented to the Sultán, the corpse of Jem was buried by his order in his own mausoleum, near to that of his grandfather. Prince Jem Sháh died in A.H. 900, after having spent eleven years in travelling through Egypt, Arabia, Syria, Mesopotamia, and in Firengistán, through Spain and France, and having escaped from his brother's den, and drunk of the cup of Jem, he at last was intoxicated by drinking of the cup of Fate. According to the French account, however, another person was killed by the poisoned razor, and his corpse was sent to Rúm (Turkey) instead of the remains of Jem, who in fact became King of France, and was the forefather of the present sovereign of that country. On enquiring into this report, and hearing what had happened at the tomb, *viz.* that Murád would not allow the corpse to be buried in his mausoleum, he ordered it to be interred elsewhere. After the taking of Uivár (Raab) in the year 1073 (A.D. 1662-3), Mohammed Píshá was sent as ambassador the following year, 1074 (1663-4), into Germany (Alámán Džar), in order to conclude a peace with the emperor of that country (Nensea-Chásárf): having accompanied him I spent three years in visiting, under the protection of a passport (pátental) written by him, the seven kingdoms of Káiristán. Having set foot on the land of Dúnkárkein (Dunkirk) situated on the shore of the ocean which separates the eastern side

of the New World from France, I passed the Ramazán of the year 1075 (March 1665) there, and having an acquaintance with some well-informed priests (*pá-páslar*), I asked them about the history of Jem-Sháh. They answered, that when the order came from the 'Osmánlí (Sultán) to kill Jem, the French king spared him out of pity, as being a relation to the 'Osmánlí (family) and his own sister's son, and that having caused another person who resembled Jem to be poisoned, they sent his corpse to Islámból, saying it was that of Jem: that having been afterwards made king of the country on the borders of France (*tish Fránsah*) at the time of the conquest of Egypt by Sultán Selím, he sent him presents with letters of congratulation on his victory. They also confirmed the account of the near relationship between the House of 'Osmán and the Kings of France through the mother of Sultán Báyzíd and the progeny of King Jem. He is buried, they added, in a mausoleum (*kubbah*) in a garden like Irem, outside of the city of Paris, where all the Musulmán's his companions and slaves have been entombed. It is on account of this relationship between the house of 'Osmán and the French kings, that when the foreign ambassadors are assembled in the *díván* the Frank ambassadors stand below, because their sovereigns are not Mosléms; but the French is placed above the Persian ambassador, below whom the German envoy is seated, so that the ambassador from Persia has an infidel on each side. Murad IV., conqueror of Baghdád, altered this regulation, and gave precedence to the French ambassador over all others, and the Russian (*Moskov*) then taking the right hand of the Persian; an arrangement which offended the German ambassador, but he was obliged to acquiesce in it. This distinguished honour was granted to France because a French princess was the mother of Sultán Báyzíd.

Let us now return from this digression to the siege of the castle of Kostantín. Sultán Mohammed Khán having taken the daughter of the King of France out of the booty of the captured fleet, and by the advice of the captors, placed the rest in the hands of Ak-Shémsu-d-dín to be divided among the army, continued to encourage the besiegers. At length the fiftieth day came. It was manifest that all was terror and confusion within the city, and these graceless Christian infidels planting a white flag on the ramparts, cried out, "Quarter, O chosen House of 'Osmán! we will deliver up the city." A respite of one day was therefore given to all the unbelievers, to go by land or sea to any country that they would. The Sultán then having the pontifical turban on his head, and sky-blue boots on his feet, mounted on a mule, and bearing the sword of Mohammed in his hand, marched in at the head of 70,000 or 80,000 Muselmán heroes, crying out, "Halt not, conquerors! God be praised! Ye are

the vanquishers of Kostantaniyyeh!" He led them directly to the palace of Constantine (Takfûr Serâi), where he found some thousands of infidels assembled and prepared to defend it resolutely. A great battle ensued, and in that contest Kostantîn, the king, was slain, and buried with the rest of the faithless (káfirs) in the Water Monastery (Súlú Menastir). The treasures in the king's palace were so great that God only knows their amount. They were amassed by this Kostantîn, who was a merchant, and as rapacious as a griffin (anká), and had rebuilt Islámbúl the ninth time. Mohammed proceeded to the church of Ayá Sófiyah in order to express his thanks by saying a prayer, accompanied by two inclinations of the head (*rik'at*). Twelve thousand monks who dwelt within and all around it, having closed its doors, threw from the roof, towers, turrets, and belfries, arrows and burning pitch, and naptha on the Moslems. Mohammed having invested the church with the armies of Islám, like a swarm of hornets, for three days and three nights, at length took it on the fifty-third day. He then having slain a few monks, entered the church, bearing the standard of the Prophet of God in his hand, and planting it on the high altar (*mihráb*), chaunted, for the first time, the Mohammedan ezán (call to prayers). The rest of the Muselmán victors having put the monks to the edge of the sword, Ayá Sófiyah, was deluged with the blood of the idolaters. Mohammed, in order to leave them a memorial of his skill in archery, shot a four-winged arrow into the centre of the cupola, and the trace of his arrow is still shown there. One of the archers of the Sultán's guard having killed an infidel with his left hand, and filled his right with his blood, came into the Sultán's presence, and clapping his hand red with blood on a white marble column, left the impression of a hand and fingers, which is still seen near the turbeh-kapú-sí. It is on the opposite corner as one enters, at the height of five men's stature above the ground.

Eulogium on Yá Vudúd Sultán.

While Sultán Mohammed was going in solemn procession round Ayá Sófiyah a flash of lightning was seen to strike a place called Terlú-direk, and on going thither they found a body lying with its face turned towards the kibleh, and written on its illuminated breast in crimson characters, the name Yá Vudúd (O All-loving). Ak-Shemsu-d-dín, Karah-Shemsu-d-dín, and the other seventy holy men, exclaimed, "This, O Emperor! was the cause of Islámból's falling on the fiftieth day." Having prayed that it might fall in fifty days, on that very day he resigned his soul and bore his prayer to heaven. Then while all those learned, righteous and excellent men were making the necessary preparations for washing that noble corpse, a voice was heard from the corner of

the Terlú-direk (the sweating column), saying: "He is washed and received into mercy, now therefore inter him." All were breathless with astonishment: and those venerable sheikhs having placed the illustrious corpse of Yá Vudúd Sultán on a bier, and intending to bury him near Shehíd-kapú-sí, proceeded to the stairs of Emír Oní, where the bier was put into a boat, which instantly, without an oar plyed or a sail set, flew like lightning, and did not stop till it came near [the tomb of] Abú Iyyúb Ensárf. There the holy man was buried, and the neighbouring landing-place was thence called Yá Vudúd Iskeleh-sí.

Sultán Mohammed Khán, Father of Victory (*i. e.* the Conqueror), a Sultán son of a Sultán of the Islamitic sovereigns of the House of 'Osmán, entered Islámból victoriously on Wednesday the 20th day of Jumáziu-l-ákhir, in the year of the Prophet's flight 867 [1st July, A.D. 1453], as was expressed by the prophetic and descriptive letters of the text *beldetun tayyibetun* (a good city), and in the day, hour, and minute, which had been foretold to the Sultán by Ak-Shemsu-d-dín. Several poets and men of learning have made other lines and technical words containing the date of this victory of victories; but the date found in the exalted Korán is complete, if the last letters are counted as they are pronounced. Sultán Mohammed II. on surveying more closely the church of Ayá Sólíyah, was astonished at the solidity of its construction, the strength of its foundations, the height of its cupola, and the skill of its builder, Agluádus. He caused this ancient place of worship to be cleared of its idolatrous impurities and purified from the blood of the slain, and having refreshed the brain of the victorious Moslems by fumigating it with amber and lign-aloes, converted it in that very hour into a *jámi'* (a cathedral), by erecting a contracted *mihráb*, *minber*, *mahfil* and *menáreh*, in that place which might rival Paradise. On the following Friday, the faithful were summoned to prayer by the muëzzins, who proclaimed with a loud voice this text (Kor. xxxiii. 56): "Verily, God and his angels bless the Prophet." Ak-Shemsu-d-dín and Karah Shemsu-d-dín then arose, and placing themselves on each side of the Sultán, supported him under his arms; the former placed his own turban on the head of the conqueror, fixing in it a black and white feather of a crane, and putting into his hand a naked sword. Thus conducted to the *minber* he ascended it, and cried out with a voice as loud as David's, "Praise be to God the Lord of all worlds," (Kor. i. 1.) on which all the victorious Moslems lifted up their hands and uttered a shout of joy. The Sultán then officiating as *khatib* pronounced the *khutbeh*, and descending from the *minber*, called upon Ak-Shemsu-d-dín to perform the rest of the service as *Imám*. On that Friday the patriarch and no less than three thousand priests who had been concealed underneath the floor

of the church, were honoured by being received into Islám. One of them, who was three hundred years old, they named Bába Mohammed. This man pointed out a hidden treasure on the right side of the mihráb, saying it was placed there by Suleimán (Solomon), the first builder of this ancient place of worship. The Sultán having first offered up prayer there for the prosperity and perpetuity of the place, caused the ground to be dug up beneath it, and during a whole week many thousand camel-loads of treasure in coins of Tekiyánús and Okí-yúnus (Decianus and ——), were carried away and deposited in the royal treasury and in the garden of the arsenal.

On the glorious Conquest of the Ok-meidán (Archery-ground).

When the Sultán had distributed all the booty among the victors, he caused the idols like Vudd, Yághús, Ya'úf, Suvá', and Nesr, which were found set with jewels in Ayá Sófiyah to be carried to the Ok-meidán, and set up there as marks for all the Muselmán heroes to shoot their arrows at; and from thence an arrow which hits the mark, is to this day called by archers an idol's arrow (púteh ókí). One of those idols was standing till knocked to pieces in the time of Sultán Ahmed Khán. Another was called Azmáish, because it stood on the south side, and the arrows hit it when shot with a northerly wind; the spot on which it stood is now called Tóz-kópárán-áyághí (Dust-maker's Foot). Another idol called Hekí, placed near Kháass-kóí, was most easily hit from the north; hence the phrase "a hekí-shot." Another called Pish-rev, placed on the north-west side, and most easily hit from the south-east (kibleh), still gives its name to such a shot. From Pelenk, placed on the west side and hit from the east, the term pelenk is derived. In short, having placed twelve different idols on the four sides of the Ok-meidán, a grand archery-match was made, and all the old archers, each shewing his skill in taking aim at them, made glad the soul of the illustrious Sa'd Vakkás, and hence arose the custom among the people of Islámból of meeting there on holidays for the purpose of trying their skill in archery. Sultán Mohammed II. having gone thence to the garden of the arsenal, gave a banquet for three days and three nights to all the Moslem conquerors, himself appearing like the cháshnegír báshí (chief butler), with his skirts girt up round his loins and a handkerchief in his girdle, offering them bread and salt, and providing them with a splendid dinner. After the repast he carried round the ewer, and poured out water for the learned and excellent to wash their noble hands; thus for three days and three nights breaking his spirit by performing these services.

Distribution of the Booty.

After this splendid feast, which lasted three days and three nights, the Sultán accompanied by the three imperial defterdárs and all the clerks of the army, proceeded to pile up in the garden of the arsenal, the treasures taken on board of the French fleet, with those pointed out in the Ayá Sôfiyah by Mohammed Bába, and those taken from the seven thousand monasteries, convents, and palaces within the city. The first to whom their share was allotted were the physicians, oculists, surgeons, washers of the dead and grave-diggers serving in the army; next the sherífs (*i. e.* members of the Prophet's family); then the learned and pious 'ulemá and sulehá (*i. e.* doctors of law); then the imáms, khatíbs, and sheíkhs; after them the móllás and kázies (judges); then the serden gechdis (dread-noughts); next the Arab marines who dragged the ships overland, from the village thence called Levend-chiftlik; after them the janissaries; then the sipáhíes, za'íms, tópchís, jebelhís, lághenjís, eshekchís, horsekeepers, and camp-servants, respectively forming together one hundred and seventy thousand men, to whom sixty-three thousand houses were allotted, besides their legal share of the spoils. Out of this the victors paid during their lives the tenth appointed by God's law, to the Sultán, whose own share was three thousand eight hundred captives, twenty thousand purses of gold, coins of Tekiyánús and Yánkó son of Mádiyán, three thousand palaces, two bezestáns, and seven thousand shops. They also gave to the Sultán the mosque of Ayá Sôfiyah, with seven great convents, and fixed the rent to be paid by him for the New Serái at one thousand aspers a day. A Jew, who offered one thousand and one aspers, was put to death. In the karamán-ward of the city three hundred lofty palaces were given to the 'ulemá, one hundred and sixty-two to the janissaries, seventy to the vezírs, seven to each of the seven kubbch vezírs. In short, all the houses in Islámból were thus distributed among the victors, and the daughter of the French King mentioned above, was given to the Emperor. Thus was every duty which the law required fulfilled. Ak-Shemsu-d-dín then standing up, thus spoke: "Know and understand ye Moslem conquerors, that it is you of whom the last of the prophets, the joy and pride of all creatures, spoke, when he said: 'Verily they shall conquer Kostantaniyyeh; the best of commanders is their commander; the best of armies is that army!' Squander not away then these treasures, but spend them on good and pious foundations in Islámból; be obedient to your Emperor; and as from the days of 'Osmán down to the present time, you called your Emperor Beg, so from henceforth call him Sultán; and as at the feast he girded up

his loins, and served you himself, in return for his bounty, call him Khúnkár." He then fastened to the head of the Sultán a double black and white heron's plume (*aigrette*), saying: "Thou art now, O Emperor, become the chosen Prince of the House of 'Osmán, continue to fight valiantly in the path of God!" A shout of victory was then made, and the Muselmán warriors took possession of their new habitations. It was at that time that, with the permission of Ak-Shemsu-d-dín and the other holy men, a coin was first struck bearing this legend: "The Sultán, son of a Sultán, Sultán Mohammed Khán, son of Sultán Murád Khán, be his victory exalted; coined in Kostantaniyyeh in the year 757." On the following day, when the Sultán, as he came out of the harem, received Ak-Shemsu-d-dín in the Arsenal-Garden: "Did you not eat some sweetmeats last night, Sire?" said the latter. "No," replied the Sultán, "we eat none!"—"Do you not remember," replied the holy man, "that when you were so much grieved while governor of Maghnúsá, on hearing of the capture of 'Akkah by the Franks, I told you that you would eat some of their sweetmeats when you had taken Islámból? And did you not last night enjoy the society of the French princess? Was not that tasting a sweetmeat won from the Franks? Henceforward let that unexpanded rose be called 'Akídeh (sugar-candy) Khánúm, and be thou thyself styled Khúnkár (blood shedder). Let this day be a day of rejoicing, but let it likewise be a day of justice! Of the three thousand blooming Mohammedan virgins who came in the suite of 'Akídeh your spouse (*khássekí*), let not one be touched, but send to 'Akkah, Ghazzah, Ramlah, Khaúrán, all the countries whence they were taken, a register containing their names, and order their parents, relations, and friends to repair to Islámból, that each of them may, with the consent of their parents, be joined in lawful marriage with one of the Moslem warriors, and the city of Islámból be thus made populous." The counsels of Ak Shemsu-d-dín were followed; and in a short time ten thousand fathers, mothers, relations, and connexions, hastened to the city, and three thousand heroes were made happy by being joined in lawful matrimony to three thousand virgins. Orders were then issued to all the vezírs who were Pásás in Europe and Asia, to send all the sons of Adam from each district to Islámból. Thus the ward of Uskúblí was peopled by the inhabitants of Uskúb; the Yení Mahallah by the people of Yení-shehr; that of Ayá Sofiyah by the people of Sófiyah; that of Tenes by the Urúm (Greeks) from Mórak (the Morea); the neighbourhood of Tekkúr-serái and Shahíd-kapú-si by the Jews of fifty communities brought from Seláník (Thessalonica); Ak-Serái by the people from Anátóli (Natolia); the ward below the castle by the Syrians and Arabs; the Persians were settled in Khójah-khán

near Mahmúd Páshá; the Gypsies (Chingáneh) coming from Balát Shehrí are established in the Balát-mahalleh-sí; the U'luch from 'Akl-bend in the 'Akl-bend ward; the Arnáuťs (Albanians) near the Silivrí-gate; the Jews from Safat in Kháss Kóí; the Anatolian Turks at Uskudár (Scutari); the Armenians of Tókát and Sívás near Súlú Monástir; the Magnesians in the Ma'júnjí ward; the Ekirdir and Ekmidir people at Egrí kapú; the ——— in Iyyúb Sultán; the Karamanians in the Buyúk Karamán ward; the inhabitants of Kóniyah in that of Kuchúk Karamán; those of Tirehlí in Velâ; the people of the plain of Chehár-shenbeh in the bázár so called; the inhabitants of Kastemúní in the Kazánjılar (brazier's) ward; the Láz from Tirábuzún (Trebizonde) near the mosque of Sultán Báyzíd; the people of Gelibólí (Gallipoli) at the Arsenal; those of Izmir (Smyrna) in Great Ghalatah; the Franks in Little Ghalatah (Pera); the inhabitants of Sínób and Sámsún at Tóp-kháneh. In short, the Mohammedan inhabitants of all the large towns in the land of the House of 'Osmán were then brought to people Islámból, called on that account Islámí ból (i. e. ample is its Islám!).

By God's decree, Islámból was taken in the month of Temmuz (July), and the sea was then dyed with the blood of some thousands of martyrs. Now it happens, that for forty days, every year at that season, the sea is still blood-red, from the gate of Iyyúb Ensár to the Martyr's-gate (Shehíd kapú-sí. This is a marvellous thing and one of God's secrets. "Verily God hath power over all things!"

SECTION XII.

Description of the new Seráï, the Threshold of the Abode of Felicity.

The conqueror having thus become possessed of such treasures, observed that the first thing requisite for an Emperor is a permanent habitation. He therefore expended three thousand purses on building the new Seráï. The best of several metrical dices inscribed over the Imperial gate, is that at the bottom in conspicuous gold letters on a white marble tablet, Khalled Allahu azza sáhibihi. May God make the glory of its master eternal! (i. e. A.H. 876, A.D. 1471-2). Never hath a more delightful edifice been erected by the art of man; for, placed on the border of the sea, and having the Black Sea on the North, and the White Sea on the East, it is rather a town situated on the confluence of two seas than a palace. Its first builder was that second Solomon, the two-horned Alexander. It was, therefore, erected on the remains of what had been built by former princes, and Mohammed the Conqueror added seventy private, regal, and well-furnished apartments; such as a confectionary, bake-house, hospital, armory,

mat-house, wood-house, granary, privy-stables without and within, such that each is like the stable of 'Antar, store-rooms of various kinds round a garden delightful as the garden of frem, planted with twenty thousand cypresses, planes, weeping-willows, thuyas, pines, and box-trees, and among them many hundred thousands of fruit trees, forming an aviary and tulip-parterre, which to this day may be compared to the garden of the Genii (Jin). In the middle of this garden there is a delightful hill and rising ground, on which he built forty private apartments, wainscoted with Chinese tiles, and a hall of audience (Arz-ódá) within the Port of Felicity, and a fine hippodrome, on the east side of which he erected a bath, near the privy treasury; close to which are the aviary, the pantry, the treasurer's chamber, the Sultán's closet, the Imperial mosque, the falconer's chamber, the great and small pages' chamber; the seferlí's and gulkhan's chamber, the mosque of the Buyúk-ódá, and the house of exercise, which joins the bath mentioned above. The privy chambers (kháss-ódá), mentioned before, were occupied by three thousand pages, beautiful as Yúsuf (Joseph), richly attired in shirts fragrant as roses, with embroidered tiaras and robes drowned in gold and jewels, having each his place in the Imperial service, where he was always ready to attend. There was no harem in this palace; but one was built afterwards, in the time of Sultán Suleimán, who added a chamber for the black eunuchs *taráshí aghá-lar*, another for the white eunuchs *teberdárán khássh*, *i. e.* privy halbardiers, a cabinet (*kóshk*) for recreations, and a chamber for the diván, where the seven vezírs assembled four days in the week. Sultán Mohammed, likewise, surrounded this strongly-fortified palace with a wall that had 366 towers, and twelve thousand battlements: its circumference being 6,500 paces, with sixteen gates, great and small. Besides all the other officers before enumerated, there were in this palace twelve thousand Bóstánjis, and, including all, forty thousand souls lodged within its walls.

SECTION XIII.

Description of the Old Seráï.

Sultán Mohammed the Conqueror also determined to place his honourable harem in Islám-ból. In an airy and elevated position, on the side of the city which overlooks the canal, there was an old convent, built by King Púzantín, and placed in the midst of a delightful grove, full of all sorts of beasts and birds. This convent in the time of Púzantín and Kostantín, had been occupied by twelve thousand monks and nuns. The occasion of its being built was, that Simon, one of the apostles of Jesus, having engaged in devotion, and in main-

taming a friendly intercourse with all sorts of wild animals, dug a pit in the ground in order to supply them with water, on which a spring of truly living water burst forth. Simon afterwards built a small oratory there, which, in process of time, was replaced by the convent which Mohammed destroyed, when he built upon its site the old palace (*Eskî Serâi*) begun in the year 858 (A.D. 1454), and finished in the year 862 (A.D. 1458). The wall has neither towers, battlements, nor ditch; but is very strong, being cased with azure-coloured lead. Its circumference was then twelve thousand arshîns (25,000 feet). It is a solid square building, one side of which stretched from the brazier's (*kazânjîher*) quarter, near the mosque of Sultân Bâyezîd, down to the Miskî-sâbûn (Musk-soap) gate, from whence another extended to the palace of Dellâk Mustafâ Pâshâ. Thence a third rested against the wall and cistern of the little bázâr. The site of the palaces of the Aghâ of the janissaries, and of Siyâvush Pâshâ, now occupies that of the Old Serâi. From thence the fourth side, passing above the quarter of Tahta-l kal'ah, came again to the Brazier's bázâr. Within this palace there were many courts, cabinets, cisterns, and fountains; a kitchen like that of Kei-kâvus, a private buttery, chambers for three thousand halbardiers (*teberdâr*), servants without ringlets, one apartment (*odâ*) for the white, and one for the black Aghâ (of the eunuchs), who were both subordinate to the *Kîzlar Aghâ* Aghâ of the Porte (*Dârn-s-sa'âdeh*, i. e. the house of felicity). Having placed in this all his favourites (*khâssakî*), together with the French Princess, he came twice every week from the new palace to the old, and on those nights did justice there.

Eulogium on the living water of the old palace (Eskî Serâi).

Abû-l fat-h Mohammed, being a wise and illustrious Emperor, assembled all his learned men in order to enquire which was the best water in Islâmból, and they all unanimously pointed out to him the spring of Shim'un (Simon), within the Eskî Serâi, as the lightest, most temperate, and copious of all; which was proved by dipping a miskâl of cotton in a certain quantity of each different kind of water, then weighing each parcel, and after drying it in the sun, weighing it a second time. The Sultân, therefore, resolved to drink of no other water than this, and to this time it is the favourite source from which all his successors drink. Three men come every day from the Kilâjî-bâshî, and three from the Sakkâ-bâshî of the Serâi, and fill six silver flaggons, each containing twenty ounces, with this limpid water, seal the mouths of them in presence of the inspector of water with seals of red wax, and bring them to the Emperor. At present this fountain is in front of the Inspector's-gate (*Nâzir kapúsí*) on the

eastern side of the Eski Seráï, where Sultán Mohammed the Conqueror caused the water to run outside of the palace, and erected the building over it; it is now the most celebrated water in the town, and is known by the name of the fountain of Shim'ín. In the year —, Sultán Sulcímán having enlarged this old palace to the extent of three miles in circumference, built three gates. The Diván kapú-sí towards the east, Sultán Báýazíd kapú-sí to the south, and the Suleimániyyeh kapú-sí towards the west. On the outside of this gate Sultán Suleimán built the mosque bearing his name from the booty of the conquest of Belgrade, Malta, and Rhodes; and near it colleges for science, and teaching the traditions and art of reciting the Korán, a school for children, an alms-house, a hospital, a kárávanseráï, a bath, and market for boot-makers, button-makers, and goldsmiths; a palace for the residence of the late Siyávush Páshá, another for the residence of the Aghá of the janissaries, a third for Lálá Mustafá Páshá, a fourth for Pír Mohammed Páshá Karamání, a fifth for Mustafá Páshá, builder of the mosque at Geibiz, a sixth for his daughter Esmahán Sultán, and a thousand cells, with pensions annexed, for the servants of the mosque. The four sides, however, of the old Seráï, were bordered by the public road, and, to this time, are not contiguous to any house. The abovementioned palaces are all built on the site of the old Seráï, which was erected by Sultán Mohammed Khán, who afterwards constructed barracks for 160 regiments (Bulúks and Jemá'ats) of janissaries, and 160 chambers (*ódás*) for the Segbáns (*Scimens*), a mosque for himself, chambers for the armorers (*jebch-jís*), powder magazines at Peik-khánah, Kalender-khánah, Ters-khánah, Top-khánah, Kághid-khánah, and many other similar public buildings within and without Islámból; the sums thus expended, having been drawn from the treasures amassed in his conquests.

SECTION XIV.

On the Public Officers established at Islamból at the time of the Conquest.

Within three years the city of Islámból became so populous, and contained such a sea of men, that it was impossible to restrain its inhabitants without public authority. The assistants first granted to the Grand Vezír Mahmúd Páshá, were five executioners, a regiment (*ódá*) of janissaries, with a Muhzir Aghá (colonel), cháúshes (apparitors) of the Tópjís and Jebehjis, a captain (*ódábáshí*) of the Bóstánjís, and a túfenkjí (musketeer), and matarahjí (water-carrier) taken from the janissaries, with whom he took his rounds through the city on the fourth day of every week, in order to punish by the falákah (bastinado) all

transgressors of the law. He went first to the Díván-khánah (Court-house) of the tradespeople at the U'n-kapán (flour-market), and held a díván there; he next visited the stairs (*iskeleh*) of the fruit-market, and held a díván to fix the price of fruit; from thence he proceeded to the green-market and shambles (Salkh-khánah), where he settled the rate at which greens and mutton should be sold, and he afterwards returned to the Seráï.

The second public officer was the Segbán Báshí (commander of the Seïmens), to whom the falákah was entrusted, but he had no executioners.

The third was the judge and Móllá of Islámból, who could inflict the bastinado (falákah), and imprison for debt.

The fourth, the Móllá of Iyyúb, who could inflict the same punishments.

The fifth, the Móllá of Ghalatah, and

The sixth, the Móllá of Uskudár, possessing the same power within their respective jurisdictions.

The seventh, the Ayák Náíbí, or superintendant of the markets, who punished all who sold above the legal prices, or used false weights and measures.

The eighth, the Mohtesib Aghá-sí (inspector of shops), by whom all defaulters in buying and selling were punished, according to their offences, with imprisonment and torture; such as covering their heads with the entrails of beasts, or nailing their ears and noses to a plank.

The ninth, the 'Asas-báshí, and

The tenth, the Sú-báshí, two police-officers attended by executioners provided with whips and scourges, but not with rods and stocks (*falákah*). They made domiciliary visits, took up offenders, and attended at the execution of criminals condemned to death.

The eleventh, the Islámból-Aghá-sí, or commandant of Constantinople.

The twelfth, the Bóstánjí-báshí, who constantly, from night till morning, takes the round of all the villages on the sea-shore, punishes all whom he finds transgressing, and if any are deserving of death, throws them into the sea.

The thirteenth, Chórbájís (colonels of the janissaries), who continually go round, from night till morning, with five or six hundred of their soldiers in quest of suspicious persons, whom they send prisoners to the Porte, where they receive their due.

The fourteenth, the forty Judges appointed, according to the law of the Prophet, to preside over the forty Courts of Justice (*mehkemeh*) in Islámból, under the four Móllás mentioned above. They also have power to imprison and inflict punishment.

The fifteenth, the Sheikho-Islám or Muftí (head of the law). He can only give the legal answer to questions submitted to him, *viz.* "It is," or "It is not." "God knows!" "Yes," or "No."

The sixteenth, the Anátólí Kází-askerí (military judge of Anatolia), has no right to punish, but sits in the díván as chief and president of all the Asiatic judges.

The seventeenth, the Rúm-ílí Kází-askerí (military judge of Romelia), has likewise no power of punishing, but decides all lawsuits brought into the díván from the country, and is the head of all the European judges. He is likewise appointed, by the canons of Sultán Mohammed the Conqueror, to write all the imperial patents (*beráts*).

The eighteenth, the Commander (Dizdár) of the Seven Towers.

The nineteenth, the chief Architect; if any building be erected in Islámból without his permission it is pulled down, and the builders are punished.

The twentieth, the Kapúdán-Páshá (Lord High Admiral) established in the Arsenal (Ters-khánah); who commands by sea night and day.

The twenty-first, the Kyayà (*ket-khodà*) of the Arsenal (Ters-khánah), who, if any thieves are found by day or night in the district called Kásim Páshá, can inflict the severest punishment, even death, if necessary.

The twenty-second, the Ta'lim-khánchí Báší (adjutant-general, commander of the 54th regiment of janissaries), and of the kórújis (invalids), whose barracks are within the boundaries of O'k-méidán, take their rounds there, and if they meet with any suspicious vagabonds, carry them to their commander, the Atíj Báší (Chief of the Archers), who, punishing them according to their deserts, orders them to be suspended from a tree by the string of the bowmen, and assailed by a shower of arrows.

It was ordained by the regulations of Sultán Mohammed the Conqueror, and that ordinance has been renewed by a khattí sheríf (imperial rescript) from all his successors, that any offender whom these officers shall apprehend, if he be a soldier, shall receive no mercy, but be hung upon a tree forthwith. In fine, in the districts on both sides of the Strait of the Black Sea, there are thirty-three magistrates, and thirty-five local judges, deputies of the Móllá, in the city. But the town of Bey-kós has a separate jurisdiction, the judge of which is appointed by the Munejjim Báší (astronomer royal). Besides the judges and magistrates already enumerated, there are also 166 District Judges, subordinate to the four Móllás of Islámból, 360 Subáshís, eighty-seven guards of janissaries, with their commanding officers (*serdárs*), and forty Subáshís of the free vakfs (charitable foundations). In short, the whole number of Kázís and Subáshís within the

precincts of Islámból, established by the code (*kánún*) of Mohammed the Conqueror, amounts to twelve hundred. There are also within the same jurisdiction the governors and magistrates of 150 corporations of tradesmen; but these governors have no legal authority to imprison and punish; they can only determine questions respecting the statutes of the corporations over which they preside.

SECTION XV.

On the Imperial Mosques in the Mohammedan City of Kostantaniyyeh.

The first, and most ancient of these places of worship dedicated to the almighty and everlasting God, is that of Ayá Sófiyah, built, as mentioned in the seventh Section, in the year 5052 after the fall of Adam. It was finished by Agbnádús (Ignatius?), a perfect architect, well skilled in geometry, under the direction of the Prophet Khizr; and forty thousand workmen, seven thousand porters, and three thousand builders, were employed in raising its domes and arches on three thousand pillars. Every part of the world was ransacked to find the richest marbles, and the hardest stones for its walls and columns. Stones of various hues, fit for the throne of Belkís, were brought from Ayá Solúgh (Ephesus) and Aidinjik; marbles of divers colours were removed from Karamán, Shám (Syria), and the island of Kubrus (Cyprus). Some thousands of incomparable columns, wasp and olive-coloured, were imported from the splendid monuments of the skill of Solomon, standing in the neighbourhood of A'tineh (Athens). After working at the building for forty years, Khizr and Agbnádús disappeared one night when they had finished half the dome. Seven years afterwards they appeared again and completed it. On its summit they placed a cross of gold an hundred Alexandrian quintals in weight, visible at Brúsah, Keshish-dágh (Mount Olympus), Alem-dághí, and Istránjeh dághí. On the birth-night of the Prophet there was a dreadful earthquake, by which this and many other wonderful domes were thrown down; but it was afterwards restored by the aid of Khizr, and by the advice of the Prophet, to whom the three hundred patriarchs and monks, presiding over the church, were sent by him. As a memorial of the restoration of the dome by the aid of the Prophet and Khizr, Mohammed the Conqueror suspended in the middle of it, by a golden chain, a Golden Globe, which can hold fifty kilans of grain, Roman measure; it is within reach of a man's hand, and beneath it Khizr performed his service to God. Among the pious, many persons have chosen the same place for offering up their orisons; and several who have persevered in saying the morning prayer there for forty

days, have obtained the blessings, temporal and spiritual, for which they prayed: it is, therefore, much frequented by the pious and necessitous for that purpose.

On the Dimensions, Builders, &c. of that ancient place of worship, Ayá Sôfiyah.

This mosque is situated on elevated ground at the eastern end of the city, a thousand paces (*âdim*) distant from the Stable-gate (*âkhôr kapú*) near the sea, and a thousand from Seraglio Point. The great cupola which rears its head into the skies is joined by a half-cupola, beneath which is the *mihráb* (sacred recess), and to the right of it a marble pulpit (*minber*). There are altogether on the whole building no less than 360 gilt cupolas, the largest of which is the great one in the middle; they are ornamented with broad, circular, and crystal glasses, the number of which in the whole mosque amounts to 1,070. The abovementioned cupolas (*kubbehs*) are adorned within by wonderful paintings, representing cherubims and men, the work of Monástir, a painter, skillful as Arzheng. These figures seem even now, to a silent and reflecting observer, to be possessed of life and thought. Besides them, there are, at the four angles supporting the great cupola, four angels, no doubt the four archangels, *Jebiráyíl* (Gabriel), *Mikáyíl* (Michael), *Isráfíl*, and *'Azráyíl*, standing with their wings extended, each 56 cubits high. Before the birth of the Prophet, these four angels used to speak, and give notice of all dangers which threatened the empire and the city of Islámból; but since his Highness appeared, all talismans have ceased to act. This cupola is supported by four arches (*ták*) that excel the arch of the palace of Kesra (Chosroes) (*Táki Kesrá*), the arch of Khavernak; that of Káidafá; that of Káf, and that of Sheddád. The large columns, of the richest colours and most precious marble, are forty Mecca-cubits high; those of the second story are not less beautiful, but are only thirty cubits high. There are two galleries running round three sides of this mosque, and forming upper mosques for the worshippers; there is an ascent to them on both sides, which may be ascended on horseback; it is a royal road paved with white marble. The mosque has altogether 361 doors, of which 101 are large gates, through which large crowds can enter. They are all so bewitched by talismans, that if you count them ever so many times, there always appears to be one more than there was before. They are each twenty cubits high, and are adorned with goldsmith's work and enamel. The middle gate towards the Kiblah, which is the highest of all, is fifty cubits high. It is made of planks from the ark which Noah constructed with his own hand. Over this central southern gate there is a long coffin of yellow brass, which contains the body of Aï Sôf, who caused Ayá Sôfiyáh to be built;

and though many emperors have tried at different times to open this coffin, an earthquake and a horrible crash immediately heard within the mosque, have always prevented them from compassing their designs.

Above it, in a niche, supported on small columns, stands a picture of Jerusalem (the ancient Kibleh), in marble; within it there are jewels of inestimable value, but it is also talismanic, and cannot be touched by any body. In this place there stood likewise upon a green column an image of Mother Meryem (the Virgin Mary), holding in her hand a carbuncle as big as a pigeon's egg, by the blaze of which the mosque was lighted every night. This carbuncle was also removed in the birthnight of the Prophet, to Kizil Almà (Rome), which received its name (Red Apple) from thence. The Spanish infidels were once or twice masters of Islámból, and thence that egg (the carbuncle) came into their hands. The walls of this mosque, as well as the extremities of the columns, are carved like various flowers, with the most exquisite workmanship. The Mibráb and Minber are of white marble highly ornamented.

A Description of the four Minárehs (Minarets).

While Mohammed the Conqueror was residing as Viceroy at Edrenéh (Adrianople), there was a great earthquake at Islámból, which made the northern side of Ayá Sófiyah bend, and threatened its ruin. The infidels were much alarmed; but Prince Mohammed, in a friendly manner, sent the old architect, 'Alí Nejjár, who had built the great mosques at Brúrah and Edrenéh for Yildirim Báyzád, and was then living, to the Greek king, in order to repair Ayá Sófiyah. It was he who erected for the support of the building four strong buttresses, every one of which is like the barrier of Yájúj (Gog). The architect having made a staircase of two hundred steps in the buttress on the right side of Ayá Sófiyah, among the shops of the turban-makers (*sárikchí*), the king asked for what purpose this staircase was intended? The architect answered, "For going out upon the leads in case of need?" When the work was completed the king bestowed rich presents on the architect, who returning to Edrenéh, said to Sultán Mohammed, "I have secured the cupola of Ayá Sófiyah, O emperor, by four mighty buttresses; to repair it depended on me, to conquer it depends on thee. I have also laid the foundation of a mináreh for thee, where I offered up my prayers." On that very foundation, three years afterwards, by the will of God, Sultán Mohammed built a most beautiful six-sided mináreh. Sultán Selím II. afterwards, in the year ---, added another at the corner opposite to the gate of the Imperial palace (Bábi humáyún, the Sublime Porte), which is more ornamented, but a little lower than that of

Mohammed the Conqueror. Sultán Murád III. built subsequently two other minárehs on the north and west side, each with only one gallery.

The ensigns (alems, *i. e.* the crescents) on the top of these four minárehs are each of twenty cubits, and richly gilt; but that on the great dome is fifty cubits long, and the gilding of it required fifty thousand pieces of gold coin. It is visible at the distance of two farasangs by land, and a hundred miles off by sea. Murád III. also brought from the island of Mermereh (Marmora) two princely basons of white marble, each of them resembling the cupola of a bath, and so large that neither Jemshíd nor Dárá ever possessed such an one. Each of them can contain a thousand kilehs. They stand inside of the mosque, one on the right hand and the other on the left, full of living water, for all the congregation to perform their ablutions and quench their thirst. The same Sultán caused the walls of the mosque to be cleaned and smoothed; he increased the number of the lamps, and built four raised stone platforms (*mahfil*) for the readers of the Korán, and a lofty pulpit on a slender column for the muézzins. Sultán Murád IV. the conqueror of Baghdád, raised upon four marble columns a throne (*kursi*) of one piece of marble, for the preacher (*ra'is*), and appointed eight sheikhs as preachers of the mosque: the Efendis Kází-zádeh, Uskudárh Mahmúd, Ibráhím sheikh to Jerráh Páshá, Sivási, Kudsi, Terjimán Shekhé Omar, and the great sheikh, Emír Ishtibí, who was so learned and skillful in answering questions and solving difficulties respecting the law, God be praised! We had the happiness and advantage of enjoying the exalted society of all these doctors and hearing their instructions. Sultán Ahmed I. built, on the left of the mihráb, a private recess (*maksúrah*) for the exclusive use of the emperor. In short this mosque, which has no equal on earth, can only be compared to the tabernacle of the seventh heaven, and its dome to the cupola of the ninth. All those who see it, remain lost in astonishment on contemplating its beauties. It is the place where heavenly inspiration descends into the minds of the devout, and which gives a foretaste even here below of the garden of Eden (Aden). Sultán Murád IV., who took great delight in this incomparable mosque, erected a wooden enclosure in it within the southern door, and when he went to prayers on Fridays, caused cages, containing a great number of singing-birds, and particularly nightingales, to be hung up there, so that their sweet notes, mingled with the tones of the muézzins' voices, filled the mosque with a harmony approaching to that of Paradise. Every night (in the month of Ramazán) the two thousand lamps lighted there, and the lanterns, containing wax-tapers perfumed with camphor, pour forth streams of light upon light; and in the centre of the dome a circle of lamps represents in letters, as finely formed as those

of Yákiit Musta'simí, that text of the Scripture, "God is the light of the heavens and the earth." There are also, on the four sides of the mosque, some thousands of texts in beautiful characters; and there, likewise, by command of Sultan Murád IV., the celebrated writer Êtmekjî-zâdeh Chelebî wrote the names of the Most High, of the prophet Mohammed and his four companions, in Kará Hisárí hand, so large that each elif measures ten arshins (10 ells = 23½ feet), and the rest of the letters are formed in the same proportion. Ayá Sôfiyah is the Ka'beh of all Fakírs, and there is no larger mosque in Islámból. It possesses all the spiritual advantages to be obtained in any other, whether it be El Aksâ at Kuds (Jerusalem), or the mosque of the Ommaviyyeh (Ommiades), at Shám (Damascus), or that of El Ez-her at Misr (Cairo). It is always full of holy men, who pass the day there in fasting and the night in prayer. Seventy lectures (on theology) well pleasing to God are delivered there daily, so that to the student it is a mine of knowledge, and it never fails to be frequented by multitudes every day.

The Servants (Khuddám) of the Mosque.

They are the Imams (reciters of the Form of Prayer); the Khatíbs (reciters of the Khotbah, bidding-prayer on Friday); Sheikhs (preachers); Devrkhan (Scripture readers); Ders-âámils (lecturers); Talabah (students); Mu'ezzins (cryers, who call to prayers from the Mináreh); Ejjâ kh-âns (lesson readers); Na't khâns (reciters of the praises of the prophet and his associates); Bevvâbs (door-keepers); and Káyims (sextons); in all full two thousand servants, for the revenues of the mosque settled upon it by pious bequests (evkâf) are very large.

* *Stations and Places in this Mosque visited as peculiarly fitted for Devotion.*

First. Ayá Sôfiyah is, in itself, peculiarly the house of God.

Second. The station (Makám) of Moslemah, in a place called U'ch Búják (the three corners), where he, who was commander of the forces in the Khali-fate of Mo'aviyyeh, is said to have offered up prayer.

Third. The station of Iyyúb Ansárí, who, after the peace made in the year of the Hijrah 52, entered Ayá Sôfiyah and performed a service of two inflections on the spot called Makámi Iyyúb Sultán, south of the Sweating Column. There is now a Mihráb there much frequented at all the five services.

Fourth. The station of 'Omar Ibn 'Abdo-l-'aziz, who being commander at the peace in the year of the Hijrah 97, offered up prayers on the west side of Ayá Sôfiyah, at the foot of the green Mihráb. This place goes now by his name.

Fifth. The station of Hárúnu-r-rashíd, who, at his coming a second time to Kostantaniyyeh, in the year of the Hijrah 58, having crucified King Yaghfúr in the belfry of Ayá Sófiyah, offered up prayers within the mosque in the kiblah of the prophet Solomon, on the south-east side, within the gate of the Defunct (Meyyit-kapú-sí).

Sixth. The station of Seyyid Battál Ghází in the sky-smiting belfry of the church.

Seventh. The station of Bába Ja'fer Sultán, Ambassador of Hárúnu-r-rashíd.

Eighth. The station of Sheikh Maksúd Sultán, the companion of Bába Ja'fer. These two, with the king's (*i. e.* the Greek emperor's) permission, both offered up prayers on the eastern side of the mosque, within the sepulchral gate (Turbeh-kapú-sí), at the places now bearing their name.

Eighth. The station of Salomon, who is said to have offered up prayer on the ground where Ayá Sófiyah now stands, at the place called the Green Mihráb, to the right of the Minber.

Ninth. The station of Khizr, beneath the gilt ball in the centre of the cupola, is a place where some thousands of holy men have enjoyed the happiness of discoursing with that great prophet.

Tenth. The station of the forty, to the south of the platform of the Muëzzins, is a place where the ground is paved with forty stones of various colours, and where forty holy men stood when the extraordinary accident which happened to Gul-ábí Aghá took place.

Narrative of Gul-ábí Aghá.

Gul-ábí Aghá, Rikáb dár (stirrup-holder) of Sultán Suleimán, a pious man, who died at the age of 151 years, relates that in consequence of the great plague in the reign of Sultán Selím II., which at Islámból carried off three thousand souls every day, that prince ordered the prayer Istiská to be proclaimed during three days; and that the mosque being much crowded on the holy night Kadr, in order to hear the sermon of the Sheikh (*i. e.* Doctor) of the order of Beshiktásh Evliyá Efendi, the Sultán ordered the people present to be numbered. This Sheikh, who was born at Tareb-afzún (Trapezonde), was a foster-brother of Sultán Suleimán. The throng to hear his sermon was so great that all the people of Islámból filled the mosque three days before he preached. Sheikh Yahyá being now in the middle of his sermon, and the whole multitude listening to his admonitions with their utmost attention, Gul-ábí Aghá, who was in the midst of the crowd, felt himself much distressed by a necessity of withdrawing. His body began to swell like the kettle-drum of Bagdad; he stood up two or three

times on tip-toes to see whether there was no possibility of making his way through the multitude, but saw that a man must needs be engulfed in this ocean of men. He was ready to die for shame when he addressed himself to the forty, on the station of whom he was then standing, and begged of them to save him from being disgraced by exposure to the crowd. At that moment he saw a stately man standing near him, in the dress of a Sipáhlí (soldier), who said to him, "I will release thee from thy pain;" and thus saying, stretched his sleeve over Guláblí's head, who instantly found himself transported into a meadow on the bank of the stream near Kághid-khánah. His pain and distress were removed forthwith; and in a moment afterwards he was again in the same place in the mosque. When the sermon was finished all the hundred and one gates were shut except the large one at the south side, where the Defterdár Dervîsh Chelebî, son of the Sheikh Bába Nakkâsh, placed himself with his attendants in order to count all those who were then present in the mosque and its three stories of galleries, whose numbers amounted to fifty-seven thousand men. Guláblí Aghá not having the least doubt that the Sipáhlí, who had transported him so charitably into the meadows of Kághid Khánah, was no other than the prophet Khizr himself, laid hold of the skirt of his robe, saying, "I am thy slave, O King! and will never again quit thee." The Sipáhlí answered him very roughly, "Be gone, man! We are not the man of whom thou speakest." Guláblí Aghá, however, laid hold of him the faster: and the Sipáhlí twice boxed his ears, and thus they made their way through the crowd. Guláblí, however, would not lose sight of him, and following him very close, saw him enter a place of retirement near Ayá Sôfiyah. Guláblí waited for some time at the door, when, lo! it opened, and there came out a young cook of the Janissaries, elegantly dressed, with his official knife and silver chains. Guláblí instantly laid hold of him; but the Janissary cried out, "Begone, man, thou art mad!" Guláblí, notwithstanding, would not loose his hold; on which the cook of the Janissaries gave him a good thump, and entered a Búzah khánah in the market of Ayá Sôfiyah, where he ate some kabábs and bread and drank búzah (a kind of beer), without taking the least notice of Guláblí. The Janissary went out and Guláblí followed him into a narrow street, where finding they were alone, he threw himself down at his feet, and entreated him, saying, "Be gracious to me, O Prophet, and grant me thy love!" The Janissary answered, "O seeker! although thou art a faithful lover, thou art not yet ripe, but wantest much of perfection, and must still undergo many trials; but as, notwithstanding my rebuffs, thou followedst me with unabated zeal, I will now bring thee to an old man, in whose company thou shalt remain forty days without opening thy lips or asking concerning any

men or things that shall pass under thine eye." He then, in that solitary place, knocked at a low and dirty gate, which was opened by an old camel-lipped negro, who pushed them both into the house. Gulábí, when he had recovered his senses, found himself in an assembly of men, who saluted him and received his salutations in return. The Janissary changed dress, and took the chief seat, after having kissed the hand of the old man, to whom he related Gulábí's adventures. The Sheikh said, "If he has renounced the world and all the pleasures of the senses, he is welcome in this assembly of Forty." Gulábí then remained three days and three nights without eating or drinking. His house, family, and relations at U'n-kapání came into his mind; but he put his trust in the Almighty and resigned himself to his will. On the fourth, the old man said, "Now look to the business entrusted to you by God." At the same time the man, who had first assumed the shape of a Sipáhlí and then of a Janissary, stood up and brought out from a closet thirty-eight kinds of weapons, one of which he laid before thirty-eight of the men in company, placing before himself a Janissary's basin with water in it. Gulábí being eager to drink, his guide said, "Have patience, we shall this day see whether this place be attainable by thee." Some time afterwards there appeared on the opposite side, a male child; and one of the company, taking his sword, immediately cut off its head. "Friend," said Gulábí, "why did you kill that boy?" "Did not I say, do not be curious?" replied his companion, the Janissary. Next appeared two men pursued by a lion, who tore one of them to pieces and eat him up, while the other saved himself by taking shelter behind the Sheikh. Gulábí asking for an explanation, received the same answer. Next came an innocent little child pursued by a wolf. One of the men, sitting on the prayer-carpet (*sejjádeh*), took his bow and arrow and shot the beast dead; after which the child vanished in a corner. Three men then appeared on the other side, two of whom were hanged by the Sheikh's permission; and the third was about to be hanged, when Gulábí began to intercede with the Sheikh for his life. The Janissary seizing Gulábí by the collar, made him sit down in his place, and said, "Did I not tell you to have patience for forty days?" At that moment the water in the basin before the Janissary began to boil and bubble, and two small ships appeared upon it, one of which, by the Janissary's aid, was saved, but the other perished with all its crew and passengers, except a little boy and girl who escaped to the edge of the basin. The Janissary pushing the innocent boy into the water, he was drowned; but the girl he drew out of the basin. Gulábí crying out, "Why didst thou drown that innocent boy, and why were all those Muselmáns lost in that ship?" The Sheikh, from his seat as President,

said, "Let us give a bit of bread to this man; and come let us offer up a prayer for him in the presence of these Forty." So they all treated him with kindness and gave him a loaf of bread, an akchah, a piece of gold, a bunch of grapes, a date, and an olive; and prayed for him that he might continue in good health till his happy end, be honoured among the angels, preserved from misfortunes, heavenly and earthly, and die, after a long and prosperous life, under the shadow of the banner of the prophet of God. The whole company, at the termination of the prayer, said "Amen!" The Janissary and the negro door-keeper then laying hold of Gulábí's collar, said, "Close thy eyes!" He closed his eyes, and on opening them again, suddenly found himself in one of the taverns at Ghalatah, where a crowd of drunken Janissaries hailed him; saying, "Come, old man, and drink a pot with us!" Gulábí, who had fasted three days, and supposed these Janissaries to be of the same kind as that who had been his guide, removed his hunger by partaking of the food prepared in the tavern. At length, when sunset was near, he took a boat to return to the Un-kapání. On coming into a narrow street he was assailed by two drunken Janissaries, who stripped him of his turban and his sable robe, and said they would kill him if he did not drink another cup of wine. Whether he would or not, he was compelled to drink it. So he returned home naked, and never afterwards left his house again, having abandoned the world and given himself up to a spiritual life, in which he soon became a great man. He dwelt within the Un-kapání among the goldsmiths, bestowing great liberalities on all comers and goers, to the astonishment of all men. Having heard the account of these extraordinary events which befel the late Gulábí Aghá (to whom God has granted mercy and pardon) at the station of the Forty, in Ayá Sôfiyah, from his own mouth, it appeared proper to insert it here. The proof of it rests with the relater. One of the traditions of the Prophet says, "A liar is he who makes a story out of every thing he hears." We now return to our description of the stations in Ayá Sôfiyah.

Eleventh. The station of the Apostles on the eastern side of the gallery.

Twelfth. The station of Ak Shemsu-d-dîn, near the Sweating Column, which stands on the western side of the South gate. It is a square marble pillar eleven cubits high, and cased to a man's height with brass. It sweats day and night, winter and summer.

Thirteenth. The station of the South-East gate (Kiblah kapú-sí). This gate being made of the wood of Noah's ark, all merchants who travel by sea, and sailors, are accustomed to offer up a prayer, accompanied by two inclinations of the body, and touch the wood with their hands, saying a

Fátihah (*i. e.* the first chapter of the Korán) for the rest of Noah's soul before they set sail.

Virtues of the Golden Ball.

If any man have a bad memory which he wishes to improve, he should place himself beneath the Golden Ball suspended in the middle of the cupola, and say the morning prayer seven times; three times repeat the words Allahumma Yá káshifo-l mushkilát Yá 'álimu-s-sir va-l khafíyyát (*i. e.* O God who openest all difficult things and knowest all secret and hidden things), and each time eat seven black grapes, and then whatever he hears will remain fixed in his memory as if engraven on stone. A most noted example of this was Hamdí Chelebí, son of Ak-Shemsu-d-dín, who lived in the village of Turbahlí Góinuk. He was so foolish and forgetful, that if any one gave him the Selám he was obliged to write the word Selám on a piece of paper and read it before he could comprehend that he ought to answer 'Ve alaikum es-selám.' No doctors could do him any good, so that at last he was completely a prey to forgetfulness, till he went, by Ak-Shemsu-d-dín's advice, to Ayá Sófiyah, where, after saying the requisite prayers, and eating the grapes as prescribed above, beneath the Golden Ball, he was so completely cured of his stupidity, that he began immediately to compose his poem of Yusuf and Zuleikhá, which he finished in seven months; after which he wrote his Kiyáfet-námeh (Treatise on Physiognomy), which is known all over the world as a wonderful poem on the nature of the Sons of Adam.

Fourteenth. The station of the cool window, on the south-east side (Kibleh) of Ayá Sófiyah, on the inner side of the Imperial Gate, is a window opening to the north, where fragrant breezes and songs of the nightingales from the garden outside refresh the soul. It is there that Ak-Shemsu-d-dín, immediately after the conquests, delivered his Lectures on Jorcí's Commentary on the Korán; and having prayed that all students who pursued their studies there should be blessed with success, that spot has ever since been a delightful place. It was there also that our instructor, the Sheikh of Sheikhs, Evliyá Efendí, that master of the art of reading the Korán, delivered his lectures on that science to some thousands of hearers.

Fifteenth. The station of the Lord Jesus's cradle, in a corner on the eastern side of the upper gallery, is a hollow trough of reddish marble like a cradle, where the Christian women used to place their children when sick in order to obtain their recovery.

Sixteenth. The station of the Washing Place of the Lord Jesus. Near the cradle just mentioned above, there is another square trough of stone, where the

Prophet Jesus was washed immediately after he was delivered from the womb of his mother Meryem. Kostantín the Ancient, mentioned above, is said to have brought both the cradle and the font from Beïtu-l-lahm to the south of Kudsi Sheríf, but the humble writer of these lines saw the washing-trough of Jesus at Beïtu-l-lahm. That children who are crooked and sickly, when washed in the trough in Ayá Sôfiyah immediately become straight and healthy, as if revived by the breath of Jesus, is known to all the world.

Seventeenth. The station of the Gate of the Seven. On the east side of the upper gallery there is a large door, the folds of which are not of wood, but of white marble adorned with sculpture. It is visited and admired by all travellers and architects as not having its fellow on the face of the earth. It is a favourite place of worship.

The Spectacle of the resplendent Stones.

On the east side of the upper gallery there are five or six smooth flat slabs of various coloured stones, which reflect the rays of the rising sun with so bright a light that the eye of man cannot look stedfastly on them. In short, there are some thousands of holy places of pilgrimage in Ayá Sôfiyah, which is a Ka'beh for Fakírs, but the writer of these pages has only described those which he knew. The whole of this mosque is also covered with lead, which has remained uninjured for so many thousand years from its being mixed up with some thousand quintals (kantár) of gold. All architects are lost in astonishment at the solidity of the foundations of this vast building, and no tongue or pen is capable of adequately describing it. We have seen the mosques of all the world; but never one like this. Mohammed the Conqueror, after having repaired this mosque, also repaired that called Little Ayá Sôfiyah, near the Kadirghah limání (galley harbour), which had been previously a church built by Elínah, mother of Kostantín.

The Mosque of Zirek Báshí.

This is also a large mosque, built by Kostantín for the benefit of the soul of the Lord Yahyá (St. John), and called, in the time of the Nasárá (Christians) Menastir Sanjovaniyyeh (Monastero San Giovanni). The holy body of that Saint is now at Malta, which is, therefore, called Sanjovanniyyeh (*i. e.* Malta di San Giovanni). It was carried away by the Maltese infidels from a convent in the village of Beit Sabástiyyeh (Σαβαστηή), near Kudsi Sheríf. His head is still preserved in a golden dish in a cavern in the middle of the mosque of the Bení Ommayyeh in Shám (Damascus). The Maltese having removed the body of St. John

from Beít Sabástiyyeh, carried it to 'Akkah, and there enclosing it in a chest adorned with jewels, conveyed it to their own country; having ever since made all their conquests in the name of St. John, whose name and figure they now bear, together with the cross, upon their banners. As St. John was nearly related to Jesus, on his mother the Virgin Mary's side, the mother of Constantín built this mosque as a convent to the honour of his spirit. It was enclosed by a very strong wall, had a cistern of its own, and cells for three thousand monks. After the conquest, Mohammed the Conqueror converted it into a mosque, and it has forty-six cupolas great and small, and many beautiful columns. All its cupolas are gilt, and as it stands upon a hill, it is much admired and extremely conspicuous. In short, Mohammed the Conqueror, in the course of his reign, converted no less than 6,670 large monasteries (deír) into places of worship for Musulmán's. He afterwards began to build a splendid mosque on his own account. He began by building the Irglát hammámí (workmen's bath) in the Karamán chárshú-sí (Karamanian market), that the workmen might perform their ablutions every day before they began to work at the mosque. This was finished in forty days, and still bears the same name.

Description of the Mosque of Mohammed the Conqueror.

The foundations of it were laid in the year 867 (A.D. 1463), and it was finished A.H. 875 (A.D. 1470). The date of its commencement is expressed by the Arabic words Sheyyed-allahu erkánehá. It is situated on high ground, in the midst of Islámból, on the site of a convent which bore the name of king Vezendún (Byzantium). This convent having been entirely destroyed by an earthquake its site was fixed upon for this new mosque by the conqueror.

Form of this Mosque.

The ascent to it is by a flight of stone steps on the right and left; and its height from the ground to the roof is 87 builder's cubits, four cubits being the height from the ground, of the platform on which it stands. It has a large cupola in the centre, and semi-cupolas over the Mihráb. The Mihráb, Mimber, and Mahfils, for the Muézzins and the Emperor, are of white marble and of ancient workmanship. The cupola has two rows of galleries adorned with lamps. On the left side of the Mihráb stands an ancient banner in long strips, made of Alf doublet (jubbeh). There is nothing suspended in this mosque except lamps; but it possesses great spiritual advantages, and prayers offered up in it are sure to be answered, because the workmen employed in building it were all Musulmán's; and to this day neither Jews nor Christians are allowed to enter

its blessed doors. Its spirituality was secured by the workmen, who never began their work till they had performed their ablutions, and it was built from the wealth obtained in the Conquest.

On issuing from its southern (kiblah) gate, there is seen on the right hand, a square white marble column, on which the following traditional saying of the Prophet is inscribed in blue and gold and in large Jellí characters, by Demirjî Kúlî:—“ Verily, Kostantaniyyeh shall be conquered! How excellent a commander is that commander! How excellent a host is that host!” It is approached on the southern side, also, by two stone staircases on the right and left; and on the four sides of its court (harem) there are stone benches (soffahs) and variegated columns, the sculptures on which astonish the beholder. On a needle-like pillar, within the southern gate of the court, there is a figure representing a Mevlevî Dervîsh, with his cap and fan (mirvahah). In the centre of this court there is a large basin, covered by a leaden cupola, supported by eight columns. Round this basin there are verdant cypresses towering to the sky like minârehs, and each appearing like a green angel. On the right and left of the mosque there are lofty minârehs, with a single gallery. The cloisters round the court are covered with leaden cupolas, and the floor is paved with variegated marble. On the outside border of the windows of the court the Súrah Fâtihah (1st chap. of the Korân) is inscribed in white marble letters on a green ground, in the character invented by Yákút Mosta’simî, which is not equalled by any thing of the kind in all Islâmból. The architect, to shew his skill in the construction of this basin in the centre of the court, placed over it a brazen cage like a net, which is also itself a masterpiece. The water rushing out, day and night, from the pipes of this basin, affords abundantly wherewith to quench the thirst of the devout, and enable them to perform their ablutions. The great cupola of the mosque seems also to hang without support, like the vault of heaven. Before the Mihráb is the monument of Mohammed the Conqueror and his family. Besides which, on the sides of the mosque there is a great court which has eight gates, and fine gardens on both sides. Outside of it there are the eight celebrated colleges (Semâniyyeh), filled with students, on both sides of which are their apartments and stables. There is also a refectory (Dáru-z-ziyâfet), a hospital (Dáru-sh-shifâ), a caravânserâi for guests, an ancient bath, and an A B C school for children. When all these buildings, crowded together, are seen from a height above, they alone appear like a town full of lead-covered domes.

Appeal of the Mi'már Báshí (Head Builder) to the Law of the Prophet against the Conqueror.

Mohammed being, like Jem, a very passionate Emperor, severely rebuked the architect for not having built his mosque of the same height as Ayá Sófíyah, and for having cut down the columns, which were each worth the whole tribute of Rúm (Asia Minor). The architect excused himself by saying, that he had cut down two columns three cubits each on purpose to give his building more solidity and strength against the earthquakes, so common in Islámból, and had thus made the mosque lower than Ayá Sófíyah. The Emperor, not satisfied with this excuse, ordered both the architect's hands to be cut off, which was done accordingly. On the following day the architect appeared with his family before the tribunal of the Kází, styled Islámból-Mollá-sí, to lay his complaint against the Emperor and appeal to the sentence of the law. The Judge immediately sent his officer (Kiahya) to cite the Emperor to appear in court. The Conqueror, on receiving this summons, said, "The command of the Prophet's law must be obeyed!" and immediately putting on his mantle and thrusting a mace into his belt, went into the Court of Law. After having given the selám aleïk, he was about to seat himself in the highest place, when the Kází said, "Sit not down, Prince, but stand on thy feet, together with thine adversary, who has made an appeal to the law." The Mi'már Báshí (head architect) thus made his complaint:—"My Lord (Sultánum)! I am a perfect master builder and a skilful mathematician; but this man, because I made his mosque low and cut down two of his columns, has cut off my two hands, has ruined me, and deprived me of the means of supporting my family. It is thy part to pronounce the sentence of the noble law." The Judge then said to the Emperor, "What sayest thou, Prince? Have you caused this man's hands to be cut off innocently?" The Emperor immediately replied, "By heaven! my Lord (Sultánum), this man lowered my mosque; and for having cut down two columns of mine, each of which was worth the tribute from Misr (Egypt), and thus robbed my mosque of all renown, by making it so low, I did cut off his hands: it is for thee to pronounce the sentence of the noble law." The Kází immediately answered: "Prince (Begum), Renown is a misfortune! If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If thy stone had been a precious stone, its value would have been only that of a stone; but of this man, who has now for these forty years subsisted by his skilful workmanship, you have illegally cut off the hands. He can henceforward do nothing more than cohabit with his wife. The maintenance of him and his numerous family necessarily, by law, falls upon thee. What sayest

thou, Prince (Begum)?" Sultán Mahommed answered: "Thou must pronounce the sentence of the law!" "This is the legal sentence," replied the Kází, "that if the architect requires the law to be strictly enforced, your hands be cut off; for if a man do an illegal act which the noble law doth not allow, that law decrees that he shall be requited according to his deeds." The Sultán then offered to grant him a pension from the public treasury of the Musulmáns. "No!" returned the Móllá; "it is not lawful to take this from the public treasury: the offence was yours; my sentence, therefore, is, that from your own private purse you shall allow this maimed man ten aspers (akehahs) a-day." "Let it be twenty aspers a-day," said the Conqueror; "but let the cutting off of his hands be legalized." The architect, in the contentment of his heart, exclaimed, "Be it accounted lawful in this world and the next!" and, having received a patent for his pension, withdrew. Sultán Mohammed also received a certificate of his entire acquittal. The Kází then apologized for having treated him as an ordinary suitor; pleading the rigid impartiality of law, which requires justice to be administered to all without distinction; and entreating the Emperor to seat himself on the sacred carpet (sejjádeh). "Efendí," said the Sultán, somewhat irritated, and drawing out his mace from under the skirt of his robe, "if thou hadst shewn favour to me, saying to thyself, 'This is the Sultán,' and hadst wronged the architect, I would have broken thee in pieces with this mace!" "And if thou, Prince (Begum)," said the Kází, "hadst refused to obey the legal sentence pronounced by me, thou wouldst have fallen a victim to Divine vengeance; for I should have delivered thee up to be destroyed by the dragon beneath this carpet." On saying which he lifted up his carpet, and an enormous dragon put forth its head, vomiting fire from its mouth: "Be still," said the Kází, and again laid the carpet smooth; on which the Sultán kissed his noble hands, wished him good day, and returned to his palace.

Subsequently, Abdál Sinán, when Mi'már Báshí, added some embellishments to this mosque, and, at a later period, 'Alí Kúshjí, the celebrated astronomer, erected a school for the instruction of Muselmán children in the Korán within the precincts (harem) of this mosque, near the Dyer's gate (Bóyájíler kapú-sí) opposite to the great dome. The same astronomer also placed there a sun-dial, which has not its equal in the whole world. It is engraved on a square marble tablet, according to that text of the Korán:—"Dost thou at all know how thy Lord hath extended the shadow?"

After these events, in the reign of Báyazíd Velí, there was a great earthquake at Islámból for seven days and six nights. The castle of Ghalatah was damaged

in many places ; but it was repaired by the architect, Murád, who recorded the date of the repairs in an inscription engraved in the Jellí character on a square marble tablet. The reparations of the city were finished in sixty days. It is written, that this was the severest earthquake since the time of Yánkó ibn Mádyán. Báyzíd afterwards built a bridge of fourteen arches over the river Sakariyah, at the town of Keiveh, in the Sanják of Izmít (Nicomedia) ; another of nineteen arches, over the river Kizil Irmák, at the city of 'Osmánjik ; and a third of nineteen arches, over the Gedúz (Hermus), in the province of Sárú khán ; after which he began to build the mosque that bears his name, near the old palace in Islámból. Its foundations were laid in the year 903 (A.D. 1498), and it was finished in A.H. 911 (1505-6). It is built nearly in the same style as the mosque of his father Mohammed the Conqueror ; but its two minarets are contiguous, not to it, but to the two rows of houses built on each side for the accommodation of strangers, which were subsequently added to the mosque.

Description of the Mosque of Sultán Báyzíd II.

It is a square building supporting a large dome, flanked by semi domes on the south-eastern (Kiblah), and opposite sides. On the right and left of the mosque there are two purple columns of porphyry, of which the like are to be found only in the mosque of Sultán Kaláún, in Caïro ; and there is suspended from these a double row of lamps. On the right side of the mosque an elevated gallery has been constructed for the use of the Sultáns of the house of 'Osmán at the public service on Fridays. Sultán Ibráhím subsequently enclosed three sides of the gallery with gilt gratings, so that it resembles a beautiful cage, or net-work, or rather a palace of the immortals. The Mihráb, Minber, and Mahfil, though made of marble, are simple and unornamented ; and on the first are inscriptions written in beautiful characters. The mosque has five gates, and the outer court (harem) is adorned with stone benches (soffáhs), and on each side a cloister, supported by variegated columns ; and in the centre there is a large basin, where all the congregation renew their ablutions. A cupola, supported by eight white marble columns, was placed over the basin by Sultán Murád IV., the Conqueror of Baghdád. On different sides of it four lofty cypresses have been planted. When the foundations of this noble mosque were laid, the Mi'már Báshi having asked the Sultán where he should place the mihráb, was desired by his Majesty to tread upon his foot ; having done which, he immediately had a vision of the noble Ka'bah, and knew, consequently, where to place the

work, the Sultán having previously offered up a prayer, accompanied by two inclinations of the body, for its happy completion. On the first Friday after it was finished, when there was an assembly of some thousands, the congregation, knowing that the Sultán had never in his life failed to offer up the afternoon ('asr) and evening ('ashà) prayers, insisted on his performing the functions of Imám. The Sultán, being aware that no one present was so well acquainted with those services as himself, consented to perform them. As this mosque was entirely built with lawful money, it has great spiritual advantages; and being situated in the centre of the markets of Islámból, is crowded day and night by thousands of devout Muselmáns, who are offering up their prayers there without ceasing; so that it has often happened that before one party has got through the afternoon ('asr) service, as far as the Ayetu-l Kursí (the verse of the throne, Kor. ii. 256), another coming in prevents the first from finishing. The pipes of the basin in the court are never closed, but pour forth streams of water day and night, because the congregation never fails. This mosque is always illuminated by flashes of light; and before the window of the mihráb there is a garden like that of Irem, adorned with various fruits and flowers, where, beneath a monument of white marble, covered with lead, rest the remains of its founder. Round the inner and outer courts of this mosque there are shops of all kinds of trades, with a public kitchen, a refectory, and hostel for travellers; a school for instructing the poor and rich in the Korán; and a college for lectures on the art of reciting it. This court has six gates; and is adorned, externally, with lofty trees, most of them mulberries, under the shades of which some thousands of people gain a livelihood by selling various kinds of things. Outside of this court there is a large valley, called the Meidán of Sultán Báýazíd, adorned on its four sides with shops; and on one side by the great college of the same Sultán, which has seventy cupolas. The superintendent (Názir) of this mosque is the Sheikhu-l Islám (*i.e.* the Muftí); he also gives the public lectures in this college. He delivers his lectures once a week, and the students receive a monthly stipend, besides an allowance for meat and wax-lights: this is a very well-endowed foundation. This mosque has altogether 2,040 servants; and none has a better salary than the Muvakkit, or Regulator of Time; because all the seamen and mariners in the empire of Islám depend, for the regulation of time, on the Muvakkit of Sultán Báýazíd Khán; and as the mihráb of this mosque was miraculously placed in the true position of Kiblah: all sea-captains regulate their compasses by it; and all the infidel astronomers in Firengistán, as is universally known, correct their watches and compasses by the mosque of Sultán Báýazíd. Besides this mosque, that Emperor built sixty

other places of worship in the countries which he conquered. The mosque and convent of Emír Bokhári, as well as the mosque of Ghalatah-seräi, were built by him. May God reward all his pious works! His conquests are as follows: The castles of Motón and Korón, Arkáriyah, Kalámitah, Kalávertah, Holómích, Tiribólichah (Tripolizza), Bálli-Bádrah (Palæ Patræ, *i.e.* Patras), and Anávárin (Navarino), in the year 906 (1500-1). All the above castles are in the southern and western parts of the Peninsula (Morea). He also conquered the castle of Ainah-bakhtí (Naupaktus or Lepanto), A.H. 905 (A.D. 1499, 1500). The fortresses of Kill and Ak-kirmán were taken in the 889 (A.D. 1484). The castles Várnah, Avlóniyah, and in Arnáútluk (Albania) Durráj (Durazzo), were captured, and a tribute imposed upon Karah Boghdán (Moldavia), in the year 918 (A.D. 1512). After having conquered these and many other castles, he was defeated in a second engagement with his son Selím I., at Chórló (Τούρουλος or Τζορλού), where he was deserted by all his servants, who followed Selim to Islámból and proclaimed him Emperor. Báyzíd Khán was immediately ordered to retire to Dímah-tókah (Dymóticho for Didymótichon); but having reached Hávusah, a small town one day's journey distant from Edreneh (Adrianople), died there. Various reports were circulated respecting the cause of his death. Some say that he died sighing, and crying out, "O King Jem!" Others, that having been poisoned by his son, he exclaimed, "May thy life be short, but thy victories many!" His corpse was buried within the precincts of his mosque. He reigned thirty-three years, and was succeeded by his son Selím I., who began his victorious course by a signal defeat of Sháh Ismá'íl, King of I'rán, on the plains of Cheldir, beneath the castle of Ak hichkah, where 200,000 Kizil-báshes (Persians) were put to the sword. The Sháh himself escaped with difficulty, accompanied by only seven horsemen, and his Queen Tájlí Khánum was taken prisoner, together with three hundred female captives, who were entrusted to the care of the Defterdár Tájir-zádeh Ja'fer Chelebí, and conducted by him to the threshold of Felicity (the Sublime Porte). In this victorious campaign the following castles were conquered:—Kars, Ak-hichkah, Erdehán, Hasan, Erz Rúm, Baibúd, Iánijah, Kumákh, Karah-Hamíd, Diyár-Bekr, and forty other castles with their dependencies. Sultán 'Aláu-d-daulah, of the Zúl-kadriyyeh family, Lord of Mer'ash, was also defeated and killed, and his head, together with those of seventy other great chiefs (Rói Beg), was sent to Ghaurí, Sultán of Egypt, against whom a campaign was immediately commenced: in the course of which Sultán Selím conquered Halebu-sh-shuhbá (the bright), with its twenty, Shám (Damascus), with its forty-two castles; Tarábulu-

Beïtu-l-mokaddas (Jerusalem), Ghazah, and Ramlah, with seventeen castles. In that paradisiacal country, Shám (Syria), he took up his winter-quarters; and in the ensuing year he fought, on the plain of Kákún, the great battle in which Sultán Ghaúrí was routed and slain. The wreck of the army of the Cherákis (Circassians) fled to Misr (Caïro), with Selím Khán at their heels; and after one continued battle for a whole month, the province of Misr (Egypt), with its three hundred cities and seven thousand villages, was given up to the conqueror in the year 922 (A.D. 1516). Híreh Beg was appointed Governor of Misr (Caïro); and Kemál Páshà-zádeh Ahmed Efendí, Military Judge. Possession was taken of Mekkah and Medínah, and Selím assumed the title of Servant of the two noble Mosques, and exalted his victories to the skies. On his returning to Islámból, he laid the foundation of the mosque which bears his name, but did not live to finish it. He was buried in the kubbeh, opposite the Mihráb. He was born in Tarabefzún (for Tarábuzún, *i. e.* Trebizonde), of which he was Governor while a Prince. He reigned nine years, during which the Khotbah was said in his name in one thousand and one mosques. He was succeeded by his son, the determined supporter of the faith, and the breaker of the heads of the people who contemplated rebellion, the tenth of the Sultáns of the house of 'Osmán, Sultán Suleimán Khán el Ghází, who finished the mosque begun by his father.

Description of the Mosque of Sultán Selím I.

He began it as a monument to the illustrious memory of his father, in the year 927 (A.D. 1521), and finished it in the year 933 (A.D. 1527). It is a lofty mosque, in the interior of Islámból, on the summit of one of the hills which overlook the canal; but it has no fine columns within it like the other mosques. It is only an elevated dome supported by four walls, but such as to raise the admiration of all who are masters in mathematics, and to be pointed at as a proof of the great skill of the old architect Sinán. On examining it, all mathematicians are astonished; for its dome is found, on admeasurement, to be one span wider than that of Ayá Sófiyah. It appears, in truth, to be an azure vault, like the vault of the sky; but is not so high as that of Ayá Sófiyah, since it measures only fifty-eight builder's cubits in height. The cause of its not having been made more lofty, is the elevation of the hill upon which it stands. On the right side of its precincts (harem) there is a deep cistern, made in the time of the infidels; and on the north side is the ascent called the Forty Stairs, though there are fifty-four steps. The declivity on each side is very steep and precipitous; the architect Sinán, therefore, with a prudent foresight, in order to

avoid all risk from earthquakes, gave a very moderate height to the mosque. The platform (mahfil) for the Muëzzins is placed upon marble columns, adjoining to the wall on the right hand ; the Minber and Mihráb are of white marble, in a plain style. On the left side of the mosque there is a gallery supported by columns for the use of the Emperor : this was enclosed like a cage, with a gilt grating, by Sultán Ibráhim. Round the cupola there is a gallery where lamps are lighted on the blessed nights. The mosque is ornamented with some thousand trophies suspended around it, but has no other distinction on the inside. Opposite to the windows on the side of the Mihráb, is the sepulchre of Selím Khán, in a delightful garden, where the sweet notes of nightingales are heard. It is a hexagonal building, surmounted by a cupola. This mosque has three gates, of which that looking towards the Kiblah is always open. On the right and left of the mosque there are hostels for travellers ; and there are also, on the right and left side, two minárehs, with one gallery each ; but they are not so high as other minárehs. The court of the mosque (harem) is paved with white marble, has three gates, and stone benches (soffahs) all round. There is a basin in the centre of the court, which constantly supplies the Musulmán congregation with fresh and running water for their ablutions. Sultán Murád IV. placed a pointed dome over it, supported by eight columns, and there are four cypresses on the different sides of it. Outside of this court is a large enclosure (harem), planted with trees of various kinds, and entered by three gates. On the south (Kiblah) is the gate of the mausoleum (Turbah) ; on the west, that of the market ; on the north, that of the Forty Stairs. Below the market, looking towards the Chukúr Bóstán there is a large school for boys, a public refectory (Mehmán-serái), and lodgings for men of learning and students. The bath (hammám) is three hundred paces beyond this enclosure ; but there are no other colleges nor hospitals.

Description of the Fifth Imperial Mosque ; that of Sultán Suleimán.

It was begun in the year 950 (A.D. 1543), and finished in the year —, and is beyond all description beautiful. The learned, who composed the metrical inscriptions, containing the date of its erection, confess that they are not able duly to express its praise ; a task which I, the contemptible Evliyà, am now striving to perform as far as my ability will allow. This incomparable mosque was built by Sultán Suleimán on one-half of the unoccupied half of the summit of the lofty hill on which had been erected, by Mohammed II, the old Serái. Suleimán having assembled all the thousands of perfect masters in architecture, building, stone-hewing, and marble-cutting, who were found in the dominions of the house

of 'Osmán, three whole years were employed in laying the foundations. The workmen penetrated so far into the earth, that the sound of their pickaxes was heard by the bull that bears up the world at the bottom of the earth. In three more years the foundations reached the face of the earth; but in the ensuing year the building was suspended, and the workmen were employed in sawing and cutting various-coloured stones for the building above the foundations. In the following year the Mihráb was fixed in the same manner as that of Sultán Báýazid's mosque; and the walls, which reached the vault of heaven, were completed, and on those four solid foundations they placed its lofty dome. This vast structure of azure stone is more circular than the cupola of Ayá Sófiyah, and is seven royal cubits high. Besides the square piers which support it, there are, on the right and left sides, four porphyry columns, each of which is worth ten times the amount of the tribute (Kharáj) from Misr. These columns were brought from the capital of Misr, along the Nile, to Iskanderiyyeh, and there embarked on rafts, by Karinjeh Kapúdán, who in due time landed them at Ün-kapání; and having removed them from thence to the square called Vefà-méidán, in the neighbourhood of the Suleimániyyeh, delivered them up to Suleimán Khán; expressing his wish that they might be received as a tribute from Karinjah (*i. e.* the Ant), just as a gift was graciously received from the Queen of Ants by Solomon. The Emperor, to shew his gratitude, immediately settled upon him the Sanjaks of Yilánlí-jézíreh-sí, and the island of Ródós. God knows, that four such columns of red porphyry, each fifty cubits high, are to be found no where else in the world. On the side next to the Mihráb, and on that opposite to it, the dome is joined by two semi-domes, which do not, however, rest on those columns, as the architect was afraid of overloading them. Sinán opened windows on every side to give light to the mosque. Those over the Mihráb and Minber are filled with coloured glass, the brilliance of whose colours within, and the splendour of the light reflected from them at noon, dazzle the eyes of the beholders, and fill them with astonishment. Each window is adorned with some hundreds of thousands of small pieces of glass, which represent either flowers, or the letters forming the excellent names (*i. e.* the Divine attributes); they are, therefore, celebrated by travellers all over the world. Though the Mihráb, Minber, and Mahfil of the Muëzzins are only formed of plain white marble, yet the last is of such exquisite workmanship, that it seems to be the Mahfil of Paradise; the Minber is also made of plain marble, but is surmounted by a conical tiara-like canopy, the like of which is no where to be found; and the Mihráb is like that of his Majesty Solomon himself. Above it there is engraved in letters of gold, on an azure ground,

from the hand-writing of Karah-hisári, this text of the Korán (iii. 32), “ Whenever Zakariyyà (Zacharias) went into the chamber (mihráb) to her.” On the right and left of the Mihráb there are spirally-twisted columns, which appear like the work of magic. There are also candlesticks of a man’s stature, made of pure brass, and gilt with pure gold, which hold candles of camphorated bees’-wax, each 20 kantárs (quintals) in weight. The ascent to each of them is by a wooden staircase of fifteen steps, and they are lighted every night. In the left corner of the mosque is a gallery (mahfil) raised on columns, for the private use of the Sultán; and it also contains a special Mihráb. Besides this gallery, there are four others, one on each of the large piers, for the readers of the lessons from the Korán. On both sides of the mosque there are benches (soffahs), supported by low columns, and outside of it, parallel with these benches within, galleries, supported on columns, one of which looks upon the sea, and the other on the market. When the mosque is very much crowded, many persons perform their devotions on these benches. There are also, round the cupola, within the mosque, two rows of galleries supported by columns, which, on the blessed nights, are lighted with lamps. The total number of the lamps is 22,000; and there are likewise some thousands of other ornaments suspended from the roof. There are windows on all the four sides of the mosque, through each of which refreshing breezes enter and revive the congregation; so that they seem to be enjoying eternal life in Paradise. This mosque is also, by the will of God, constantly perfumed by an excellent odour, which gives fragrance to the brain of man, but has no resemblance to the odour of earthly flowers. Within the mosque, beside the southern gate (kibleh), there are two piers, from each of which springs a fountain of pure water, in order to quench the thirst of the congregation; and in the upper part of the building there are certain cells for the purpose of keeping treasures, in which the great people of the country and some thousands of travellers keep their money, to an amount which the Great Creator alone knows!

In Praise of the Writing of Karah Hisári.

There never has been to this day, nor ever will be, any writing which can compare with that of Ahmed Karah Hisári, outside and inside of this mosque. In the centre of the dome there is this text of the Korán (xxiv. 35): “ God is the light of heaven and earth, the similitude of his light is as a niche in a wall wherein a lamp is placed, and the lamp enclosed in a case of glass:” a text justly called the Text of Light, which has been here rendered more luminous by the brilliant hand which inscribed it. The inscription over the semi-dome,

above the Mihráb, has been already given. On the opposite side, above the southern gate, there is this text (vi. 79): "I direct my face unto him who hath created the heavens and the earth: I am orthodox." On the four piers are written, "Allah, Mohammed, Abú Bekr, 'Omar, 'Osmán, 'Alí, Hasan, and Hoseïn. Over the window to the right of the Minber: "Verily, places of worship belong to God; therefore, invoke not any one together with God." Besides this, over the upper windows, all the excellent names (of God) are written. These are in the Shikáfi hand; but the large writing in the cupola is in the Guzáfí hand, of which the Láms, Elifs, and Káfs, each measure ten clls; so that they can be read distinctly by those who are below. This mosque has five doors. On the right, the Imám's (Imám kapú-sí); on the left the Vezír's (Vezír kapú-sí), beneath the imperial gallery, and two side doors. Over that on the left is written (Kor. xiii. 24), "Peace be upon you, because ye have endured with patience! How excellent a reward is Paradise!" Over the opposite gate this text: "Peace be upon you! Ye are righteous; enter in and dwell in it for ever!" Beneath this inscription, on the left hand, is added, "This was written by the Fakír Karah Hisári."

Description of the Court (Harem).

The court of this mosque has three gates, to which there is an ascent and descent by three flights of steps. It is paved with white marble, and is as smooth and level as a carpet. Though very spacious, the body of the mosque is still larger. Round its four sides there are benches (soffahs) of stone, forty feet broad, upon which columns of coloured stones rest, supporting arches of different hues, as various as those of the rainbow. The windows of this court are guarded by iron gratings, the bars of which are as thick as a man's arm, and so finely polished, that even now not an atom of rust is seen upon them, and they shine like steel of Nakhjuván. In the centre of this court there is a beautiful fountain worthy of admiration, but it is not calculated for ablutions, being only designed for the refreshment of the congregation. Its roof is a low, broad, leaden cupola; but the wonderful thing is this, that the water from the basin springs up as though shot from a bow, to the centre of the cupola, and then trickles down its sides like another Selsebíl. It is, indeed, a wonderful spectacle. Over the windows on each side of this court there are texts from the Korán inscribed in white letters on blue tiles. The door opposite to the kibleh (*i. e.* the north door) is the largest of all; it is of white marble, and has not its equal on earth for the beauty and skill with which it is carved and ornamented. It is all built of pure white marble, and the different blocks have been so skilfully joined together by

the builders that it is impossible to perceive any crevice between them. Over the sill of the door there are sculptured flowers and festoons of filagree work, interlaced with each other with a skill rivalling the art of Jemshíd. On each side of this gate there are buildings four-stories high, containing chambers for the *muvakkits* (hour-cryers), porters, and sextons. At the entrance of this gate there is a large circular block of red porphyry, which is unparalleled for its size and the fineness of its polish. It is as large as a Mohammedan *simát* (*i. e.* dinner-tray). Within the gate, on the right side of the court, there is a square slab of porphyry, on which a cross was sculptured, the traces of which are still visible, though it was erased by the masons. The infidels offered a million of money for it in vain: at length a royal ball was fired from a galleon of the infidels, lying before Ghalatah, purposely at this slab, which was struck; but being on the ground, it received no damage. So that the infidels, with all their rancour, and skill in gunnery, could not break this stone, which had become a threshold of the Suleimániyyeh; but the mark of the ball still remains, and raises the astonishment of all beholders.

On the pedestals of the columns round the four sides of this court (harem) there are brass plates, on which the dates of memorable events, such as great fires, earthquakes, revolts and tumults, are engraven. This mosque has four minarets, the galleries of which are ten in number, as a record that Sultán Suleimán Khán was the tenth Sultán of the House of 'Osmán. The two minarets adjoining to the body of the mosque have each three galleries, to which there is an ascent by a staircase of two hundred steps; the two minarets at the inner angles of the court are lower, and have but two galleries each. Of the two lofty minarets which have three galleries, that on the left is called the Jewel Minaret, for the following reason:—Sultán Suleimán, when building this mosque, in order to allow the foundations to settle, desisted, as has been already observed, for a whole year, during which the workmen were employed on other pious works. Sháh Tahmás Khán, King of 'Ajem ('Pe'sia), having heard of this, immediately sent a great Ambassador to Suleimán, with a mule laden with valuable jewels, through friendship, as he said, for the Sultán, who, from want of money, had not been able to complete this pious work. The Ambassador presented the Sháh's letter to the Sultán while surrounded with the innumerable builders and workmen employed about the mosque; and the latter, incensed on hearing the contents of the letter, immediately, in the Ambassador's presence, distributed the jewels which he had brought to all the Jews in Islámból, saying, "Each Ráfiẓl, at the awful day of doom changed to an ass, some Jew to hell shall bear! To them, therefore, I give this treasure, that they may have pity

on you on that day, and be sparing in the use of their spurs and whips." Then giving another mule laden with jewels to Sinán, the architect, he said, still in the Ambassador's presence, "These jewels, which were sent as being so valuable, have no worth in comparison with the stones of my mosque; yet, take them and mingle them with the rest." Sinán, in obedience to the Sultán's command, used them in building the six-sided basis of this minaret, which derives its name from thence. Some of the stones still sparkle when the sun's rays fall upon them; but others have lost their brilliance from exposure to excessive heat, snow, and rain. In the centre of the arch, over the Kibla gate, there is a Nishábúrí turquoise (pírúzeh), as large in circumference as a cup. There are on the two sides of this mosque forty different places where ablutions can be renewed.

A Description of the Imperial Mausoleum.

At the distance of a bow-shot from the Míhráb, in the midst of a delightful garden, is the sepulchre of Suleimán, itself an unparalleled edifice, being crowned by a double cupola, so that one is placed over the other, the smaller below and the larger above. There is not, in the whole civilized world, a building so richly ornamented with wonderful sculptures and carvings in marble as this!

Description of the Outer Court.

The outer court of this mosque is a large sandy level planted with cypresses, planes, willows, limes, and ashes; and surrounding three sides of the building. It has ten gates: two on the Kibla side; viz. that of Merá, and that of the old Serái; on the south side, the Mekteb (school gate), chârshù (market), medreséh (college), and Hakím-Báshi (Head Physician's) gates. On the west, the Imareh (alms-house), Távkhánch (hospital), and Agha's gate (Aghá kapúsí). On the north side a stone staircase of twenty steps to the gate of the dome of one thousand and one nails, so called because that number of nails was used in constructing it. There is also the Hammám kapú-sí (bath-gate) looking eastwards, whence there is a descent of twenty steps to the bath. On this side the court (harem) is not enclosed by a wall, but merely by a low parapet, that the view of the city of Islámból may not be interrupted. There the congregation remains and enjoys a full view of the imperial palace, Uskudár (Scutari), the castle of the Canal (Bógház Hísíri) Beshik-tásh, Tóp-khaneh, Ghalatah, Kásim Páshá, the Okmeidán, and the harbour (khalíj) and strait (Bogház) traversed by a thousand boats and barges and other kinds of vessels—a spectacle not to

be equalled in any other place in the world ! The circumference of this outer court (harem) is one thousand paces. There is also a smaller court called the Pehliván Demir meйдání (*i. e.* wrestlers' iron ground) between this mosque and the walls of the old serai. It is a valley where wrestlers from all the convents exercise themselves when afternoon-prayer is over (*ba'de-l'asr*). To the right and left of this mosque there are four great colleges for the education of lawyers in the four (orthodox) sects, which are now filled with men of the most profound learning. There is likewise a Dár ul-hadís, or school for instruction in the traditional law ; a Dár-ul-karrà, or school for instruction in the recitation or chaunting of the Koran ; a college for the study of medicine ; a school for children ; a hospital, a refectory, an alms-house, a hospital for strangers (*Táv-khàneh*), a *karbànserei* for comers and goers, a market for goldsmiths and button and boot makers, a bath, with apartments for the students, and thousands of chambers for their servants ; so that within the precincts of the mosque there are altogether not less than 1001 cupolas. Seen from Ghalatah the Suleĩmáníyyeh seems like one vast plain covered with lead. The whole number of servants attached to the mosque is three thousand. They are maintained by secure and liberal endowments, all the islands in the White Sea, as *Istankoi* (*Stanco*), *Sákiz* (*Chios*), *Ródós* (*Rhodes*), &c. having been settled on it by Sultan Suleĩmán. Its revenues are collected by five hundred men under the direction of the *mutevellí* (commissioner). There is no building in the whole empire of Islám stronger or more solid than this Suleĩmáníyyeh ; nor has any cupola ever been seen which can be compared to this. Whether the solidity of its foundation, or the wonderful beauty and perfection of its different parts, be considered, it must be allowed to be, both within and without, the finest and most durable edifice which the world ever beheld. When it was finished, the architect *Sinán* said to the sultan : " I have built for thee, O emperor, a mosque which will remain on the face of the earth till the day of judgment : and when *Halláj Mansúr* comes, and reads *Mount Demavund* from its foundation, he will play at tennis with it and the cupola of this mosque." Such were the terms in which he extolled its strength and durability ; and indeed, standing on a lofty hill surrounded and strengthened below by various walls and bulwarks, its foundations are peculiarly solid. First, there is the upper wall of the *Tahtu-l kal'ah* ; then, that of *Siyávush Pashá's* palace ; next, that of the *Yenícherí Aghá's* ; afterwards, that of the cistern in the little market : then those of the *Aghá's* school, the warm bath, the lead magazine, and hospital. The foundations of all these buildings may be considered as the outworks of the foundation of this mosque. The humble writer of these lines once himself saw ten Franc

infidels skilful in geometry and architecture, who, when the door-keeper had changed their shoes for slippers, and had introduced them into the mosque for the purpose of shewing it to them, laid their finger on their mouths, and each bit his finger from astonishment when they saw the minarets; but when they beheld the dome they tossed up their hats and cried Maryah! Maryah! and on observing the four arches which support the dome on which the date A.H. 944 (A.D. 1537) is inscribed, they could not find terms to express their admiration, and the ten, each laying his finger on his mouth, remained a full hour looking with astonishment on those arches. Afterwards, on surveying the exterior, the court, its four minarets, six gates, its columns, arches and cupolas, they again took off their hats and went round the mosque bareheaded, and each of the ten bit his fingers from astonishment, that being their manner of testifying the greatest amazement. I asked their interpreter how they liked it, and one of them who was able to give an answer, said, that nowhere was so much beauty, external and internal, to be found united, and that in the whole of Fringistán there was not a single edifice which could be compared to this. I then asked what they thought of this mosque compared with Ayà Sófiyah; they answered, that Ayà Sófiyah was a fine old building, larger than this, and very strong and solid for the age in which it was erected, but that it could not in any manner vie with the elegance, beauty, and perfection of this mosque, upon which, moreover, a much larger sum of money had been expended than on Ayà Sófiyah. Indeed, it is said, that every ten Miskáls of stone used in this mosque cost a piece of gold (a ducat). The entire sum expended in this building amounted to 890,883 yuks (74,242,500 piastres).

Another of Sultan Suleimán's monuments at Islámból is the Forty Fountains. Desirous of bringing into the city some sweet water which had been discovered at a considerable distance, he consulted the famous architect Sinán, who replied, that an undertaking so difficult would require enormous sums of money. Suleimán promised to provide the necessary funds; the work was commenced, and in the course of seven years 3,700 arches were constructed, thus forming an aqueduct, and joining that of Yánkó Mádiyán near the horse-market. By this means the delicious water was circulated throughout the city, and the souls of the thirsty were made glad. In some parts the arches rise two or three stories high.

Suleimán also commenced the bridge of Chekmejeh, which was completed by Selim II. He also built the mosques of Shehzádeh, Jehángír, and Khásseki; the new arsenal; and the college of Selim I., founded at the Koshk of the Khaljiler, and dedicated to the memory of his father; a mosque at Uskudár,

called after his illustrious daughter Mehrebán, and two Kháns. In Rumeili the monuments of his bounty are almost innumerable : amongst them may be enumerated the fortresses of Segdin, Sigeth, and Ouzi (Oczakow), on the frontiers. At Edreneh (Adrianople) he constructed an aqueduct, a bridge, and a mosque and refectory near the bridge of Mustafa Pasha. In Anátoli he built at Konea, near the tomb of Jelál-ud-dín-Rúmi (may God sanctify his secret state), a splendid mosque with two minárets, a college, a music-room for the Dervishes, a dining-room for the poor (*imaret*), a refectory, and numerous cells for the poor Dervishes. At Damascus, an extensive mosque and a college. At Kaf and Iznik (Nice) he converted two churches into mosques ; a plan which he put into execution in all the towns and palankas which were conquered during his long and victorious reign. The cupola of the mosque of Solomon's temple was also built by this Emperor, and he adorned the cupola of the sacrificial stone (*sakhra-i-sherif*) with ceilings of carved wood and stone, so that it equals the gallery of Chinese paintings, and resembles paradise. After the conquest of Baghdad, he erected over the tomb of the great Imám, Noamán-ben-Thábet, a castle, and a mosque with a refectory ; and over the tomb of the Sheikh, Abdulkáder Jilani, a lofty cupola, a mosque, a refectory and other buildings for pious purposes. For the benefit of the holy cities (Mecca and Medina) he instituted the Surra, a present of 62,000 ducats, which is annually transmitted to those places by the Surrá-Emini ; and the annual distribution of wearing apparel. He also repaired the aqueduct built by Hárún-ur-rashíd, adding four fountains to it, and conducting a stream to Mount Arefat. He moreover built at Mecca four colleges in the same style as those of Rumeili, and endowed them in the same manner. He also rebuilt the cupola of Khadijeh, the Mother of the Faithful, with numerous other pious foundations which we shall have occasion to mention hereafter in the course of our travels : our present object being only to describe those of Islámból. All these pious works were effected by means of the prizes taken at Malta, Rodós, Bodin, Kizil-álma (Rome), Belgrade on the Danube, Baghdad, and other places ; the whole amount of which is computed to have been 896,383 fulúrí (florins), which, according to the present value of money, would be 53,782,009 aspres, or 74,666,666 paras, or 1,866,666 piastres. During the reign of Suleimán Khán four aspres weighed one dirhem of pure silver, and one hundred ducats weighed 118 dirhems.

Description of the Mosque of Prince Mohammed.

According to the opinion of all architects and mathematicians, this mosque is situated in the centre of the triangle of Islámból. It ranks as the sixth imperial

mosque, and was built by Suleimán Khán for his favourite son Mohammed, who died at Magnesia, and was buried here. Its cupola is an elegant piece of workmanship, and though not so large as that of the Suleimáníyeh, it rears its head majestically into the skies: it is supported by rectangular pillars and four semi-domes. The mihrab and miuher are both of exquisite workmanship. The mahfil is supported by eight columns, and on its left is the Sultán's mahfil, also supported by columns. This mosque has no large columns, but is adorned with a double row of lamps amounting to eight thousand. It is lighted by windows on every side, and has three gates, over one of which, that opposite to the mihrab, is placed the chronogram: "The place of prayer for the Prophet's people, 955" (A.D. 1548), in which year the foundation was laid. This also is of Sinán's architecture. It was commenced on the 1st of Rabi'-ul-avul, 955 (10th April 1548), and was finished in the month of Rajab, 965 (April 1558). It cost 15,000,000 aspres. Facing the mihrab, in a most delightful garden beneath a lofty cupola, is the tomb of Prince Mohammed, and beneath another, that of his brother Jehángír, who died at Halep (Aleppo), and was buried in this place. The court is adorned with numerous columns, and in the centre there is a fountain, beneath a cupola supported by eight columns, which was built by Murad IV. The two minarets, with their double galleries, have not their equal in Islámból, Edreneh, or Brusa, for ornaments and sculptures. The lead-covered roof is a piece of art likewise well worthy of admiration. On three sides it is surrounded by a large plain planted with trees, underneath one of which, on the left-hand side of the mosque, is buried the Sheikh, Ali Tabl, who was drummer in Iyyúb's expedition against Islámból. Round this large court stand the college, refectory, and hospital for strangers (Tav-khaneh); it has neither a bath nor a common hospital.

The mosque at Fundukli, dedicated to the memory of the prince Jehángír, was also built by Suleimán. But this shall be described in its proper place.

Description of the Mosque of the Valideh.

This mosque, which is commonly called Khasseki-evret (the favourite of the women), and is situated near the Evret-bazar, is not so large as other mosques, and has only one mináreh. It has a common kitchen, a refectory, a hospital, a college, and a school for children.

Description of the Mosque of Mehr-máh Sultáneh.

It is a lofty mosque within the Adrianople-gate, and was built by Sultán Suleimán Khán for his daughter Mehr-máh. Its mihráb, minber, and mahfil,

are remarkably neat; but there is no royal mahfil. It is surrounded by the apartments of the college, a bath and a market. There is neither refectory nor hospital.

In short, Sultán Suleimán Khán, during a reign of forty-eight years, established order and justice in his dominions; marched victoriously through the seven quarters of the globe, embellished all the countries which were vanquished by his arms, and was successful in all his undertakings; because, mindful of the sacred text, "Take advice in your affairs," he always consulted with his Ulemá.

The Vezirs during his reign were:—

Pír Mohammed Pasha, who was confirmed in his office on the accession of the Sultán.

Ibrahim Pasha, who was educated in the imperial harem, built the seven towers at Cairo, and hanged Ahmed Pasha, the rebellious governor of that city.

Ayás Pasha, a native of Albania, but brought up in the harem.

Lutfi Pasha, also brought up in the harem. He had the Sultán's sister given him in marriage, but was dismissed from office for speaking against a woman who was related to his wife.

Suleimán Pasha, a white eunuch, who took Dív-abád, Ahmed-abád, and several other fortresses from the Portuguese, and gave them to the Raí of India. He also conquered 'Aden, in Yemen (Arabia), and Habesh (Abyssinia), assisted by Oz-demir-beg.

Rustam Pasha, a Khiroad (Croatian) by birth, and an Aristotle in wisdom.

Ahmed Pasha, a judicious, brave, and accomplished minister. He began by being Chamberlain in the Serai, and was gradually promoted to the office of Agha of the Janissaries, Governor of Rumeili, and Grand Vezir. He once conducted a night attack against Sháh Tahmas of Persia, and conquered Temesvar.

Kalen Ali Pasha, a native of the village of Parcha, in Hersek (Herzegovina). He was first Chamberlain, then Agha of the Janissaries, Governor of Egypt, and Grand Vezir. He was a very corpulent man.

So-kolli Khojeh, Ali Pasha, a native of the village Sokol, now called Shahín, in Bosnia, having held various inferior offices, was raised to that of Vezir, which he held for forty years under three monarchs.

The Vezirs of the *kubbeh* (cupola) who did not attain the rank of Grand Vezir were:—Mustafá Pasha, the Bosnian; Ferhád Pasha, the Albanian; Kháin Ahmed Pasha, a rebellious Albanian who was hanged at Cairo; Gózlujeh Kásim Pasha, who conquered Anabóli (Napoli), in the Morea, and built the mosque bearing his name opposite Islámból; Hájí Mohammed Pasha, poisoned at Bodin

(Buda) by a Jew who boasted that he had poisoned no less than forty Moslems ; Khosru Pasha, the brother of Khojeh Lála Mustafa Pasha ; Khádem Ibrahím Pasha, a man of a brave and generous disposition, who built the mosque bearing his name within the Silivrí-gate ; Khádem Heider Pasha, who was chief of the white eunuchs in the harem, but was dismissed on suspicion of having been accessory to the murder of the Prince Mustafa : he was an eloquent and learned man, and died Governor of Hersek (Herzegovina) ; Balak Mustafa Pasha, a Bosnian, Balak, in the Albanian language, signifying 'old' : he was Governor of Egypt and Capudan of the fleet, and was buried at Iyyúb ; Dámád Ferhád Pasha,—he was brother-in-law of Prince Mohammed, and was an excellent calligrapher : a copy of the Korán of his penmanship may even now be seen at the mausoleum of Sultán Báyezíd ; Mustafa Pasha, who was descended from Khaled, son of Valíd, and younger brother of Shemsi Pasha : he was educated in the imperial harem, made Chakirji-bashi, commanded the expedition against Malta when Governor of Rumeili, died on the pilgrimage to Mecca, and was buried by my father.

Begler-begs in the reign of Sultán Suleimán.

Behram Pasha ; Davúd Pasha, who died Governor of Egypt ; Oveis Pasha, Governor of Sham (Damascus) ; Dukakin Zádéh Gházi Mohammed Pasha, Governor of Egypt ; Oveis Pasha, Governor of Yemen (Arabia), he quaffed the cup of martyrdom at the hand of Pehlevan Hassan, the robber ; Oz-demir Pasha, a relation of Ghorí, the last Sultán of Egypt, a Circassian by birth, and Conqueror of Habush (Abyssinia) ; Gházi Omer Pasha, who built a mosque and imaret at Belgrade ; Gházi Kásim Pasha, who when Suleimán raised the siege of Pech (Vienna), headed the party which made an excursion into Germany, and came round by Venedik (Venice) to Essek with only three hundred men, the others having fallen martyrs in the expedition : I visited many of their tombs in different places in Germany ; Gozlujeh Rustam Pasha, Aga of the Janissaries, and afterwards Governor of Bodin (Buda) ; Suleimán Pasha, educated in the harem : he died at Astúli (Stuhlweissenburg), of which he was Governor, and was buried before its gate ; Othmán Pasha, a Circassian, educated in the Seraï, who was rewarded with the government of Rumeili for a night attack upon the Persian camp at Nakhchéván ; Gházi Hassan Pasha, who was in Arabia and Abyssinia, whence he went to Temeswar, of which he was made Governor ; Solak Ferhád Pasha, Governor of Baghdad, where he died ; Baltaji Mohammed Pasha, a Bosnian, who was dismissed from the governorship of Baghdad, and died at Islámból ; Harem Pasha, a Bosnian ; Pír Pasha,

of the family of Ramezan; Kobad Pasha, step-brother of the preceding; Músa Pasha, of the family of Isfindiyar,—he was Governor of Erzerúm, and died in the war against the Georgian infidels; Khádem Ali Pasha, who died whilst Governor of Cairo; Arslan Pasha, the son of Sokolli Mohammed Pasha: he built the powder-magazine at Bódin (Buda), and was executed on suspicion of having given up Tátá and Pápá to the infidels; Ayás Pasha, brother of the Grand Vezir, Sinán Pasha: he was beheaded; Behráam Pasha, Governor of Baghdad; Jenáblí Ahmed Pasha, who was twenty years Governor of Anatóli, and built a mulevi (convent) and bath at Angora; Olama Pasha, who was taken prisoner by the Persians, amongst whom he became a Khán, but afterwards deserted them, and returning to Rumeili obtained the Sanják of Lippova, where he was killed, after having sustained a siege of forty days. Yorksa Pasha, educated in the harem; Shemsí Pasha, of the family of Kuzil Ahmedli, and brother of the Vezir Mustafa Pasha: he was the confidential minister of three Sultáns; Haji Ahmed Pasha, of the same family; Damád Hassan Pasha, the Sultan's brother-in-law: he was sent as Ambassador to Persia on account of the flight of the Prince Báyzíd, and suffered martyrdom at Sivás: I have visited his tomb; Iskender Pasha, first Bóstánjí báshí, and then Governor of Anatoli; Cherkess Iskender Pasha, for fifteen years Governor of Diarbckr, where he died; Temerrúd Ali Pasha, a native of Bosnia; Kara Mustafa Pasha, he was taken from the chamber of pages; Khizr Pasha, a man of dignified manners, who was educated in the harem; Kara Murad Pasha; Sufi Ali Pasha, who died at Cairo, of which he was Governor; Gulabí Pasha, a man who loved retirement, and conversed much with my father; it was he who related the anecdote of himself, already mentioned in the Description of the Mosque of Ayá Sófiyah: he was indeed a holy man; Mohammed Khán Pasha, who was of the family of Zulkadr, and went over to Shah Ismaíl, but returning to the Ottomans, was made Governor of Rumeili and Anatoli, and was distinguished with the title of Jenáb (Excellency).

Capudán Pashas of the Reign of Suleimán.

Sinán Pasha, from the harem, a great tyrant.

Khairu-d-din Pasha (Barbarossa), born at Medelli (Metylline), and created Capudán in the year 940 (A.D. 1533). He died A.H. 970 (A.D. 1562), and was buried at Beshiktásh.

Saleh Pasha, a native of Kaz-tagh (Mount Ida), was Pasha of Algiers; and, like his predecessor, a most active Admiral.

Yahia Pasha, Grand Admiral, and died Pasha of Algiers.

Torghúd Pasha, who suffered martyrdom at the siege of Malta.

Mohammed Pasha, who was Pasha of Egypt, and, like Khairu-d-din, extended his devastations even to the islands of Inglaterra (England).

Defterdárs and Nishánjis of the Reign of Sultán Suleimán.

Defter-dár Iskender Chelebi; Hyder Chelebi, of Gallipoli; Lufti Beg, of the harem; Abulfazl Efendi; Abdi Chelebi, son of Jevizádeh; Mustafa Chelebi, who, though afflicted with palsy, continued to attend the Diván, because he was an excellent penman; Mohammed Chelebi, who was also called Egri Abdi Zadéh; Ibrahim Chelebi, who was the chief Defter-dár; Hasan Chelebi; Murád Chelebi, Jemáli Zádeh Mustafa Chelebi, who in his prose and poetical compositions assumed the name of Nisháni: he is the author of an historical work, entitled "Tabakátu-l-mamálek," and a statistical one, called "Kanún Námeh;" Ramazán Zádeh Mohammed Chelebi, who was Nishánji, and author of a small historical work.

Begs of Sultán Suleimán's Reign.

Kochek Báli Beg, son of the Grand Vezir, Yahia; Khosrú Beg, descended from the daughter of Sultán Báyzíd: he built at Seráï, a mosque, a khán, a bath, an imáret, a college, and a school, and achieved some thousands of victories; Kara Othman Shah Beg, son of Kara Mustafa Beg by the sister of Sultán Suleimán: he built at Tarkhalch a wonderful mosque with a college and an imaret; Ali Beg Ibn Malkoch Beg, who rendered himself famous in Croatia; Núbchar Zadeh, who was a disciple of Jelál Zádeh, and was afterwards made Defterdár; Cherkess Kassim Beg, who was Governor of Kaffa, in the Crimea, but afterwards went on an expedition to Azhderhán (Astrachan) through the desert; Haji Beg, who, as Governor of Nablús, kept down the Arabs; Kurd Beg; Ján-búlád Beg, of an illustrious Kurd family; Husein Beg, who was distinguished with the title Jenáb (Excellency).

Some of the Illustrious Divines of the Reign of Sultán Suleimán.

Khairu-d-din Efendi, his Majesty's Khojah; Seidi Chelebi, of Kastemúni; Sheikh Mohammed Jiví-zádeh; Mollah Sheikh Mohammed Ben Kotbu-d-din; Mollah Mohammed Ben Ahmed Ben 'Adíl-pasha, an excellent historian and a good Persian poet; Mollah Abdul-fattáh Ebn Ahmed 'Adíl Pasha, a native of Berdá, in Persia, and an amiable and intelligent man; Sheikh Mohammed, of Tunis, an excellent reader of the Korán, the whole of which he knew by heart; Zehíru-d-din, who came from Tabríz, and was hanged at Cairo with the traitor

Ahmed Pasha; Mollah Mohammed, a pupil of Kemál Pasha-zádeh; Mevlená Yakúb, commonly called Ajéh Khaliféh, professor at Magnesia, where he died, A.H. 969 (A.D. 1562); 'Ala'ud-dín Jemáli, Sheikhu-l-Islám (*i. e.* Grand Mufti), which office he held also under Sultan Selím I.; the Sheikhu-l-Islám Kemál Pasha-zadéh Ahmed, who was Kázi-asker of Egypt under Selím I., and is celebrated for his literary productions; the Sheikhu-l-Islám Abu-u-ssaod Efendi, who wrote nearly a thousand treatises, and whose Commentary on the Korán is highly valued: a volume might be written in his praise; Mevlena-Mohíu-d-dín Arab-zédeh, who was drowned on his passage to Egypt; Mevlena Ali, who wrote the Humáyiún Námelí (the Turkish translation of Pilpay's Fables); he was buried at Brusá.

*The Kanún-námeh or Statistical Code of the Empire, drawn up by
Sultán Suleimán.*

SECTION I.

The Province of Rúmeili contains 24 Sanjaks, 1,227 Zíámets, 12,377 Timárs.

Bodin - - - 17 Sankjaks, 278 Zíámets, 2,391 Timárs.

Ozi (Oczakov). 6 ditto 188 ditto 1,186 ditto

Bosnia, - - 7 ditto 150 ditto 1,792 ditto

Temesvar - 6 ditto 190 ditto 1,090 ditto

Archipelago - 15 ditto 73 ditto 1,884 ditto

Egra - - - 9 ditto 1,081 ditto 4,000 ditto

— - - - 7 ditto 77 ditto 2,007 ditto

Kaffa - - - 9 ditto (It has neither Zíámets nor Timárs).

Morea - - - 5 ditto, but no Zíámets or Timárs.

Varadin - - 5 ditto.

Ardil (Transylvania) pays an annual tribute of 3,000 purses; as do also Aflák (Wallachia), and Bóghdán (Moldavia). The Crimea has no Zíámets or Timárs, but is governed by Kháns. Rodós (Rhodes) has five Sanjaks; Kubrus (Cyprus) seven, and Candia thirteen Sanjaks; making, in all, 167 Sanjaks, 3,306 Zíámets, and 37,379 Timárs.

Anatóli has - - 14 Sanjaks, 399 Zíámets, 5,589 Timárs.

Karman - - - 7 ditto 68 ditto 2,211 ditto

— - - - 7 ditto 108 ditto 3,699 ditto

Miráish - - - 4 ditto 29 ditto 215 ditto

Shám (Damascus), 2 ditto 138 ditto 1,865 ditto

Trabalós - - - 4 ditto 63 ditto 571 ditto

Seida (Sidon) - 4 ditto 94 ditto 995 ditto

Halep (Aleppo),	has 5 Sanjaks,	99 Zíámets,	833 Timárs.
Adna - - - -	5 ditto	43 ditto	1,659 ditto
Roha - - - -	2 ditto	4 ditto	6,026 ditto
Díárbekr - - -	12 ditto	926 ditto	926 ditto
Erzerúm - - -	9 ditto	133 ditto	5,159 ditto
Trebizonde - -	2 ditto	56 ditto	398 ditto
Gurjístán (Georgia) has no Sanjaks, Zíámets, or Timárs.			
Kars - - - -	6 Sanjaks,	1 Zíámet,	1,363 Timárs
Jıldir - - - -	13 ditto	49 ditto	689 ditto
Ván - - - -	24 ditto	46 ditto	2,695 ditto
Mosúl - - - -	3 ditto	66 ditto	1,004 ditto
Sheherzúl - -	21 ditto	15 ditto	806 ditto

Baghdád has no zíámet or timár, but is held on an annual lease, as are also Basrah and Lahsa : Yemen is governed by an Imám ; Habesh (Abyssinia) is subject to a tributary Sultán ; Mesr (Egypt), Jezúr (Algiers), Tunis and Trabalos (Tripoli), are held by annual leases. There are in all 151 sanjaks, 1,571 zíámets, 41,286 timárs.

All the land of the Ottoman empire is divided into three parts : the khás humáyún, or crown lands ; the lands given to the vezírs and begler-begs ; and the lands divided into zíámets and timárs.

SECTION II.

The Khás, or Revenues of the Begler-begs.

Rumeili, 1,100,000 aspres ; Anadolí, 1,000,000 ; Karamán, 60,671 ; Shám (Damascus), 1,000,000 ; Sívás, 900,000 ; Erzerúm, 1,214,600 ; Díárbekr, 1,200,600 ; Ván, 1,132,200 ; Búdín (Bude), 880,000 ; the islands of the Archipelago, 885,000 ; Halcb (Aleppo), 817,760 ; Mera'ish, 628,450 ; Bosna, 650,000 ; Temiswár, 806,790 ; Kárs, 827,170 ; Jıldir, 925,000 ; Tarab-afzún (Trebizonde), 734,850 ; Ríka, 681,056 ; Mesúl, 682,000 ; Sheherzúl, 1,100,000 ; Tfabalós Shám (Tripoli in Syria), 786,000 ; Ozí (Oczaków), 988,000 ; Krím (Crimea), 12,000,000 ; Kaffá, the revenues of this province are derived from the custom-house ; the Páshá receiving 679,000 aspres ; Egra (Erla), 800,080 ; Kanisa, 746,060 ; the Morea, 656,000 ; Baghdád, 1,200,200 ; Basrah, 1,000,000 ; Lahsa, 888,000 ; Habesh (Abyssinia), 1,000,080 ; Egypt, 487 purses of Egypt ; the revenues of Tunis, Algiers, Tripe'i, Cyprus, and Rhodes, which belong to the Capúdán Páshás, amount to 1,200,700 aspres ; Candia yielded 11,990 aspres : this island has since then been entirely conquered, but during the reign of Sulei-mán it was allotted with that small sum. According to the constitutional laws

of Suleimán, the gradation of the revenues of the governors followed the chronological order of the conquest; thus the páshás of the provinces first conquered had greater revenues than those conquered at a later period; and the old vezírs at that time received an additional sanjak, under the name of Arpalík (barley-money); thus the sanjak of Adná was given to old Mahmúd Páshá with a revenue of 116,000 aspres. According to the Kánún, the Sultan of Egypt has the privilege of wearing two aigrettes, and the Vezír of Abyssinia is allowed to have two royal tents. The precedence of the vezírs at public festivals, divans, &c. is as follows: The Vezír of Egypt, of Baghdád, Abyssinia, Buda, Anatolí, Mera'ish, and the Kapúdán-Páshá, if the scene is in Anadolí (Asia); but if in Rumeílí (Europe) it is as follows: the Vezír of Buda, Egypt, Abyssinia, Baghdád, Rumeílí, and then the other governors according to the chronological order of the conquest. For every 500 aspres of revenue one armed man is to be provided for the field.

SECTION III.

Names of the Sanjaks of each Province.

Rumeílí has two Defter-dárs, one of the treasury-office (mál), and of the feudal tenures (tímár) a Kehiyá of Chávushes, an inspector of the Defter (rolls), a Kehiyá of the Defter; an Aláü-beg (colonel of the feudal militia); a Cherí-báshí (lieutenant-colonel); a Voinók-ághá, and seven Yúrúk-begs. The twenty-four sanjaks are: 1. Sofia, the residence of the Páshá. 2. Kústendíl. 3. Skutari. 4. Terkhalch. 5. Ukhri. 6. Avlona. 7. Delvina. 8. Yánína. 9. Elbessún. 10. Chermen. 11. Saloník. 12. Askúb (Scopi). 13. Dúkágín. 14. Vídín. 15. Alájev Hisár. 16. Perzerín. 17. Vejterín. 18. Silistria. 19. Nicopolis. 20. Kirk-kílsch. 21. Bender. 22. Ak-kermán. 23. Ozi Oczakov). 24. Kílbúrín.

Sanjaks of the Province of Anádóli.

There is a Kehiyá, an Emín (inspector), and Muhásibjí (comptroller of the defter or rolls), an Emín and Kehiyá of the Chávushes, a colonel and captain of the feudal militia, four Begs called Musellim, and eleven Yáyá Begs. 1. Kútáhieh. 2. Sarikhán. 3. Aídín. 4. Kastamúni. 5. Bóli. 6. Munteshá. 7. Angora. 8. Kara-hisár. 9. Tekkeh. 10. Hamid-sultán. 11. Ogi-karasí.

Sanjaks of the Province of Karamán.

This province has a Defterdár of the treasury, and of the feuds, an Emín of the Defter and of the Chávushes; a Kehiyá of the Defter and of the Chávushes; an Aláü-beg (colonel), and Cherí-báshí (captain). 1. Konia, the residence of the Páshá. 2. Kaiserieh (Casarea). 3. Níkdeh. 4. Yení-sheherí. 5. Kír-sheherí. 6. Ak-seräü.

Sanjaks of Sívás.

The Defter (treasury) has a Kehiyá and Emín, the Chávushes have the same; there is besides a captain and defterdar of the feuds. 1. Sívás, the seat of the Páshá. 2. Deverbegi. 3. Khúrúm. 4. Keskín. 5. Buzúk. 6. Amasia. 7. Tokát. 8. Zila. 9. Janík. 10. Arab-gír.

Sanjaks of Bosna.

The officers are, the Defterdár of the treasury, the Kehiyá and Emín of the rolls; the Kehiyá and Emin of the Chávushes, the Alái-beg and the Cherí-báshí. 1. Serüi, the seat of the Páshá. 2. Hersek. 3. Kilís. 4. Zvorník. 5. Pozegha. 6. Záchina. 7. Kírka. 8. Ráhovícha. 9. Banalúka.

The Province of the Capúdán Páshá.

The officers are, the Kehiyá and Emin of the Defter and Chávushes, the Alái-beg and Cherí-báshí, the Aghás of the Arabs, and the Dáis of the Yúz-báshís. 1. Gallipoli, the seat of the Pasha. 2. Aghribúz (Negropont). 3. Karlí-eilí (Acarnania). 4. Ainabakht (Naupactus or Lepanto). 5. Rodós (Rhodes). 6. Myteline. 7. Kójá-eilí. 8. Bíghá. 9. Izmit (Nicomedia). 10. Izmir (Smyrna).

Sanjaks of the Morea.

Here there is neither Kehiyá nor Emín of the Defter. The Sanjaks are: 1. Misistra. 2. Mania. 3. Corone; Ayá Maura. 4. Napoli di Romania. The sanjaks Sákiz (Chios), Naksha (Naxos), and Mahdia (in Africa), have recently been added to the government of the Capudán-páshá.

Sanjaks of Búdín (Bude).

The number of officers attached to each province in this district is complete, because it always has a grand diván. They are: 1. The Defterdár of the treasury. 2. The defterdár of the Tímárs or feuds. 3. The Kehiyá or deputy of the defter. 4. The Kehiyá of the Chávushes. 5. The Emín or inspector of the defter. 6. The Emín of the Chávushes. 7. The Aká Beg, or colonel. 8. The Cherí-báshí or lieutenant-colonel of the feudal militia. 9. The Pashá who resides at Bude. The Sanjaks are: 1. Bude. 2. Segdin. 3. Sonluk. 4. Hetwán. 5. Sihún. 6. Germán. 7. Filek. 8. Erla.

Sanjaks of the Province of Kaniza.

This province was separated from the principality of Bude, and there is no Defterdár either of the treasury or of the feudal militia. The sanjaks are: 1. Siget. 2. Kopán. 3. Valiova, 4. Sokolofja.

Sanjaks of Uivár (Neuhausel).

This province was conquered only in the time of Mohammed IV., by Kopreili Záhede Ahmed Páshá. It is a well cultivated district. The sanjaks are: 1. Litova. 2. Novigrád. 3. Húlichk. 4. Boyák. 5. Shasvár.

The Province of Temiswar.

Here the usual offices were established during the reign of Mohammed IV., at the time of its second conquest by Kopreili Ahmed Páshá. The fortress of Yanova was then the seat of the Páshá. The sanjaks are: 1. Lipova. 2. Klánad. 3. Júleci. 4. Mode. 5. Lugos. 6. Facias Arad. 7. Five churches, the wakf (or pious bequest) of Sokolli Mohammed Páshá.

The Province of Varasdin.

This province was conquered by Kozí Ali Páshá in the time of Mohammed IV. Sanjaks: 1. Slanta. 2. Debrechin. 3. Khalmas. 4. Seus Giorgi. The inhabitants of this country being all infidels, the tribute is collected by Hungarian chiefs who forward it to Constantinople.

Transylvania.

This principality was conquered during the reign of Sultan Mohammed IV. by the arms of the brave Seidi Ahmed Páshá; and Michael Apasty was made viceroy on condition that he should pay an annual tribute of one thousand purses besides certain presents. The population is composed of native Transylvanians, of Siklev, and of Saxons; the latter have always been disaffected towards the Osmánli government.

Valachia and Moldavia,

These are also infidel principalities governed by princes appointed by the Ottoman government, and pay an annual tribute of two thousand purses; they are considered as belonging to the province of Silistria.

Oczakov or Silistria.

Here there are no public officers as in the other provinces, having been detached from the government of Rúmeili. Its sanjaks are: 1. Nikopolis. 2. Chermen. 3. Viza. 4. Kirk Kilisia (or forty churches). 5. Bender. 6. Akkermán. 7. Oczakov. 8. Kilbúrún. 9. Dúghún. 10. Silistria, which is the seat of the Páshá.

Krim (the Crimea).

This territory is governed by a Khán, who has the privilege of coining, and of having the Khotba read in the mosques, his name being mentioned imme-

diately after that of the Osmánlí Emperor, who has the right of appointing and changing the Kháns. The residence of the Khán is at Baghcheserāi, and that of the Sultan at Ak-mesjid. The subordinate officers are styled Shírín-begs and Másúr-begs; the former are selected from the Nakhcheván family, and the latter from the Manik.

The Province of Kaffa.

Its sanjaks are ruled by Voivodas, immediately appointed by the Osmánlí Sultan and not by the Kháns. These sanjaks are: 1. Bálikláva. 2. Kirej. 3. Támán. 4. Cherkess-shagha. 5. Balisira. 6. Azov. Besides the Defterdár, there are no public officers.

The Province of Cyprus.

There are here, a Defterdár of the treasury and of the feuds; a Kehiyá and Emín of the Defter and Chávushes, an Alái-beg, and a Cherí-báshí. The sanjaks are: 1. Itshilí. 2. Társús. 3. Aláyí. 4. Sís or Khás. The following have a Sáliáneh, or annual allowance from the treasury: Kerina, Paphos, Tamagusta, and Nicosia. It is a large island, and contains 30,000 Moslem warriors, and 150,000 infidels.

The Province of Candia.

Canca was conquered in the reign of Sultán Ibrahim, by Yúsnf Páshá; and twenty-six years afterwards Candia was taken by Kopreilí Záhdeh the second, after a protracted siege of three years. The sanjaks are: 1. Canca. 2. Retimo. 3. Selina. This island, being so extensive, has the complement of public officers, and maintains a force of 40,000 men.

The Province of Damascus.

Some of the sanjaks of this province are khás (*i. e.* yield a land revenue); and others are Sáliáneh (*i. e.* have an annual allowance from government). Of the former are: 1. Jerusalem. 2. Gaza. 3. Karak. 4. Safet. 5. Náb-lús. 6. Aajelín. 7. Lejún. 8. Bokoá. Of the latter: Tadmor, Saída, and Bairút.

The Province of Trabalús (Tripoli).

Its sanjaks are: 1. Trabalús (Tripoli) the seat of the Páshá. 2. Hama. 3. Homs. 4. Salamieh. 5. Jebella. 6. Latakia. 7. Husnábád. It has also forty Begs of the Drúzís in the mountains which belong to it.

The Province of Adna.

Having been separated from the government of Haleb, it has no diván officers.

The sanjaks are : 1. Sís. 2. Tarsús. 3. Karatásh. 4. Selfekéh. It has also seven Bói-begs. Being a mountainous country it is very turbulent.

The Province of Haleb (Aleppo).

Two of its sanjaks which receive a stipend, have no ziámet nor tímár. The sanjaks are : 1. Akrád Kilís. 2. Bírejek. 3. Maura. 4. Azir. 5. Bális. 6. Antakia (Antioch). Those which receive the allowance are Massiaf, and the sanjak of the Turkomans, who are very numerous in this province.

The Province of Diárbeker.

In this province there are nineteen sanjaks, and five hakúmetts (or hereditary governments). Eleven of the nineteen sanjaks are the same as the others in the Ottoman provinces, but the remaining eight were, at the time of the conquest, conferred on Kurdish Begs with the patent of family inheritance for ever. Like other sanjaks, they are divided into ziámets and tímárs, the possessors of which are obliged to serve in the field ; but if they do not, the ziámet or tímár may be transferred to a son or relation, but not to a stranger. The hakúmetts have neither ziámets nor tímárs. Their governors exercise full authority, and receive not only the land revenues, but also all the other taxes which in the sanjaks are paid to the possessor of the ziámet or tímár, such as the taxes for pasturage, marriages, horses, vineyards, and orchards. The Ottoman sanjaks are : 1. Kharpút. 2. Arghání. 3. Siverék. 4. Nissibin. 5. Husunkeíf. 6. Miafarakain. 7. Akchékala'. 8. Khapúr. 9. Sinjár. The Kurdish are : 1. Síghmán. 2. Kúláb. 3. Mehrásí. 4. Aták. 5. Bertek. 6. Chapakehúr. 7. Chermek. 8. Terjíl. The independent governments : 1. Jezíreh. 2. Akíl. 3. Kenj. 4. Palwá. 5. Hezzá. These are extensive provinces, and their governors have the title of Janáb (excellency). The officers of the diván of Diárbeker are : the defterdár of the treasury with a rúz-námjí (journal-writer); a defterdár of the feudal forces, an inspector (Emín), and a lieutenant (Kehiyá) of the defter, and another for the Chávushes ; a secretary (Kátib), a colonel, and a lieutenant-colonel of the militia.

The Province of Kars.

Before the conquest this district belonged to Erzrúm, but it was afterwards made a separate province, and had the sanjak of Yásín joined to it. It has a colonel and lieutenant-colonel, but no officers of the defter. Its sanjaks are : 1. Little Erdeinán. 2. Hújuján. 3. Zárshád. 4. Kechrán. 5. Kághizmán. 6. Kars, the seat of the Páshá.

The Province of Jilder or Akhichkeh.

Of the civil officers of the diván there is here only a defterdár of the treasury ; and of the military, there is a colonel and a lieutenant-colonel of the feudal militia. The sanjaks are : 1. Oultí. 2. Harbús. 3. Ardinj. 4. Hajrek. 5. Great Ardehán. 6. Postkhú. 7. Mahjíl. 8. Ijareh-penbek. Besides these there are four hereditary sanjaks : 1. Púrtekrek. 2. Lawaneh. 3. Nusuf Awán. 4. Shúshád. During the reign of Sultán Mohammed Khán, the castle of Kotátis was captured by Kara Mortezá, and was added to this province.

The Province of Gúrjistán or Georgia.

The sanjaks are : 1. Achikbásh. 2. Shúshád. 3. Dádián. 4. Gúrfí. The Begs of Megrelistán (Mingrelia) are all infidels ; but Murad IV. reduced them, and having placed Sefer Pasha as their governor, made the castle of Akhickha the seat of government. To this day they send the annual presents.

The Province of Tarabafzún (Trebisonde).

1. Gomish-kháneh. 2. Jankha. 3. Wíza. 4. Gúnia. 5. Batúm. Though this province is small it has a defterdár of the Tímárs, a Kehiyá of the defter, an Aláï-beg, and a Cherí-báshí.

The Province of Rika.

The sanjaks of Rika and Rohá are : 1. Jemása. 2. Khárpud. 3. Deir-rahba. 4. Bení Rebia. 5. Sarúj. 6. Kharán. 7. Rika. 8. Rohá or Urfa, which is the seat of the Páshá ; it has no officers.

The Province of Baghdád.

Seven of the eighteen sanjaks of this province are divided, as in other parts of the empire, into ziamets and tímárs. They are : 1. Hilla. 2. Zeng-ábád. 3. Javazar. 4. Rúmáhía. 5. Jangula. 6. Kara-tágh. 7. —. The other eleven sanjaks which are called Irák, have neither ziamets nor tímárs. They are : 1. Terteng. 2. Samwat. 3. Blát. 4. Derneh. 5. Deh-balád. 6. Eyset. 7. Kerneh-deh. 8. Demir-kapú. 9. Karanieh. 10. Kilán. 11. Al-sáh. These have no ziamets or tímárs, and are entirely in the power of their possessors.

The Province of Básrá.

This was formerly a hereditary government (mulkiat), but was reduced to an ordinary province (eyálet) when conquered by Sultan Mohammed IV. It has a defterdár and Kehiyá of the Chávushes, but neither Aláï-beg nor Cherí-

báshí, because there are no zíámets or tímárs; the lands being all rented by the governor.

The Province of Lahsa.

This being a hereditary government, has neither zíámets nor tímárs, but the governor sends a monthly present to the governor of Baghdád. Formerly its governors were installed as Begler-begs, but they now hold their authority without a patent.

The Province of Yemen.

This too, since the time of Mohammed Khán IV., has been unlawfully occupied by the Imáms.

The Province of Abyssinia.

This province is also without zíámets or tímárs. Once in three years an officer is sent from the Sublime Porte, to claim it as a government province (Mulk). There are no private leases (iltizám).

The Province of Mecca.

Mecca is divided between the Sheríf and the Páshá of Jidda. There are no revenues but those derived from the aqueducts.

The Province of Egypt.

Here there are neither zíámets nor tímárs. Its villages are registered either as belonging to the crown (Mír Má'), or to pious foundations (Wakf), or to the Káshif, or as rented by the inhabitants of towns (Iltizám-beledí). There is a defterdár of the treasury, a journal keeper (Rúznámehjí), seven clerks of the leases (Mokata'jí), a comptroller (Mokábelejí) on the part of the Páshá, forty Begg and seven commanders of the seven military bodies. The sanjaks held by Begg are the following: 1. Upper Egypt. 2. Jirja. 3. Ibrim. 4. Alwáhát. (the Oasis). 5. Manfelút. 6. Sharakieh (the eastern nar' of the Delta). 7. Gharabieh (the western part). 8. Manúfieh. 9. Mansúrieh. 10. Kalúbieh. 11. Bakhair. 12. Damiat (Damietta). These are all governed by Begg. The first in rank of the Begg of Egypt is the Emír-ul-haj, or chief of the caravan to Mecca, who by the Arabs is called Sultán-al-barr, or lord of the continent. His Kehiyá or deputy has the privilege of wearing an aigrette.

As I have not travelled through the kingdoms of Algiers, Tunis, and Tripoli, I do not give any account of them, but it is well known that they are extensive territories.

The Province of Mosul.

This has no officers of the Diván, but a colonel and a lieutenant-colonel. Its sanjaks are: 1. Bájjwánlí. 2. Tekrit. 3. Eskí Mosul (Nineveh). 4. Harú.

The Province of Wán.

The officers are, the defterdár of the treasury and of the tímárs, the inspector and deputy of the rolls and Chávushes, a clerk of the Chávushes, a colonel and lieutenant-colonel. Its sanjaks are: 1. Adaljewáz. 2. Arjish. 3. Músh. 4. Bárgerí. 5. Kárkár. 6. Kesání. 7. Zíríkí. 8. Asa'bard. 9. Aghákís. 10. Akrád. 11. Bení-kutúr. 12. Kala' Báyzázíd. 13. Burdú'. 15. Khalát. In the governments of Tiflis, Hakkárí, Majmúdí, and Peniánish, there are ziámets and tímárs; the tribute received from them is appropriated to the pay of the garrison of Wán. All other fees and duties are received by the Kháns who hold these governments in hereditary possession.

The Province of Erzerúm.

This has twelve sanjaks; its officers are, a defterdár of the treasury, an inspector and deputy of the rolls and Chávushes, and a clerk of the Chávushes. The sanjaks are: 1. Kara-hisár. 2. Keifí. 3. Pásín. 4. Ispír. 5. Khanís. 6. Malázgír. 7. Tekmán. 8. Kuzúján. 9. Túrtúm. 10. Lejengerd. 11. Mámar. 12. Erzerúm, the seat of the Páshá.

The Province of Sheherzúl.

This province has the full number of diván officers. Its sanjaks are: 1. Sarújek. 2. Erbíl. 3. Kesnán. 4. Sheher-bázár. 5. Jengúlch. 6. Jebel-hamrin. 7. Hazár-mardúd. 8. Alhúrán. 9. Merkáreh. 10. Hazír. 11. Rúdín. 12. Tiltárí. 13. Sebeh. 14. Zenjír. 15. Ajúb. 16. Abrúmán. 17. Pák. 18. Pertelí. 19. Bílkás. 20. Aúshní. 21. Kala' Ghází. 22. Sheherzúl, which is the seat of the Páshá. There are some tribes in this province who are not governed by begs invested with a drum and banner; more than one hundred chiefs of such tribes, who hold their lands as ziámets, but by a hereditary right, accompany the Páshá, when required, to the field of battle.

SECTION IV.

Of the ranks of the Sanjak-begs.

According to the constitutional laws of Sultán Solcímán, the sanjak-begs rank according to their pay, except when there is a deposed grand vezír amongst them, who in such case takes precedence over them all. The pay of a sanjak beg is at first 200,000 aspres, which is increased in proportion to the period of

his service, until he becomes begler-beg, or mír mírán. Should, however, one of the aghás or commanding generals of the military corps at Constantinople be made a sanjak-beg, his pay from the first is more than 200,000 aspres. Thus, the aghá of the Janissaries, when he is appointed a sanjak-beg, at once receives 500,000 aspres. The nishánjî-báshî (lord privy seal), the mír alem (standard bearer of the empire), the chamberlain, and the grand master of the horse, receive an increase of 100,000 aspres. The cháshní-gír-báshî (comptroller of the kitchen), the mutafarrekk-báshî (chief of the couriers), the under-master of the horse, the agha of sipáhís and silihdárs, of the ságh-ulúfejján and sól-ghurebá (two bodies of cavalry), all become sanjak-begs with a salary of 300,000 aspres. The segbán-báshî (a general of the Janissaries), the Kehiyá (deputy) of the defter, the defterdárs of the tímárs and yáyá-begs, and all whose zíámets amount to more than 500,000 aspres, receive an addition of 100,000 aspres, as sanjak-begs. Such begs as distinguish themselves by good conduct are rewarded with vacant tímárs; each sanjak-beg furnishes for every 5,000 aspres of his revenues one armed man. The smallest income of a sanjak-beg being 200,000 aspres, he brings forty armed men into the field; if he has 500,000 aspres he furnishes 500 men, and so on in proportion.

SECTION V.

Of the Khás, or revenue of the Sanjak-begs, the Kehiyás of the Defter and the Defterdárs of Tímárs.

Rumeli.

Khás of the sanjak-begs of the Morca 5,776 aspres; Scutari, 59,200; Avlonia, 39,000; Silistria, 89,660; Nicopolis, 40,000; Okhrí, 35,299; Yanina, 20,260; Terhala, 50,885; Gústendíl 42,400; Elbesán, 1,963; Chermen, 4,000; Viza, 34,465; Delvina, 7,132; Salonik, 80,832; Skopí, 40,000; Dákagín, 27,500; Widín, 3,000; Alájeh-hisár, 20,399; Weljeterín, 50,000; Perzerín, 28,146; Zíámet of the kehíyá of the defter, 1,426; of the defterdárs, 2,000; of the beg of the Yúrúks (wandering tribes) of Viza, 2,000; of the yírúk-beg of Rodosto, 60,000; of the yurúk-beg of Yánbolí, 3,470; of the yúrúk-beg of Okchebóli, 3,494; of the yúrúk-beg of Koja, 4,000; of the yúrúk-beg of Salonik, 41,397; of the yúrúk-beg of Naldúkín, 3,500; of the capudán of Cavala, 4,314; of the beg of the Voinoks, 5,052.

Bosnia.

Khás of the beg of Kilís, 42,500; Hersek, 10,515; Zvorník, 35,793; Poshega, 66,230; Zachina, 70,000; Karak, 30,000; Rahovicha, 70,000.

Zíámet of the kehíyá of the defter, 46,000; of the defterdár, 5,530.

The Archipelago.

Khás of the Beg of Negropont, 40,000; Karlíeili (Acarnania), 3,000; Eina-bakht (Lepanto), 30,000; Rodós (Rhodes), 77,004; Mytylini, 40,000; Kojaeili, 6,526; Bigha, 13,088; Sighla, 30,000; Misistra, 19,000.

Ziámet of the kehiyá, 8,390; of the defterdár, 22,077.

The Province of Bude.

Khás of Semendria, 40,260; Bechevi (Fünf-kirchen or Fife-churches), 40,000; Oustúnbelgrade (Stuhl-weissenburg), 26,000; Osterghún (Gran), 10,000; Segdín, 40,000; Sirem, 25,675; Essek, 20,000; Shamtorna, 40,000; Kopán and Filek, 20,000; Nigisár, 34,000; Novigrád, 33,940; Sonlí, 40,000; Míhaj, 92,000; Siget, 4,230; Segsár, 34,000; Miján, 40,260.

Khás of the Defterdár, 5,520; ziámet of the kehiyá of the defter, 3,240; of the kehiyá of the tímárs, 8,940.

The Province of Temisvár.

Lippova, 10,000; Kiánád, 20,792; Gála, 28,945; Madava, 60,080; Yánova, 2,420; Ishbesh, 1,945; Ziámet of the defterdár of the treasury, 60,000; of the Kehiyá, 4,880; of the defterdár of the tímárs, 60,000.

The Province of Anatolia.

Khás of the beg of Sárúkhán, 40,000; Aidín, 34,600; Kara Hisár Affún, 40,299; Angora, 64,300; Brúsa, 18,089; Bolí, 20,122; Kastamúní, 50,000; Munteshá, 40,800; Tekkeh, 28,000; Hamíd, 24,000; Jáukrí, 48,081; Karasí, 3,000; Sultánógi, 5,000.

Ziámet of the kehiyá, 10,912; of the defterdár, 4,596.

The Province of Karamán.

Khás of the beg of Kaisarieh (Cæsarea), 5,000; Begshehri, 90,000; Akserái, 35,000; Akshcher, 1,000; Kírshcher, 7,540.

Khás of the defterdár, 5,000; of the kehiyá, 5,000.

The Province of Kubrus (Cyprus).

Khás of Icheili, 27,000; Aláieh, 50,000; Tarsús, 45,260; Sís, 60,299.

Khás of the defterdár of the treasury, 20,000; of the defterdár of the ziámets, 70,000; of the kehiyá, 42,000.

The Province of Tripoli (in Syria).

Khás of Homs, 20,290; Jebelieh, 34,180; Salamieh, 9,000; Hamá, 94,030.

Khás of the defterdár of the treasury, 13,000; of the kehiyá, 64,800; of the defterdár of the tímárs, 40,000.

The Province of Haleb (Aleppo).

Khás of the beg of Adna, 95,000 ; Kilís 2,827 ; Birejek, 5,220 ; Makra, 30,000 ; Azíz, 20,000 ; Balís, 20,000.

Khás of the defterdár of the treasury, 27,826 ; of the kehiyá, 6,930 ; of the defterdár of the tímárs, 1,146.

The Province of Zulkadrieh or Mera'ish.

Malatieh, 50,000 ; Eintáb, 5,130 ; Mera'ish, 25,300.

The Province of Sivás.

Khás of the beg of Amasia, 30,000 ; Chorum, 30,000 ; Búzouk, 300,275 ; Dívergí, 50,360 ; Jáník, 7,024 ; Arabgír, 21,000.

Ziámet of the kehiyá, 80,200 ; of the defterdár, 2,550.

The Province of Erzerúm.

Khás of the beg of Karahisár Sharakí, 3,000 ; Keífi, 3,000 ; Básín, 94,000 ; Ispír, 30,000 ; Khanís, 80,440 ; Malázgír, 50,000 ; Turkmán, 4,929 ; Okúzján, 20,702 ; Túrtúm, 97,000 ; Lejengird, 40,000 ; Mámerván, 3,000.

Khás of the defterdár of the treasury, 42,900 ; of the defterdár of the tímárs, 20,200.

The Province of Kars.

Khás of Erdehán Kúchuk, 9,030 ; Hújú-ján, 2,500 ; Rúshád, 40,000 ; Káz-maghán, 2,000 ; Kecherán, 2,000.

The Province of Childer or Akhichka.

Khás of Oultí, 2,017 ; Pertek, 2,190 ; Erdenúh, 70,000 ; Erdehán Buzúrg, 2,000 ; Shúshád, 56,000 ; Livána (two hereditary sanjaks), 65,000 ; Kharbús, 2,500 ; Sahrek, 65,000 ; Pústúkh, 6,500 ; Mánjíl, 3,229 ; Penbek, 40,000.

The Province of Trebisonde.

Ziámet of the kehiya of Bátúm, 3,000 apres ; ziámet of the defterdár of the tímárs, 42,290.

The Province of Diárbeker.

Khás of Kharpút, 9,999 ; Arghaní, 20,515 ; Súek, 3,043 ; Aták, 47,200 ; Nesíbín, 30,000 ; Terjíl, 45,200 ; Jermík, 3,140 ; Husn-keíf, 2,955 ; Akil, 9,675 ; Chapák-júd, 7,000 ; Jemishgezdek, 1,223 ; Samsád, 9,057 ; Sha'ir, 3772 ; Akchakala', 20,000 ; Sinjár, 1,517 ; Mufarakín, 20,000 ; Lisán and Búzbán, 6,000 ; Khákenj, 7,834.

Khás of the defterdár, 40,395 ; ziámet of the kehiyá of the defter, 10,924 ; khás of the defterdár of the tímárs, 8,000.

The Province of Rakka.

Khás of Jemáseh, 5,122 ; Dair Rahba, 8,000 ; Kápúr, 10,000 ; Así Rabia', 40,000 ; Sarúj, 20,000 ; Ana, 82,215.

The Province of Baghdád.

Khás of Zangábád, 70,000 ; Helleh, 51,000 ; Javázer, 20,000 ; Rúmnáhieh, 45,000 ; Jengúleh, 20,000 ; Kara (an hereditary government), 4,287 ; Derteng, 20,000 ; Samvát, 55,000 ; Derneh, 6,931 ; Dehbálá, 60,000 ; Váset, 20,000 ; Kerend, 29,260 ; Tapúr, 20,000 ; Karanich, 20,000 ; Kílán, 20,000 ; Al Ságħ, 200,000 Ziámet of the kehiyá of the defter, 10,000 ; of the defterdár of the tímárs, 80,000

The Province of Wán.

Khás of Adeljaván, 50,346 ; Arjís, 30,000 ; Músh, 1,000 ; Bárgerí, 20,000 ; Kárkár, 20,000 ; Keshán, 25,000 ; Ispághird, 20,000 ; Aghákís, 50,000 ; Akrád, 90,000 ; Wádí Bení Kutúr, 70,000 ; Kala' Báyzázid, 1,044 ; Bardú, 20,000 ; Wáwjik, 95,000.

Ziámet of the kehiyá of the defter, 60,999 ; of the defterdár of the tímárs, 3,870.

The Province of Mosul.

Khás of Bájuvánlí, 15,000 ; Tekrít, 7,284 ; Harún, 20,000 ; Bána, 30,000.

SECTION VI.

Statement of the number of swords or men brought into the field by the Possessors of Tímárs and Ziámets.

The Province of Rúmeilí.

The number of its swords or armed men is 9,274, of which 914 are ziámets, the rest tímárs, with and without *tezkeres* (commissions). The Zái'ms, or possessors of the ziámets, for every 5,000 aspres of their revenues provide one armed man. Tímáris, or possessors of the tímárs, of from 10,000 to 20,000, find three men. Thus the militia of Rúmeilí consists of Zái'ms, Tímárs, and Jebellís, or guards, amounting in all to 20,200 men. The sanjak-beg, the kehiyá of the defter, and the defterdár of the tímárs, for every 5,000 aspres of their revenues provide one man : the number of men found by these being 2,500, the troops of Rúmeilí amount to 33,000 men ; and, including the servants, to 40,000 men.

SECTION VII

Number of Ziámets and Tímárs in each of the Sanjaks in Rúmeilí.

Sofia, the seat of the Páshá, has 7,821 ziámets and tímárs ; Kustandíl 48

ziámets, 1,018 tímárs; Terkhaleh 32 ziámets, 539 tímárs; Yánina 62 ziámets, 34 tímárs; Uskúb 57 ziámets, 340 tímárs; Ohrí 20 ziámets, 529 tímárs; Avlonia 38 ziámets, 489 tímárs; Morea 200 ziámets; Eskenderieh 75 ziámets, 422 tímárs; Nicopolis 20 ziámets, 244 tímárs; Chermen 20 ziámets, 130 tímárs; Elbesán 18 ziámets, 138 tímárs; Viza 30 ziámets, 79 tímárs; Delvina 34 ziámets, 1,155 tímárs; Salánik (Salonica) 36 ziámets, 762 tímárs; Kirk-kilisá 18 tímárs; Dúkagín 10 ziámets, 52 tímárs; Widín 12 ziámets, 25 tímárs; Alajahisár 27 ziámets, 509 tímárs; Wejterín, 10 ziámets, 17 tímárs; Perzerín 17 ziámets, 225 tímárs; Akehebóli, an Ojá of the Yúrúks or wandering tribes, 188; of the Yúrúks of Teker Tághí or Rodosto 324; of the Yúrúks of Salánik 128; of Koják 400; of Na'ldúkín 314; of the Musselmans of Rúmcilí 400; of the Musselmans of Kuziljeh 300; of the Musselmans of Chermen 301; of Chinganeh (Gypsies or Bohemians) 198; of Viza 178;—in all 1,019 hereditary ojáks or families. In the government registers thirty persons of these Yúrúks or Musselmans are called an *oják*, or family. In the time of war these Yúrúks and Musselmans constitute the flying troops (*ishkenjí*), and in their turn twenty-five of these perform the duties of *yamáks*, or servants, to the other five. During war the *Yamáks* are obliged to pay 55 aspres per head in lieu of all *diván* duties, but in time of peace they are exempt from all taxes. The *ishkenjí* or flying-troops (*voltigeurs*) pay no farm-taxes when they go to war; but should they become *sipáhís* or feudatory tenants, they are not exempt from the duties of Yúrúks. To the Musselmans a portion of land is allotted, which is registered as a *tímár*, and of which they pay no tithes. Their duties are to drag the artillery in the time of war, to clear the roads, and to carry the necessary provisions for the army.

SECTION VIII.

Number of Ziámets and Tímárs in Anatolia.

There are 7,313 swords, of which 195 are ziámets and the other tímárs; they provide 9,700 *jebellí* or armed men, and others, amounting in all to 17,000 men. Their annual revenue amounts to 37,317,730 aspres. The ziámets and tímárs are as follows: Kútálieh 79 ziámets, 939 tímárs; Sarúkhán 41 ziámets, 674 tímárs; Aídín 19 ziámets, 572 tímárs; Karahisár, 15 ziámets, 616 tímárs; Angora 10 ziámets, 257 tímárs; Brása 30 ziámets, 1,005 tímárs; Bolí 14 ziámets, 551 tímárs; Kostamúní 24 ziámets, 587 tímárs; Munteshá 52 ziámets, 381 tímárs; Tekkeh 7 ziámets, 392 tímárs; Hamíd 9 ziámets, 585 tímárs; Karasí 7 ziámets 381 tímárs; Sultán-ogí 7 ziámets, 182 tímárs. In Anatolia there are also Musselmans (freemen) and *Pádeh* or *Yáyá* (pioneers), who to the number of

900 men go to war ; these with the Yamáks amount to 26,500 men ; their duties are to drag the guns, clear the roads, and carry provisions. They have lands (chiftlik) like the Yúrúks of Rúmeilí, which are registered as tímárs. This was the establishment in the reign of Sultan Soleimán, but at present they are all enrolled as rayás, and the possessors of these tímárs are obliged to accompany the Kapúdán Páshá when he goes to sea. Formerly there were in this province 1,280 volunteering Arabs, who, for every ten men providing one armed-man, sent 128 men into the field. They are now disbanded.

The Province of the Kapúdán Páshá, or the islands of the Archipelago.

This formerly provided 1,618 swords ; but Ja'fer Páshá, who was formerly Bóstánjí Báshí, during the reign of Murád IV. increased their number to 9,900 : of these 106 were zíámets and the rest were tímárs ; adding to them the jebellís the entire number was 12,067 men. The Arabs, the volunteers of the Arsenal, and the men of sixty galleys, also formed a body of 10,000 men. The annual revenue of their zíámets and tímárs amounted to 1,800,000 aspres. The following are the zíámets and tímárs : Negropont 12 zíámets, 188 tímárs ; Einabakht (Lepanto) 13 zíámets, 287 tímárs ; Mytylini 83 tímárs ; Kojacilí 25 zíámets, 187 tímárs ; Sighla 32 zíámets, 225 tímárs ; Kárlieílí 11 zíámets, 19 tímárs ; Gallipolí 14 zíámets, 132 tímárs ; Ródós (Rhodes) 5 zíámets, 785 tímárs ; Bíghá 6 zíámets, 136 tímárs ; Misistra 10 zíámets, 91 tímárs.

The Province of Karamán.

This province supplies 1,620 men, 110 of which are zíámets, the rest tímárs ; with the jebellís they amount to 4,600 men. Their annual revenue is 1,500,000 aspres. Konia has 13 zíámets, 515 sanjaks ; Kaisaria (Cæsarea) 12 zíámets, 200 tímárs ; Níkdeh 13 zíámets, 255 tímárs ; Bégshehrí 12 zíámets, 244 tímárs ; Akshehrí 9 zíámets, 22 tímárs ; Kirkshehrí 4 zíámets, 13 tímárs ; Akserü 12 zíámets, 228 tímárs.

The Province of Rúm or Sivás.

This has 3,130 swords or men, of which 109 are zíámets, the rest tímárs. The begs, záims, and tímariots with their jebellís amount to 9,000 men. Their annual revenue amounts to 3,087,327 aspres. Sivás has 48 zíámets, 928 tímárs.

The Province of Mara'ish.

2,169 swords, of which 29 are zíámets, and the rest tímárs. The begs, záims tímariots, and jebellís amount to 55,000 men. Their annual revenue amounts to 9,423,017 aspres. Mara'ish has 3 zíámets, 1,120 tímárs ; Kars 2 zíámets, 656 tímárs ; Eintáb 2 zíámets, 656 tímárs ; Malatea 8 zíámets, 276 tímárs.

The Province of Haleb (Aleppo).

933 swords, of which 104 are ziamets, the rest timárs; the whole number of troops with the jebellís is 2,500 men. Haleb 18 ziamets, 1,295 timárs; Adna 11 ziamets, 190 timárs; Kilís 17 ziamets, 295 timárs; Ma'kra 9 ziamets, 890 timárs; Azíz 2 ziamets, 190 timárs; Balís 6 ziamets, 57 timárs.

The Province of Shám (Damascus).

996 swords, of which 28 are ziamets and the rest timárs; it has with the jebellís 1,600 men. Kuds-Sheríf (Jerusalem) 9 ziamets, 16 timárs; Aajelún 4 ziamets, 21 timárs; Lajún 9 ziamets, 26 timárs; Safed 5 ziamets, 133 timárs; Gaza 7 ziamets, 108 timárs; Náblús 7 ziamets, 124 timárs.

The Province of Cyprus.

1,667 swords, of which 40 are ziamets, and the rest timárs. The begs, zaims, timariots and jebellís amount to 4,500 men. Cyprus 9 ziamets, 38 timárs; Aláieh 9 ziamets, 152 timárs; Tarsús 13 ziamets, 418 timárs; Sís 2 ziamets, 52 timárs; Ich-eílí 16 ziamets, 602 timárs.

The Province of Tripoli (in Syria).

614 swords, with the jebellís, 1,400 men. Tripoli 12 ziamets, 875 timárs; Homs 9 ziamets, 91 timárs; Jebellich 9 ziamets, 91 timárs; Salamieh 54 ziamets, 52 timárs; Hama 27 ziamets, 171 timárs.

The Province of Rakka.

654 swords, with their jebellís, 1,400 men. Rakka 3 ziamets, 132 timárs; Roha 9 ziamets, 291 timárs; Birehjik 15 ziamets, 109 timárs; A'na 6 ziamets, 129 timárs.

The Province of Trebizonde.

454 swords, with their jebellís, 8,150 men. Trebizonde 43 ziamets, 226 timárs; Batúm 5 ziamets, 72 timárs.

The Province of Diárbekr.

730 swords, with their jebellís, 1,800 men. In the reign of Sultán Murád IV. this province provided 9,000 men. Amed has 9 ziamets, 1,129 timárs; Kharpút 7 ziamets, 123 timárs; Argháneh 9 ziamets, 123 timárs; Sívrek 4 ziamets, 123 timárs; Nesiben, 15 ziamets and timárs; Berehjik 4 ziamets, 123 timárs; Chermik 6 ziamets, 13 timárs; Husnkeif 45 ziamets and timárs; Chabákchúr 5 ziamets, 30 timárs; Jemeshgezek 2 ziamets, 7 timárs; Sinjár 6 ziamets, 21 timárs.

The Province of Erzerúm.

5,279 swords, with the jebellís 8,000 men. Erzerúm 5 ziamets, 2,215 timárs;

Túrtúm 5 ziamets, 49 timárs; Bámerwán 4 ziamets, 92 timárs; Keifí 8 ziamets, 229 timárs; Malázzgír 9 ziamets, 281 timárs; Khanís 2 ziamets, 425 timárs; Tekmán 1 ziamet, 253 timárs; Kara-hisár 4 ziamets, 94 timárs.

The Province of Childer.

656 swords, with the jebellís, 8,000 men. Oultí 3 ziamets, 132 timárs; Erdehán 8 ziamets, 45 timárs; Ezerbúj 4 ziamets, 49 timárs; Hajrek 2 ziamets, 12 timárs; Kharnús 13 ziamets, 35 timárs; Pústú 1 ziamet, 18 timárs; Benek 8 ziamets, 54 timárs; Básín 9 ziamets, 14 timárs; Alúrí 9 ziamets, 10 timárs; Oustjeh 8 ziamets, 17 timárs; Cháklik 33 timárs; Jetla 13 ziamets, 14 timárs; Ispír 1 ziamet, 4 timárs; Petek 3 ziamets, 98 timárs.

The Province of Wán.

Regulars and jebellís 1,300 men. Wán has 48 ziamets, 45 timárs; Shevergír 47 ziamets, 33 timárs; Júbánlú 2 ziamets, 26 timárs; Wedáleh 7 ziamets, 21 timárs; Kala' Báyzázid 4 ziamets, 125 timárs; Arjish 14 ziamets, 86 timárs; Aduljeváz 9 ziamets, 101 timárs; Kúrládek 7 ziamets, 67 timárs.

In the reign of Sultán Solcímán the feudal force of Rúmcilí amounted to 91,600 men. On so firm a foundation had he established the Ottoman empire, that when he made war in Europe he required not the troops of Asia; and when he took the field in Asia, he had no occasion for the forces of Europe. His victorious wars in Germany and Persia, were carried on solely with his regular troops. His whole army having been numbered amounted to 500,000 men. Of these there were 40,000 janissaries and 20,000 cavalry or sipáhís, who with their servants amounted to 40,000 men. After the conquest of Yánova, Mohammed IV. increased the army by 3,000 men, and after the conquest of Uivár by 8,000 men. Keríd (Candia) also, having been conquered and divided into ziamets and timárs, gave 100,000 rayás and 20,000 troops.

In the year 1060 (A.D. 1649) during the reign of Sultán Mohammed IV. my noble lord Melek Ahmed Páshá being grand vezír, a royal firmán was issued to review the whole of the Ottoman army. Every soul receiving pay in the seven climates was registered, and the result was 566,000 serving men, the annual pay of whom amounted to 43,700 purses, and with the pay of the troops in Egypt to 90,040 purses (45,020,000 piastres): thus the army far exceeded that of Solcímán's time.

SECTION X.

The order of the Diván.

Before the time of Sultán Solcímán there was no regular diván. He held a grand diván on four days during the week, composed of the seven vezírs of the

cupola, the two judges of the army, the Aghá of the Janissaries and of the six bodies of cavalry. The Chávush-báshí (marshal of the court) and the Kapjílár Kehiyásí (chief chamberlain) were required to attend on such days with their silver staffs of office. The grand vezír gave judgment on all law-suits; and the Kapúdán Páshá, seated without the cupola, decided all matters relating to the navy. On Wednesdays the chief of the eunuchs decided causes relating to Mecca and Medina. It was Sultán Soléimán who established the regular dress of the diván. The vezírs and the Kapúdán Páshá wore the turban called the *selimí*, and so did the Aghá of the Janissaries provided he were a vezír. The Chávush-báshí (marshal), the Kapjílár Ketkhodásí (the chief chamberlain), the Mir-alem (the standard-bearer of the state), the Chakirjé-báshí (superintendent of the household), the Mír Akhor (master of the horse), the Cháshnégír-báshí (comptroller of the kitchen), and the Mutaferrika-báshí (chief of the couriers) wore the *mujavera*, or high round turban, and Khaláts of atlas or satin called *oust*. The generals of the Janissaries and Sipáhís, the Chávushes of the diván, and the seventy heads of the offices of the treasury, all stood in their places dressed in their *mujavera* and *oust* ready to transact business. On these days the Janissaries were served by the Aghá with 3,000 dishes of wheat broth, which if they would not touch, the emperor at once knew that they were dissatisfied. On such occasions he repaired to the Adálet Koshkí (kiosk of equity), where he in person decided some of their most important questions. In the evening they all sat down to a sumptuous repast, which was served by the Zulffí-báltají to the vezírs, and by the tent-pitchers to the rest of the company. After the repast the seven vezírs, the Kapúdán Páshá and the Aghá of the Janissaries with the two great judges were introduced by the gate of the Harem, to the presence of the emperor. They then returned to the diván, where the Chávush-báshí taking the seal of the grand vezír, sealed the treasure, and then returned it to the vezír.

The conquests and victories of Soléimán.

His first conquest was the defeat of the Circassian governor of Syria, Ján Yazdí Ghazálí Khán, whose rebellious head Ferhád Páshá severed from its body, and sent to the Sublime Porte in 927 (A.D. 1520). The conquest of Yemen and death of Iskender the rebel 927 (1520). The reduction of Belgrade and Tekúrlen, of Slankement and Kópauik in the same year. The conquest of Rodos (Rhodes) in 928 (1521); of the fortresses of Iskaradín, Helka, Eiligí, the island of Injírli, the fortress of Takhtalú, Istankoi (Cos), Bodrúm (Halicanassus), in the same year. The victory of Mohacz, followed by the fall of Waradin, Oílúk, Koprik, Eilúk, Dimúrjeh, Irek, Gargofja, Lúkán, Sútán,

Lakwár, Wárdúd, Rácheh, Essek, Bude and Pest, in the year 932 (1525). The siege of Kizil Alma (the Red Apple or the capital of Germany), and in the following year the release of Yánush (John Zapolia) by Yehiyá Páshá Zádeh. The conquest of Sokolofja, Kapúlieh, Shíla, Balwár, Lotoffj, Túsh, Zákán, Kaniza, Kaporník, Balashka Chopanija, Shárwár, Nimetogur, Kemendwár, Egersek, Moshter, and Moshtí in 939 (1532). Conquest of the eastern provinces of Irák, Kazwín, Karákán, Baghdád, Eriván, Sultánieh, Tabríz, and Hamadán, in 941 (1534). Wán, Adeljúváz, Arjish, Akhlát, Bárgerí, Amik, Khúsháb, Sultán, Sabádán, Jerem-bidkár, Rúsini, Hella, and Tenúr, in 941 (1534), Tabríz in the same year. An expedition into Georgia and Appulia; with the conquest of Kilís in Bosnia, in the year 943 (1536). The conquest of Uivárin, Nadín, Sín, Kádín, Oporja, and the expedition against Korfuz (Corfu) in the same year. The conquest of Poshega, and the defeat of Sorkúj John near Essek in 944 (1537). The expedition into Moldavia, the conquest of Yássi, Bassra, and Bosnia, in 945 (1538). The relief of Nureh in Hersek, the conquest of Yemen and Aden, the naval expedition against India and Díú; and the conquest of Abyssinia in the same year, by the Eunuch Soleimán Páshá. Bude twice before besieged was now reduced, and Gházi Soleimán Páshá made governor, and Khair-ad-dín Efendí first judge. The conquest of Stuhlweissenburg, Lippova, Grán, Tátá, Pápá, Vesperim, Poláta, and Chargha in 950 (1543).

The death of the prince Mohammed happened in the same year. The capture of Vishegráde near Grán, Khutwán, Shamtorna, Walifa in Bosnia, and of the castle of Cerigo in 951 (1544). In 954 (1547) Alkás Mirzá, the governor of Shírván and brother of Sháh Thamás took refuge at the court of Soleimán; and in the following year the towns of Kóm, Káshán and Ispahán, were sacked by the emperor's expedition. The conquest of Pechevi (Five Churches) Pechkerek, Arát, Jenád (Cianad) Temesvár; the battle of Khádem Alí Páshá in the plains of Segedin. Temesvár was conquered in 959 (1551) by the second vezír, Ahmed Páshá; the conquest of Solnuk; and the siege of Erla raised in the same year. The expedition against Nakhcheván; the death of the prince Jehángír whilst in winter quarters at Haleb (Aleppo) in 960 (1552). The conquest of Shcherzúl and Zálím, with the castles belonging to it. The conquest of Kapúshwár, Farúbeneh, and the Crimea. The victory of Malkúch Beg at Kilís in Bosnia in 961 (1553). The contest between the princes Selím and Báyzázid in the plains of Kóníya, in which Báyzázid was defeated and took refuge with the Sháh of Persia, who gave him up, after which he was put to death with his children at Sívás, 966 (1558). Expedition against Siget, during the siege of

which Pertev Páshá conquered, on the Transylvanian side, the castles of Gúla, Yanova, and Dilághosh. Ten days previous to these victories the Emperor Soleimán bade farewell to his transitory kingdom and removed to his never fading dominions. This event happened during the siege of Siget, but the vezír Asif concealed his illness and death so well for seventy days that even the pages of the Khás óda were ignorant of it. On this account it is said that Soleimán conquered the towns of Siget, Gúla, and Kómár after his death. Thus died Soleimán after a reign of forty-eight years, having attained the highest glory. His conquests extended over all the seven climates; and he had the Khotba read for him in 2,060 different mosques. His first victory was in Syria over the Circassian Khán Yezdí Ghazáli, and his last that at Siget: he died seven days before the reduction of this fortress. His death, which happened at nine o'clock on Wednesday the 22d of Sefer, was kept concealed till the arrival of his son Selím from Magnesia. His body was carried to Constantinople and buried before the Mihráb of the mosque which bears his name.

The Reign of Sultán Selím II.

Sultán Selím the son of Sultán Soleimán Khán was born in 931, and ascended the throne in 974 (1566). He was an amiable monarch, took much delight in the conversation of poets and learned men, and indulged in pleasure and gaiety. His vezírs were,—the grand vezírs Sokollí Mohammed Páshá, Ahmed Páshá (the conqueror of Temisvár), Piáleh Páshá, (the Kapúdán Páshá), Zál Mahmúd Páshá, Láleh Mustafá Páshá, and Tútúnsez Husain Páshá. These were vezírs endowed with the wisdom of Aristotle.

The Mír-mírán, or Begler-begs, who adorned his reign were,—Kapúdán Alí Páshá, Súfí Alí Páshá, Yetúr Husain Páshá, Mahmúd Páshá, Mohammed Páshá the son of Láleh Mustafa Páshá, Abd-ul-rahmán Páshá, Dávud Páshá, Rús Hasan Páshá, Murád Páshá, Khádem Ja'fer Páshá, Dervísh Alí Páshá, Arab Ahmed Páshá.

Defterdárs and Nishánjis.

Murád Chelebí, Dervísh Chelebí the son of Bába the painter, Lálá-zádeh, Mohammed Chelebí, Memí Chelebí, Abd-ul-ghafúr Chelebí, Moharrem Chelebí: Fíróz-beg the Nishánjí (lord privy seal), Mohammed Chelebí, nephew of the late Nishánjí Jelál-zádeh Beg.

The most distinguished of the Ulemá in his reign were,—Yehiá Efendi from Beshiktásh; Mevléna Mohammed Ben Abd-ul-waháb; Mevléna Musalih-ud-dín; Mevléna Ja'fer Efendí; Mevléna Ata-allah Efendí; Mevléna Mohammed Chelebí; Ahmed Chelebí; Abd-ul-kerím Ben Mohammed, the son of the Shaikh-ul-Islám (grand muftí) Abú-sa'úd.

Physicians.

Mevlená Hakím Sinán, Hakím Othmán Efendí, Mevlená Hakím Isá, Hakím Is'hák, Hakím Bder-ud-dín Mohammed Ben Mohammed Kásúní, Tabíb Ahmed Chelebí.

Mesháiekh or Learned Men.

The Sheikh Ala-ud-dín (may God sanctify his secret state!) was of Akserái in Karamánia, and celebrated for his proficiency in the Ilm Jefer, or cabalistic art, Sheikh Abd ul Kerím, Sheikh Arif billah Mahmúd Chelebí, Sheikh Abú Sa'id, Sheikh Hakím Chelebí, Sheikh Ya'kúb Kernání, Serkhosh Báli Efendí, Sheikh Ramazán Efendí, surnamed Beheshbí, and Sheikh Mohammed Bergeví, who died in 981 (1573).

Conquests &c. in the reign of Sultán Selím II.

The tribe of Alián of Basra having rebelled was subjugated in 975 (1567). The expedition to Azhderhán (Astrachan) in 977 (1569). The conquest of Dasht Kipchák in 976 (1568). The conquest of Yemen and Aden, a second time, by Sinán in 977. Arrival of the Moors banished from Spain 978 (1570). Conquest of Cyprus with all its fortresses by Lálá Kara Mustafa Páshá, in the same year. Of Tunis and the African coast, by Kilij Ali Páshá in 977 (1569). Defeat of the grand imperial fleet at Lepanto in 979 (1571). Flight of Tátár Khán to Moscow. Renovation of Mekka in the same year. The recovery of Bosnia from the infidels in 982 (1574).

Sultán Selím died on the 18th of Sha'bán 982. He left many monuments of his grandeur, but none of them can be compared to the mosque which he erected at Adrianople: in truth there is not one equal to it even in Islámbol. He was succeeded by his own son Sultán Murád III., who ascended the throne in 982 (1574). His sons were the princes,—Mustafa, Osmán, Báyzíd, Selím, Jehángír, Abdullah, Abd-ur-rahmán, Hasan, Ahmed, Ya'kúb, A'lem-sháh, Yúsuf, Husain, Korkúd, Ali, Is'hak, Omar, Ala-ad-dín Dávud Khán. He had also twenty-four fair daughters, in all one hundred and twenty-seven children, who were killed after his death and buried beside him at Ayá Sofíá. May God have mercy upon them all! Sultán Murád built the Koshk called Sinán Páshá's Koshk in 992 (1584).

Conquests &c. in the Reign of Murád.

Lálá Kara Mustafa Páshá's grand battle on the plain of Childer, 983 (1575), followed by the fall of the fortresses of Childer, Tomek, Khartín, Dákhil, Tífís, Shebkí, Demir Kapú or Derbend, and the reduction of the province of Shirván, which was given to Ozdemir Zádeh Osmán Páshá. All these con-

quests were achieved in 991 (1583). The first royal expedition was in 990. The defeat of Imám Kúlí Khán in 991. In the same year the government of Magnesia was given to the Prince Mahmúd Khán, and in the following year Mohammed Gheráï, Khán of the Crimea, was deposed and put to death. In 992 the castle of Tabríz was rebuilt, the fortress of Ganja was taken, and the expedition against Baghdád under Jegháleh Zádéh. The conquest of Despál, Naháyund, and Guhardán, in 995 (1586). The grand battle of Khádem Ja'fer Páshá, in the neighbourhood of Tabríz, 997 (1586). A peace concluded with the Sháh (of Persia), who sent one of his sons as a hostage, 1000 (1591). Capture of Bihka, and a new fortress built upon the Save in the same year; also the defeat of the grand army in Bosnia, and the conquest of Besperin and Polata. Defeat of the Mussulmán army near Istúlní (Stuhlweissenburg). Conquest of Tátá and Set-Martín (Saint Martin). Commencement of the siege of Raab (which was reduced some time after by Sinán Pashá), in 1003 (1594), when Sultán Mohammed Khán III. ascended the throne (being on a Friday the 16th of Jemázi ul evvel). In 1002 Sultán Murád Khán, resigned the reins of government and joined the divine clemency. May God have mercy upon him!

Sultán Mohammed Khán son of Sultán Murád Khán was born at Magnesia in 976. The principal events and conquests of his reign are the following: In 1004 (1595) the Tátár Khán arrived in Walachia and subdued the rayás. In the same year Ja'fer Páshá delivered Temisvár from the infidels. In the following year Egra (Erla) was taken, and the army of the infidels routed in the plain of Shatúsh near Erla. In 1006 the infidels recover Yánuk (Raab). Wárad besieged by Satúrjí Hasan Páshá in 1007 (1698). Yemishjí Páshá was deposed and killed, and Jegháleh Zádéh died after having been defeated by the Persians in 1011 (1602). In the following year the Persians took possession of Ganja and Shírwán; and Mohammed died on the 18th of Rajab: He built a mausoleum for himself in Islambol, and left numerous monuments in other towns of the empire, particularly at Mecca and Medinæ. The sending of two ship-loads of corn from Egypt to Mecca and Medina annually originated with him.

Sultán Ahmed Khán I., was born at Magnesia in 998 (1589). He was a fair child of four years, when he ascended the throne on the 18th of Rajab 1012 (1603). I, the humble writer of these pages, Evliya the son of Dervish Mohammed, was born in the reign of this Sultán on the 10th of Moharrem 1020 (1611). Six years after my birth, the building of the new mosque (of Ahmed) was commenced, and in the same year the Sultán under-

took the expedition to Adrianople: God be praised that I came into the world during the reign of so illustrious a monarch.

Sons of Sultán Ahmed.

Othmán; Mohammed, who was murdered by his brother Othmán, in the expedition to Hotín. Othmán was however unsuccessful and was also slain; thus was verified the sacred text, "as you give so shall you receive". Murád, afterwards the fourth Sultán of that name; Báyzíd, Soleimán; these two were both strangled whilst Sultán Murád IV. was engaged in the expedition to Eriván. Ibrahím was the youngest son of Sultán Ahmed. May God extend his mercy to them all!

Grand Vezírs of Sultán Ahmed.

Yávuz Alí Páshá, was promoted from the government of Egypt to the rank of grand vezír. Mohammed Páshá, called also Sháhín Oghlí. Dervish Páshá. Ghází Khoajeh Páshá; who exterminated the rebels in Anadolí. Nasúh Páshá. Dámád Mohammed Páshá was twice grand vezír, as was also Khalíl Páshá.

Vezírs of the Kubba (Cupola).

Káïmmakám Kásim Páshá. Khádem Ahmed Páshá. Háfiz Sárikjí Mustafá Páshá. Súfí Sinán Páshá. Khezer Páshá. Gúrjí Khádem Mohammed Páshá, who was made grand vezír in the time of Sultán Mustafa. Etmekjí Zádeh Ahmed Páshá. Kúrd Páshá. Gúzeljeh Mahmúd Páshá. Jegháleh Zádeh Sinán Páshá. Jegháleh Zádeh Mahmúd Páshá, son of Sinán Páshá.

Celebrated Divines.

Mollá Mustafa Efendí, was Shaikh ul Islám, when the Sultán ascended the throne. Mollá Sana'allah Efendí. Mollá Mohammed Efendí, son of Sa'd-ud-dín Efendí, known by the name of Chelebí Muftí. Mollá Shaikh ul Islám Asa'd Efendí. Mollá Mustafa Efendí, tutor to the Sultán. Mollá Káf Zádeh Efendí. Mollá Yehiá Efendí. Mollá Dámád Efendí. Mollá Kemál Efendí, better known by the name of Tásh Koprí Zádeh. Mollá Kehiyá Mustafá Efendí. Mollá Bostán Zádeh Mohammed Efendí. Mollá Husain Efendí. Mollá Ghaní Zádeh Mohammed Efendí.

Masháiekh or Learned Men.

Mahmúd of Uskudár (Scutarí). Abdulmajíd of Sívás. Omar, known better by the name of Tarjumán Shaikh (interpreter). Shaikh Emír Ishtipí. Ibrahím, otherwise Jerráh Páshá, a disciple of the last-mentioned; Mussaleh ud-dín Nakshbendí, the Imám or chaplain of the Sultán.

Conquests &c. of the reign of Sultán Ahmed.

The grand vezír dies at Belgrade, and Bochkái appears in Hungary in the year 1012 (1604). Conquest of Osterghún (Gran); and Bochkái and Serkhúsh

Ibrahim Páshá extend their depredations to the very walls of Vienna. Engagement between the rebels in Anadólí and Nasúh Páshá; the Káïmmakám Mustafa Páshá is executed. The grand vezír Sufí Sinán Páshá is deposed, 1014 (1605). Nasúh Páshá is appointed to conduct the expedition against Aleppo; Kojá Mohammed Páshá is appointed to lead the expedition against the Persians and is afterwards created grand vezír. Murád Páshá, Dervish Páshá, Bostánjí Ferhád Páshá, and Jelálí Murád Páshá, are all alternately made vezírs; and the execution of Dervish Páshá, in 1015 (1606). Kapújí Murád Páshá is appointed commander of the forces sent to Haleb against Jánpúlád Zádeh; the country about Brúsa is laid waste by the rebel Kalender Oghlí; capture of Haleb by Murád Páshá; defeat of Kalender Oghlí; and the appearance of the rebel Múmjí, 1016 (1607). Yúsuf Páshá killed at Uskudár (Scutari) by the rebels; and the grand vezír sacks Tabríz and seventy other Persian towns 1019 (1610). Death of Murád Páshá at Chulenk near Dárbekr; Nasúh Páshá is made commander-in-chief in 1021 (1612). Betlen is installed king of Transylvania, which country is taken possession of, and 200,000 prisoners are carried off, besides immense plunder. In the same year the illustrious emperor undertook a journey to Adrianople. The cossacks of the black sea plunder and burn Sinope, and Nasúh Páshá being suspected is put to death, 1023 (1614). Mahmúd Páshá, his successor, returns without success from the siege of Eriván, in 1024 (1616). In 1026 (1616) Khalíl Páshá is created grand vezír, and the illustrious Sultán Ahmed dies in the month of Zilkadeh. During his auspicious reign Islambol enjoyed the greatest tranquility. One of his grandest monuments is the mosque which he built in the At-maidán (Hippodrome), which we are now about to describe and thus resume the description of the imperial mosques with which we commenced. It is situated on an elevated spot, its Kibla side being near the Chateldí gate, and commanding a view of the sea. Sultán Ahmed purchased five vezírs' palaces which stood on this spot, pulled them down, and with the blessed Mahmúd Efendí, of Scutari, and our teacher Evliya Efendí, laid the foundations of this mosque. The Sultán 'imself took a quantity of earth, and threw it upon the foundation. Evliya Efendí performed the functions of the Imám of the foundation-ceremony; Mahmúd Efendí those of the Kazí (judge); Kalender Páshá those of the Mo'tamid (counsellor); and Kemánkesh Alí Páshá those of the Názir (inspector). In three years they commenced the dome.

Description of the Mosque of Sultán Ahmed.

The cupola is seventy feet high and is supported by four massive pillars, and

the Soleimánieh. Along three sides of it runs a gallery (tabaka) for the congregation, supported by small columns, and over that a second gallery, from which is suspended a treble row of lamps reaching half way to the first gallery. The mahfil of the Moazzíns is supported by small pillars like the mahfil of the emperor. The minber, or pulpit, is of variegated marble and sculptured in the most tasteful manner. On the top of it is a most magnificent crown, and over that is suspended a golden banner. The pen fails in attempting to describe the beauty of the mehráb, on both sides of which are candlesticks, containing lighted candles each weighing twenty quintals. On the left side of the mehráb between two windows there is a fine view of a most extraordinary square rock, which is certainly one of the wonders of creation. All the windows are ornamented with painted glass; and behind the two pillars, as in the Soleimánieh, there are fountains of ever-flowing water, where the faithful may perform their ablutions or satisfy their thirst. The mosque has five gates. On the right-hand corner is the gate of the Khatib (or reader of the Khotba). On the left-hand corner, beneath the mehráb of the Sultán, is the gate of the Imám. Two lofty gates open on both sides of the building. The ascent to these four gates is by a flight of marble steps. The fifth and largest gate is that of the Kibla, facing the mehráb. No mosque can boast of such precious hanging ornaments as those of this, which by the learned in jewels are valued at one hundred treasuries of Egypt; for Sultán Ahmed being a prince of the greatest generosity and the finest taste, used all his jewels, and the presents which he received from foreign sovereigns, in ornamenting the mosque. The most extraordinary ornaments are the six emerald candelabra which are suspended in the emperor's mehráb, and which were sent as a present by Ja'fer Páshá, the governor of Abyssinia. The sockets, each of which weighs eight *okkas*, are suspended by golden chains, and terminate in golden feet with green enamel. The experienced and learned have estimated the value of each of these candelabra equal to one year's tribute of Rúmeílí. In short, it is a most wonderful and costly mosque, and to describe it baffles the eloquence of any tongue. Some hundred copies of the Korán lying near the mehráb, on gilt desks inlaid with mother-o'-pearl, are presents from sultáns and vezírs. The library consists of 9,000 volumes marked with the toghra of the Sultán, the care of which is entrusted to the Mutavellí (curator) of the mosque. On the outside, facing the mehráb, is a most delightful garden, where the sweet notes of a thousand nightingales give life to the dead-hearted, and the fragrant odour of its flowers and fruits gratifies the senses of the faithful assembled to prayer. The size of the mosque is the same as that of the princes of Soleimán. The court is a square paved with marble, and has

stone benches running along the four sides. The windows are guarded with brass gratings : in the centre of the square plays a fountain of the purest water, for the use of the faithful : it is however only used for drinking, not for ablutions. The court has three gates. The kibra gate, facing the chief entrance and mehráb of the mosque, is a masterpiece of art, being of solid brass, twelve feet high, and the astonishment of all who behold it. On the brass plates which form this gate are carved oranges and arabesques, intermingled with flowers of pure silver and with precious stones, and ornamented with rings, locks, and bars of silver. It is indeed a most wonderful gate. Some say that it was brought from Osterghún (Grán), where it adorned the Roman church ; but this is a mistake, for the famous gate at Osterghún was carried off when the infidels retook that city, and it now adorns, as the chief-door, the church of St. Stephen at Vienna. The gate of this mosque was made under the superintendence of my father, Dervísh Mohammed, at the time when he was chief of the goldsmiths. The two inscriptions on brass were engraved by his own hand. On the outside of the windows of the court there are several covered porches supported by small columns, in which, when the assembly within is too great, many of the faithful perform their devotions : and the Hindú fakírs find shelter. The six lofty minárs of this mosque are divided into sixteen stories, because it is the sixteenth royal mosque of Islámból, and the founder of it, Sultán Ahmed, was the sixteenth of the Ottoman emperors. Two minárs rise on the right and left of the mehráb, two others on the north and south gates of the court, each three stories high, which make in all twelve stories. The roofs and gilded crescents, which are twenty cubits high, dazzle the eye with their splendour. The two minárs on the corners of the court are lower and have only two stories ; their roofs are covered with lead. On the sacred nights these six minárs are lighted up with 12,000 lamps, so that they resemble as many fiery cypresses. The cupolas are all covered with lead. This mosque being richly founded, has seven hundred and fifty attendants attached to it. The tribute of Ghalata and many other pious bequests (wakf) constitute its revenue. The east side of the court is a large sandy level planted with trees, and surrounded by a wall which has eight gates. On the north is the gate of the college, and near it is the mausoleum of Sultán Ahmed. Three gates open towards the At-maidán (Hippodrome). All these gates are made of iron like those of a fortress. On the south-east of the At-maidán are the pious establishments belonging to the mosque, the kitchen for the poor (imáret), the dining-hall (dár-uz-zíáfat), the hospital (tímár-kháneh), and the fountain-house (sebíl-kháneh).

Sultán Ahmed died before the outer court, the mausoleum, and the college

were completed. They were finished by his brother and successor Sultán Mustafá, who, however, being very weak-minded, was soon compelled to abdicate the throne in favour of his nephew Othmán Khán, the eldest of Sultán Ahmed's sons. He ascended the throne in the year 1027 (1617). In the same year Mohammed Gheráí Khán of the Crimea effected his escape from the Seven Towers, and fled to Právadí, where however he was retaken. The Moslem army marched to Eriván, and a peace was concluded with the Persians. In 1028 (1618) Súfí Mohammed Páshá became grand vezír, and in the following year he was succeeded by Kapúdán Alí Páshá. In the year 1030 the Bosphorus was frozen over; Othmán killed his brother; and Husain Páshá was made grand vezír.

The Imperial Expedition against Hotín.

Sultán Othmán having in 1030 (1620) failed in his attempt to reduce the fortress of Hotín, returned to Islamból, and in the following year he ordered the banners to be raised at Uskudár, as a sign of his marching to the southern provinces of the empire, to Syria and to Egypt. This caused a revolt amongst the troops, and the emperor finding no support, either in the seráí (palace) or in the barracks of the Janissaries, was thrust into a cart by the wrestler Bunyán and strangled within the walls of the Seven Towers. The Jebbehjí-báshí cut off one of his ears and carried it with the news of his murder to Dávud Páshá. His body was buried in the At-maidán in the mausoleum of Sultán Ahmed Khán. He was cut off by fate before he could leave any monument of his reign.

Sultán Mustafá now ascended the throne a second time, and commenced his reign by executing all those who had taken any share in the murder of Sultán Othmán. Khoaja Omar Efendí, the chief of the rebels, the Kizlar-ághá Soleimán Aghá, the vezír Diláver Páshá, the Káim-makám Ahmed Páshá, the defterdár Báki Páshá, the segbán-báshí Nasúh Aghá, and the general of the Janissaries Alí Aghá, were cut to pieces. Dávud Páshá was created grand vezír because he was the son of Sultán Mustafá's sister. He was afterwards killed by Murád IV. In the same night the white eunuchs also cut their ághá into pieces, threw the body out, and afterwards suspended it by the feet on the serpent-column in the At-maidán.

The most distinguished divines during the reign of Sultán Othmán were: The Shaikh al Islám Asa'd Efendí; the Nakíb ul Ashraf or head of the Emírs GLOBÁRÍ Efendí; Zekeríá Zádeh Yahíá Efendí; and Arzí Zádeh Háletí Efendí.

The Mesháiekh, or learned men, were: Omar Efendí; Sívásí Efendí, and Dervísh Efendí.

Dávud Páshá was nominated grand vezír, but was instantly deposed because

that on the very day of his appointment the rebels plundered some thousands of respectable houses. Lefkelí Mustafá Páshá received the seals, and kept them two months and eighteen days. He was subsequently appointed to the governments of Kastamúni and Nicomedia. He was of a gentle disposition, and unable to check the rebellious spirit of the times. The office of grand vezír was next conferred upon Kara Husain Páshá. This vezír assembled a diván of all the Mollás in the mosque of Mohammed II., but they were all murdered by the rebellious populace, and their bodies thrown into the wells in the court of the mosque. The rebellion increased every day, and every one disregarded the laws. Abáza Páshá also raised the standard of rebellion at Erzerúm; and the vezír Mahmúd Páshá was sent against him. The Persians took possession of Baghdád and Mosúl. Háfiz Ahmed Páshá returned without succeeding in taking Baghdád from the Persians. The Arabian tribe of Táí plundered the Persian camp. Kara Husain Páshá, had the seals of office taken from him: they were transferred to Kemán-kesh Alí Páshá in 1032 (1622). After a reign of one year and four months, Sultán Mustafá was deposed a second time, and was succeeded by Sultán Murád IV. He was tall and corpulent, round-faced, with a black beard, open eye-brows, and grey eyes. He had large shoulders and a thin waist, strong arms, and a hand like the paw of a lion. No monarch of the Ottomans was ever so powerful in subduing rebels, maintaining armies, and in dealing justice. Being aware that the vezír Kemán-kesh Alí Páshá secretly favoured the rebels, he slew him without mercy. This vezír was a native of Hamíd, and left the royal harem when he was appointed governor of Baghdád and Díarbekr, whence he returned as successor to Kara Husain the grand vezír. He fell a victim to his own avarice, and was succeeded by Cherkess Mohammed Páshá, who died at Tokát in 1034 (1624). After him Háfiz Ahmed Páshá was made grand vezír. The Georgian Beg Máúro killed the Persian Khán Kárechgháí, and subdued Georgia. Háfiz Ahmed Páshá besieged Baghdád, but to no purpose, in 1035 (1625). Khalíl Páshá received the seals of office a second time, and was appointed commander-in-chief against Abáza. Lishlenk Husain, who had marched against Kars to rescue it from the infidels fell a martyr, and his whole army was put to rout. Khosrau Páshá was next made grand vezír, and took Erzerúm from the rebel Abáza and Akhiska from the Persians. He brought Abáza before Sultán Murád in 1038 (1628), and obtained the royal pardon for him. He then marched to Sheherzúl, built the castle of Erkek Hamíd on the frontiers of Sheherzúl, reduced Mehrehán, plundered the Persian provinces and twenty castles near Báerján, and laid waste the suburbs of Hamadán and Dergezín in the year 1039 (1629). The year after, Khosrau Páshá succeeded

in opening the trenches before Baghdád, but it being the middle of winter, he was obliged to raise the siege and to retreat to Hella and Mosúl. He was then deposed, and his office was given a second time to Háfiz Ahmed Páshá, whilst he himself was executed at Tokát. Rajab Páshá was made grand vezír; and the defterdár Mustafá Páshá was hanged with his head downwards in the At-maidán. Háfiz Ahmed Páshá was stabbed in the Sultán's presence, and cut to pieces. The Aghá of the Janissaries, Hasan Khalifeh, and Músá Chelebí the emperor's favourite, were both put to death. Yassí Mohammed Páshá was created a vezír in 1041 (1631). Sultán Murád had a dream in which he received a sword from the hand of Omar, with which he slew the Shaikh al Islám Husain, and then with a bismillah (in the name of God) fell upon the rebels and killed them all. In 1044 Sultán Murád marched to Eriván, and took Tabríz and the town of Eriván in seven days; he left Murtezá Páshá with a garrison of 40,000 men, and returned to Islámbol. His entrance was celebrated in 1045 (1634) by a festival of seven days. The ill-favoured Sháh (of Persia) however returned and laid siege to Eriván, which being left without sufficient strength, after a siege of seven months fell into the hands of the infidels, who put the whole of the garrison to the sword. Sultán Murád, on receiving the melancholy news, took the seals from Mohammed Páshá and appointed him governor of Silistria. The seals were transferred to Bairám Páshá, who however died soon after, and was succeeded by Tayyár Páshá. To him was entrusted all the necessary preparations for the expedition against Baghdád, which was undertaken by the emperor in person. Tayyár Páshá was killed during the siege, which lasted forty days. He was succeeded by the Kapúdán Kara Mustafá Páshá. Melek Ahmed Páshá, late salihdár, or sword-bearer of the Sultán, was appointed to the command of Díarbekr, and Kúchúk Hasan Páshá to that of Baghdád, with a garrison of 40,000 men. By the decree of God, when after the fall of Baghdád a great number of Kizilbáshes (red-heads or Persians) had assembled and were preparing to make an attack at one of the gates, a large powder magazine exploded, and thus the blood of the true believers which had been shed at Eriván was fully avenged. Kara Mustafá Páshá the grand vezír, and my lord Melek Ahmed Páshá, were sent to Derneh and Derteng, to conclude the treaty with the Persians, and to fix the boundary lines. Sultán Murád Khán, next went to Díarbekr, where in one day he put to death the daughter of Kímájí Ma'an Oghlí, and the Shaikh of Rúmieh. He then returned to the Porte of Felicity (Constantinople), on which occasion seven days were spent in general festivity. About this time Sultán Murád, having repented of his wine-drinking propensity, by way of expiation, resolved upon an expedition against the infidels of Malta,

and ordered five hundred galleys, two large máonas, and one admiral's ship (báshtirda) to be built. This same year the grand vezír Mustafá Páshá returned to Constantinople, and the emperor, forgetting his vows of repentance, again fell into the vice of drunkenness, and his royal constitution being thoroughly weakened, he died after having been lord of the carpet (*i. e.* confined to bed) fourteen days. May God have mercy upon him! He was buried in the mausoleum of his illustrious grandfather Sultán Ahmed, in the At-maidán. Several chronograms of his death are inscribed by Júrí, on the walls of the inner apartments in the serái. He had thirty-two children, of whom only one, the Sultána Esmahán Kíá, remained alive at his death. She too died after her marriage with Melek Ahmed Páshá, and was buried at Ayá Sofía between Sultán Ibráhím and Sultán Mustafá. Sultán Murád's reign having been extremely turbulent, and being constantly engaged in warlike preparations in every quarter, he had no opportunity of raising to himself any monument of importance in Islámbol. The only public work executed in his reign was the repairing of the walls of Islámbol, which was undertaken by his express orders during his absence at the siege of Eriván by the Káim-makám Bairám Páshá. He repaired the castles of Mosúl, Sheherzúl, Chengí-ahmed, Tenedos, and of the Bosphorus, and at Islámból the Gul-jámi' (rose-mosque).

Description of the Gul-Jámi'.

This is a very ancient mosque, and was known in the times of Harún-ur-rashíd, Omar ben Abdula'zíz, Moslemah, Sultán Yelderím Báyzíd, and Sultán Mohammed the conqueror. In the reign of Sultán Murád Khán a great earthquake so shook it that its foundations were completely destroyed, and the emperor immediately undertook to repair it. Several thousand workmen were employed upon it, and in seven years it was completed. Several small cupolas were added to the principal one, whence it assumed the appearance of a rose, and thence its name. It was also washed with an hundred measures of rose-water. The mehráb and minber are extremely plain. There are no granite columns in it as in the other mosques. On account of the great antiquity of this mosque, prayers in distress for rain and on extraordinary occasions are offered up in it. On both sides of the gate of the Kibla (facing the mehráb) there are benches. There is no court-yard. The mosque has only one minár of but one story high; for the original building having been destroyed by an earthquake, they were afraid to erect any lofty building upon the spot.

Besides the above mosque, Murád built two new castles on the Bosphorus, near the entrance to the Black Sea, with an arsenal and a mosque proportionate

to their size. At Kandillí-bághcheh he built a large koshk, another at Istávros, and one in the gardens of Uskudár (Scutari), which was called the koshk of Eriqán.

Chronological account of the principal Events during the Reign of Sultán Murád IV.

Sultán Mustafá Khán ascended the throne on the deposition of his brother the unfortunate Othmán, who though he was considered weak-minded, was rather an intelligent prince, but unfortunately had not sufficient strength to extinguish the fire of sedition which had been kindled in his time, nor to subdue the revolutionary spirit of his troops. The Janissaries at the instigation of one of their ághás, Kara Mazák, gave the seals to Dávud Páshá, afterwards to Kara Husain Páshá, and then to Lefkelí Mustafa Páshá. The latter having also failed in quelling the riots, was deposed after having been seventy-eight days in office: and the rebels then transferred the seals to Gúrjí Mohammed Páshá. But as he was detected in making an improper use of the public money, the seals were returned to Kara Husain Páshá. This person was a great tyrant, and having in a royal diván, in the presence of the two great judges, ordered two hundred lashes of the bastinado to be inflicted upon a Mollá, the whole body of the Ulemá, with the Shaikh-al-Islám, assembled in the mosque of Sultán Mohammed II. The muftí, however, made his escape, under the pretence that he was going to remonstrate with the grand vezír, who in the mean time having heard of this assemblage, ordered his own servants, those of the treasury, and some troops, to assail the assembled Ulemá. The result was that many hundreds of the Ulemá were slain, and the wells in the court of the mosque of Sultán Mohammed were filled with dead bodies. These affairs having become known in the provinces, Abáza Páshá rebelled at Erzerúm, and Háfiz Ahmed Páshá at Díarbekr. It having been rumoured that, in order to avenge the innocent blood of Sultán Othmán, Abáza had killed all the Janissaries at Erzerúm, Jekháleh Zádeh was appointed commander against Abáza, and Kara Mazák ághá of the Janissaries; but they proceeded no farther than Brúsa, fearing they had not sufficient strength to meet the rebel. The Persians taking advantage of these favourable opportunities, made an inroad with 30,000 men, and with the assistance of Chopúr Bekirzádeh took possession of Baghdád and Mosúl, in the year 1033 (1623). Kemán-kesh Alí Páshá was raised to the rank of grand vezír. He had been one of the lower officers of the Janissaries, and had raised himself to the honour of an alliance with one of the daughters of Sultán Ahmed. The Janissaries and Sipáhís now united, and Kemán-kesh was made the tool of their bloody designs. The principal inhabi-

tants, however, of the city, the Ulemá, and the people of the seráï, were afraid to appear either at the mosques or at the baths. At last the chiefs of the troops began to meditate the change of their emperor; but as the public treasury had been exhausted by three general donations to the troops since the time of Sultán Ahmed's reign, they swore amongst themselves to dispense with the usual largess, and raised Sultán Murád to the throne, on the 14th of Zilka'deh 1032. A new aspect was now given to the capital, and old and young rejoiced in the auspicious event. On the following day Sultán Murád repaired to the mosque of Ayiúb, where two swords were girded on him; one being that of Sultán Selím, and the other that of the blessed Prophet (on whom be the peace of God!): no monarch was ever girt in this manner. On his return he entered by the Adrianople gate, and in passing he saluted the people who had assembled in crowds on his right and left, and received him with loud acclamations. He then proceeded to the seráï, in the inner apartment of which he saluted the Khirka-sheríf, or cloak of the Prophet; placed on his head the turban of Yúsuf or Joseph, (on whom be peace!) which had been brought to Islámbol from the treasure of the Egyptian Sultán Ghúrí; he then offered up a prayer of two inclinations, in which he prayed that he might be acceptable to God and the people, and be enabled to perform important services to religion and to the state. Though young in years (being only four years), he was remarkable for prudence and intelligence. The Khás-oda-báshí (master of the inner chamber), the Khazíneh-dár-báshí (chief treasurer), the Khazíneh Kátibí (secretary of the treasury), and the Khazíneh Kehíyási (deputy of the treasurer) now approached his presence, and invited him, as is usual on such occasions, to visit the treasury. Dervish Mohammed Zelellí, the father of the humble author, happening to be present at the time, entered the treasury with them. There were no golden vessels to be seen, and besides a quantity of lumber, there were found only six purses of money (30,000 piastres), a bag of coral, and a chest of china-ware. On seeing this, Sultán Murád filled the empty treasury with his tears, and having made two prostrations in prayer, he said "Inshallah, please God! I will replenish this treasury with the property of those who have spoiled it, and establish fifty treasuries in addition." He contrived, however, the same day to raise 3,040 purses for the usual largess, which was distributed amongst the troops notwithstanding their oath not to accept of it. That same night Sultán Murád had a dream, in which he saw Omar, who girt a sword about him, and unsheathing it, put it into his hand, and said: "Fear not Murád!" On awakening from his sleep, he banished his uncle Sultán Mustafá to Eskí Seráï, telling him at the same time to pray for his (Murád's)

prosperity. Sultán Murád made many excursions in disguise throughout the city, accompanied by Melek Ahmed Aghá his sword-bearer, and Vujúd the Bostánjí Báshí, on which occasions many riotous persons and robbers were executed and their heads stuck upon poles. Murád was the most bloody of the Ottoman Sultáns. He prohibited all the coffee, wine, and búza-houses, and every day some hundreds of men were executed for transgressing this order.

In Anatolia, Abáza Páshá reduced the strength of the disaffected Janissaries and Sipáhís by numerous executions. The remainder of the rebels desiring to be enrolled amongst the troops, were sent into the provinces, where they gradually disappeared: some having been executed, others became students, porters or dervíshes, and others migrated. In the year 1033 (1623) the Shaikh ul Islám Yehiyá Efendí was degraded at the instigation of the grand vezír Kemán Kesh Alí Páshá, and Ahmed Efendí was appointed to succeed him. The vezírs Khalíl and Gúrjí Mohammed were imprisoned in the same year, but were liberated on the Sultán's being convinced that they were not concerned in the rebellion of Abáza Páshá. But Kemán Kesh, presuming upon his having been the means of raising the Sultán to the throne, lost sight of the respect due to his sovereign, and engaged in many disputes with him: he was therefore imprisoned in a part of the palace, called the Sircheh-seráí, and afterwards put to death. Cherkess Mohammed Páshá was named commander-in-chief against Abáza Páshá, and marched towards Wán. He was a most faithful and amiable man, and was unequalled by any vezír. The same year he gave battle to Abáza Páshá near Cæsarea, and forced him to retreat to Erzerúm, where he took up his residence. Cherkess Mohammed died in 1034, and was buried at Márdín. His successor, Háfiz Ahmed Páshá, appointed Khosrau Páshá Aghá of the Janissaries. In the same year Karchagháí Khán was routed by the prince of Georgia, and brought before Háfiz Ahmed Páshá, then at Díárbekr, whence he was sent, with all the drums and standards which had been taken, to Sultán Murád. Mauro, the prince of Georgia, was invested with a robe of honour.

'The siege of Baghdád having commenced, the Moslem troops had the city before them, and behind, the camp of the prince Ísá, the son of the Persian Sháh. The latter found means to throw twenty thousand Mazanderání rotops into the castle, and made a night attack upon the Moslems. The Ottoman army being thus between two fires, suffering from the greatest scarcity of provisions, and surrounded by deserts, was glad to avail itself of an opportunity to make a safe retreat to Díárbekr. The Sultán being highly displeased at this movement, dismissed Háfiz Páshá, and gave the seals a second time to Khalíl Páshá. Whilst the troops were in winter quarters at Tokát, intelligence was received

that Akhiska had fallen into the hands of the enemy. Khalíl Páshá immediately despatched Díshlen Husain Páshá with ten thousand chosen men, and wrote at the same time by the express orders of the emperor to Abáza Páshá, directing him to march with Husain Páshá to relieve Akhiska. Abáza, however, fearing the whole was a plot, and supposing that Husain was sent against him, invited him to a feast in the castle, where he murdered him, and attacked his troops, many thousands of whom quaffed the cup of martyrdom, and the remainder fled naked and in the greatest distress to Tokát. The news having reached Constantinople, and Abáza's rebellion being evident, an imperial order was issued to all the vezírs and Páshás to besiege Abáza Páshá in Erzerúm, under the direction of the grand vezír Khalíl Páshá. As, however, they had not much artillery, the Ottoman army suffered great inconvenience from the frequent attacks of Abáza from the city, and many thousands of the Janissaries fell. In this state, a tremendous storm of snow buried the tents, and a general disaffection arising among the troops, the siege was raised, and they retreated, pursued by Abáza's men. At Habs and Mámákhátún they were overtaken by the enemy, who cut off the hands and feet of many thousands of the Ottomans, and threw them into a well, which to this day is called the well of hands and feet (Cháh Dast ú Pá). This well is near the tomb of Mámákhátún. Sultán Murád was greatly displeased with this news, and in 1038 (1628) transferred the seals of office to Khosrau Páshá the Bosnian. Abáza Páshá (not the rebel, but the salihdár or sword-bearer of the Sultán) was named ághá of the Janissaries, and sent against Abáza the rebel, to demand the evacuation of Akhiska. He stopped before Erzerúm to prevent any communication, and to guard the trenches, lest Abáza, when hard pressed, should evince any inclination to deliver the fortress to the Persians. Forty thousand brave warriors were employed in attacking it, with seven batteries of heavy guns. Many of the garrison now began to come over to the Ottoman camp, where they were received with great kindness. This kind treatment had so good an effect, that the whole garrison surrendered, and claimed the powerful protection of the Osmánlí's. The ulemá and all the inhabitants now came out of the city and implored Khosrau Páshá to spare them, according to the saying, "Pardon is the choicest flower of victory." On the 9th of Moharrem the victorious army entered the city, and before winter set in they repaired all the walls. Kana'án Páshá was left to keep it with a garrison of fifty thousand men. By the assistance of Mauro Khán the fortress of Akhiska was also reduced; and the government of Childer was given to Sefer Páshá.

When the news of these splendid victories reached the imperial ear, orders were given to bring the rebel Abáza Páshá before the imperial stirrup. It was

on the day of a grand diván, when many thousands were assembled before their august emperor. The emperor said : “ O thou infidel ! wherefore hast thou for so many years cruelly oppressed the faithful, and by thy obstinacy and rebellion caused the destruction of so many thousands of brave men ? ” Abáza Páshá kissed the ground three times, and said : “ My emperor ! for the sake of the holy prophet, and by the souls of thy illustrious ancestors, I beseech thee to show favour to me, and pardon me whilst I lay before thee the grief of my heart.” The emperor having graciously granted this request, Abáza proceeded as follows : “ My emperor ! at the time your brave brother Othmán of glorious memory, actuated by a zeal for the true faith, undertook the campaign of Hotin, in order to be avenged on his enemies, he saw that the Janissaries, though few in number, were well paid. He wished to review them, but they would not consent. Afterwards, when with a thousand difficulties the emperor opened the trenches, the Janissaries made it as plain as day that they were the enemies of the faith, inasmuch as they constantly associated with the infidels, to whom they sent food, and received wine in return. The governor of Bude, Kara Kásh Páshá, was killed, and his army dispersed, without their offering the least assistance ; and they even sent to the Tátár Khán, who was coming to the assistance of the imperial army, requesting him to slacken his march instead of accelerating it. Some of the vezírs seized several spies who were paid by the Janissaries, brought them into the presence of your brother Othmán, and killed them before his eyes. It was in this manner that the siege of so small a fortress as Hotin was abandoned by their taking to flight. Seven thousand purses, and many hundred thousands of Ottoman subjects were lost, together with the glory of the Sultán, against whom they rebelled on his return to Islámbol. When Sultán Othmán went to their mosque, the Orta-jáme', he was assailed with the most abusive language ; and when he held by one of the windows on the left side of the mehráb, whilst he earnestly appealed for assistance from the people of Mohammed, an abject wretch, worse than an infidel, and of the ignominious name of Pehleván, thus insulted him : ‘ Othmán Chelebí ! you are a fine boy ; come along with us to Yúsuf Sháh's coffee-house or to our barracks.’ Othmán Khán not accepting this impudent invitation, the audacious fellow struck the arm with which the emperor held the window a blow which broke it. From the mosque they carried him in a cart to the Seven Towers, where he was barbarously treated, and at last most cruelly put to death by Pehleván. Whilst his sacred body was exposed upon an old mat, the Jebbehjí-báshí, Káfir Aghá cut off his right ear, and a Janissary one of his fingers, for the sake of the ring upon it. The former brought the ear and the finger to Dávud Páshá, who

rewarded the bearer of such acceptable news with a purse of money. The Jebbehjî-bâshî said to Dávud Páshá: ‘ My lord, may your name be everlasting in the world, and may the family of the Dávuds always be in power.’ For this wish he was rewarded with the place of ághá of the Janissaries, and actually entered into a plan to raise his own son, Soleimán Beg, to the throne of the Ottomans; and promised the Janissaries that, instead of the blue cloth of Salonik, they should wear fine scarlet cloth. This story having circulated throughout the city, it raised the indignation and excited the greatest grief in the hearts of all true believers and faithful subjects. A mob of Ajem-oghláns and Janissaries assembled at the mosque of Sultán Mohammed II., and there killed many thousands of the learned and worthy divines, and threw their bodies into the wells: the houses also of many honest men were entirely pillaged. On hearing of these dreadful events, I endeavoured to alleviate the grief of my heart, caused by the martyrdom of such a monarch as Sultán Othmán. It was then that a zeal to show I was deserving of his bread and salt, took possession of your lálá (tutor) Abázá, and I instantly resolved upon avenging the innocent blood of Sultán Othmán. Having at that time been appointed governor of Erzerúm by your uncle Sultán Mustafá, I was in the habit of offering up my daily prayers in the mosque of the late Láleh Páshá. I heard the rebellious Janissaries saying, ‘ Abáza Láleh, you go to the kilísá (church) of your nearest relation Láleh.’ Thus they dared to call that noble mosque a church! When I went through the city, they cried out ‘ oush! oush!’ as if they were speaking to barking dogs; but it was intended for me. I pretended, however, to take no notice of it, and continued to show them many favours. Still, my emperor, I was insulted in a thousand ways. They brought kabáb (roast meat) and wine to the diván, and said, ‘ Abáza, we are come to your play-house to make a feast, to dance and sing to your music.’ I suffered even this profanation of the imperial diván, and provided them with refreshments. They then began to plunder the houses and shops of the wealthy, and I have, my emperor, the legal attestations of the depredations they committed in this way.” Here Abáza handed over to the Sultán the legal documents. “ My emperor,” he continued, “ this mutinous state of the Janissaries did not escape the notice of the Persian sháh, who taking advantage of it, besieged the fortress of Akhiska. I immediately resolved to relieve it: but not a single Janissary would move from the wine tavern, or the buzá-house; and the consequence was, that the Persians took possession of this noble fortress, which had been so gloriously taken by Sultán Selím. My beglerbegs being like myself disgusted with the dastardly conduct of the Janissaries, united themselves with

me by solemn oath to avenge the blood of Sultán Othmán, and each swore to subdue the Janissaries under him. On an appointed day I fulfilled my oath, took possession of the interior fortress of Erzerúm, subdued the Janissaries, and became their master. In the mean time the begs and vezírs, who had taken the same obligation, deserted me. From that hour my affairs have every day become worse. This, my emperor, is a true statement of my conduct. Whatever I have done has been from a pure zeal, for the best interests of the Sublime Porte. Your servant Abáza, a poor slave bought for seventy piastres, is not ambitious to obtain dominion in the world through rebellion."

Thus did Abáza, without fear, boldly detail all the particulars of his conduct, in the presence of the emperor and many thousand spectators. He then kissed the ground, crossed his hands over his breast, bowed his head, and was silent. The emperor listened to his discourse with the greatest attention, and when reminded of the melancholy martyrdom of Sultán Othmán he shed tears of blood, and sighed so deeply, that all who were present lost their senses. The Sultán proceeded to ask him: "But after the battle with my lálá Cherkess Mohammed Páshá at Cæsarea, when I not only pardoned you, but gave you the government of Erzerúm, why did you kill so many excellent men that were sent with Díshlen Husain Páshá? why did you make war against my lálá, Khalíl Páshá? and why did you not give up the castle, and come to rub your forehead on my stirrup?" Abáza replied: "My Sultán! not one of those generals who were sent against me, knew how to keep their troops in proper discipline. They plundered wherever they went, like the notorious rebels, Yázíjí Kalender Oghlí and Sa'íd Arab; they crowded every day round the tent of their general with some new claims; they were all a seditious set, to whom I was afraid to trust myself; and instead of devoting myself to a rebellious multitude, who knew no law, I thought it much safer to oppose them as open enemies. When, however, I heard that Lálá Khosrau Páshá was coming from Tokát with an imperial commission, and my spies unanimously bearing witness to his justice, and his determined opposition to the villains, I knew that he was a perfect man, and I was overawed by his power and dignity. He came to Erzerúm like a wolf against a sheep, opened the trenches, and attacked the fortress with seven batteries. Night and day I kept my eyes on the trenches, but never saw a single man leave them to go to plunder the villages, the camp being abundantly supplied with provisions by the peasants in the surrounding villages. I saw none of the villages on fire; but every evening the fátihat (the first chapter of the Korán) was read in every tent, and the prayers were offered up at the five appointed hours. Former commanders never maintained any discipline in their

camp; the neighbouring villages were destroyed by fire; and when after three months they effected an entrance into the trenches, they fired a few guns and returned to riot in their tents, from which were heard, night and day, the sound of musical instruments, and the shouts of Armenian women and boys. Observing this state of affairs, I made numerous nocturnal excursions, from which I generally returned with plenty of plunder, and a great number of Janissaries' heads with which I adorned the towers of the castle. As winter came on they deserted their commander, and returned to their homes. When, however, I saw the just and upright character of Khosrau Páshá, I said, "He is a commander who justly deserves the name!" and I hastened to his camp to offer my obeisance. Praise be to God, I was not mistaken in my good opinion of him, for after so long a stay in the midst of an army numerous as the waves of the sea, I have been conducted in safety to the presence of my emperor, whose commands I now wait. Behold what my zeal for your glory has urged me to do! The sword hangs over my neck: I have come from Erzerúm as your devoted victim!" Saying this, he knelt down with his face directed towards the kibla, and began to recite the confession of faith. When the whole court, the vezírs, the ulemá, the muftí Yahia, and the grand vezír Khosrau Páshá, perceived that the emperor was pleased with Abáza's humble submission, and that his anger had subsided, they threw themselves at the foot of the throne, beseeching pardon for Abáza. This intercession had the desired effect: the emperor not only pardoned Abáza, but appointed him governor of Bosnia. The vezírs, emírs, and senior officers of the army that had undertaken the expedition against Abáza, were rewarded with robes of honour. Abáza was soon after removed from the government of Bosnia, to that of Silistria. After an unsuccessful expedition against Kamienik he was recalled to Islámból, where he soon became the most confidential adviser of the Sultán. One day when the Janissaries were dissatisfied with the Sultán and would not eat their soup, Abáza said, "Give me leave, my emperor, and I will make them eat not only their soup, but even the dishes." Sultán Murád having given him permission he appeared in the diván; on which a murmur was heard from the ranks of the Janissaries, who began to eat their soup with such avidity as if they would have swallowed the very dishes: so great was the awe which his appearance and name excited amongst the Janissaries. When an expedition against Erzerúm was proposed, a report was spread amongst the Janissaries that Abáza was kept only to ruin them. "If the emperor wishes to conquer Erzerúm," said they, "let him do so with Abáza." This mutinous spirit of the Janissaries at last forced the Sultán to submit to them, and to give up Abáza, who was one morning dressed in a

white shirt and delivered over to the Bostánjî Báshí, by whom he was put to death. His body was publicly interred near the mosque of Sultán Báyzíd, not far from the ink-makers' row in the district of Murád Páshá. Thus he received according to his actions. May God have mercy upon him !

A curious Anecdote.

In the year 1056 (1646), when Soleimán Páshá was governor of Erzerúm, and I, the humble Evliyá, was with him, Abáza Páshá again made his appearance on his return from Persia. Soleimán Páshá immediately assigned him an allowance, and reported the case to the Sublime Porte. Abáza began to find out his old acquaintances, and soon became the chief of a party to whom he related all his remarkable adventures. According to his account, Sultán Murád being obliged to yield to the Janissaries, who refused to march to Erzerúm so long as Abáza was in the camp, took another man, whom he dressed in a white shirt, and had him executed instead of Abáza, by the Oják Bostánjî-báshí. Abáza himself was taken in a galley to Gallipolí, whence he sailed on board an Algerine ship-of-war. He soon afterwards obtained the command of that ship, and for seven years was a formidable pirate in the Archipelago. On the very day on which Sultán Murád died, he was beaten at the Cape of Temenis by a Danish ship, and remained seven years a prisoner amongst the Danes. He was then sold to the Portuguese, with whom for three years he sailed about in the Indian ocean, and touched at the Abyssynian coast, where he lost his ship. He thence went to India, China, the country of the Calmucks, Khorásán, Balkh, Bokhárá, Isfahán, and Erzerúm, to the governor of which town he related the whole of his adventures, in a manner which excited my greatest astonishment. Soleimán Páshá's report having reached the emperor Sultán Ibrahim, he asked the Oják Bostánjî Báshí (the chief executioner) whether he recollected having executed Abáza in the time of Sultán Murád. The executioner replied that he had executed a person in a white shirt whose name was said to be Abáza, that the usual ablutions after his death were performed by the imám of the imperial garden, and that the body was interred at the monument of Murád Páshá. A thousand strange reports having been raised by this story, a Kapjí-báshí was immediately dispatched with a khat-sheríf (imperial warrant); and on his arrival at Erzerúm, he seized Abáza at the gate of the music chamber of the lower diván, severed his head from his body, and carried it to Constantinople. Soleiman Páshá was removed from Erzerúm, and his government was given to Mohammed Páshá, the son of Mustafá Páshá, who was hanged. Derzî Mustafá Aghá came in his stead as Musallim, and he appointed me the inspector of the charcoal to a caravan proceeding to Eriván, for which place I set out. Farewell.

Abáza Páshá having been subdued in the year 1038 (1628), the grand vezír Khosrau Páshá marched with an immense army to plunder the provinces of Persia, and never even thought of Baghdád. Whilst he was on his way, and had even resolved upon attacking Isfahán, he received an imperial order to the following effect: "Shouldst thou bring the Sháh himself in chains to my imperial stirrup, I should not be satisfied; if thou considerest thy head necessary to thee, conquer Baghdád, the ancient seat of the Khalifat, and deliver from the hands of the despicable Persians, the tombs of No'amán ben Thábet, the great imám and founder of our sect, and of the Shaikh Abdul Kádír Jílání." On account of this imperial command, the trenches of Baghdád were opened on the 17th of Sefer 1040 (1630); and the siege was continued for forty days. The winter however having set in, the Ottoman army was obliged to raise the siege, and to retire to Hella, Mosúl, and Márdín. In the beginning of spring, whilst Khosrau Páshá was on his march to Eriván, he received an imperial firmán recalling him to Constantinople, and Murtezá Páshá was appointed governor of Díárbekr. Khosrau Páshá fell sick on his arrival at Tokát, and was murdered whilst in bed by Murtezá Páshá, in the month of Sha'bán 1041 (1631). On the 18th of Rajab in the same year, Háfiz Páshá was again appointed grand vezír. In the same month the Janissaries mutinied at Islámból, and attacked the grand vezír Háfiz Páshá within the imperial gate near the hospital. He retreated into the hospital, the gate of which he closed, and thence fled to the imperial garden, took the turban and robes of ceremony of the Bostánjí-báshí, and appeared before the Sultán, to whom he stated that some villains had attacked him, but that by urging his horse against them, he had dispersed them all. Next day, however the rebellion assumed a more serious aspect; the Janissaries began by taking Háfiz Páshá from the emperor's presence, and in order to avenge the death of Khosrau Páshá, they stabbed him in the cheek with a dagger, and then tore him into a thousand pieces. In the month of Rajab 1040 (1630) Rajab Páshá was made grand vezír; and Husain Efendí, Shaikh-ul-Islám or m-uftí. Rajab Páshá was a Bosnian by birth, had been created Bostánjí-báshí with the rank of vezír, and afterwards Kapúdán Páshá. He took three large English ships in the Mediterranean, and attacked three hundred Cossack boats in the black sea, and upsetting the crosses, brought all the boats to Islámbol. When Khalíl Páshá, the grand vezír, was appointed commander of the expedition against Abáza, Rajab was Kám-makám of Constantinople, and Hasan Páshá performed the duties of Kapúdán Páshá. He built a castle near the mouth of the river Ouzí (Dneiper), and added a square fort to the castle of Oczakov. He was also

Káim-makám during the vezírship of Khosrau Páshá, and was the cause of Háfiz Páshá's being killed by the Janissaries. Músá Chelebí, one of the Sultán's favourites, was also attacked at his instigation by the rebels; he was killed and his body thrown out on the At-maidán in 1041 (1631). Hasan Chelebí, the Aghá of the Janissaries, having been found concealed in a corner, was put to death by the imperial executioner. In the beginning of Ramazán the rebels discovered the place where the defterdár Borák Mustafá Páshá was concealed, killed him, and hanged him on a tree in the At-maidán. It being evident that Rajab Páshá was a traitor, having taken the part of the rebels who killed Músá Chelebí, he was therefore hanged on his entering the diván. On that day I, the poor Evliya, was present with my father. The office of grand vezír was given to Tabání Yassí Mohammed Páshá, who had just returned from Egypt. He was an Albanian by birth, and a dependant of Mustafá Aghá, the chief eunuch of Sultán Othmán. He left the imperial harem to go as governor of Egypt, whence he was recalled to receive the seals, and was at last killed whilst grand vezír, because he had not hastened to the relief of Eriván, and had been found concerned in the disturbances of Moldavia and Valachia. He was buried near the monument of Eyyúb. Bairám Páshá was made grand vezír in his place. He had been brought up as a Janissary at Constantinople. During the vezírship of Tabání Yassí Mohammed Páshá, Sultán Murád, following the custom of his ancestors, went to Adrianople, to enquire into the state of the provinces, and to receive the renewed treaty of peace with the emperor of Germany. When Tabání Yassí Mohammed Páshá received his appointment as commander in the expedition to Eriván, Bairám Páshá was Káim-makám. On this occasion the Sultán himself repaired to Uskudár (Scutari), and began to reign with the wisdom of Solomon. My father, an old and experienced man, who had been present at the siege of Siget, received the imperial command to join the army, and I, the humble Evliya, accompanied him. Besides my father there were several other old men, who had witnessed the victories of Sultán Soleimán; such as Gulábí Aghá, who lived in the Unkapáni (flour-market), and whose story has been related above in the description of the mosque of Ayá Sofiá; Abdí Efendí, the inspector of the kitchen, who lived in the house of Brinjí Zâdeh at Zírek Básh; Kozú Alí Aghá; and Isá Aghá. Aged and respectable men like these were carried in litters, and were consulted during the march on all important questions. The army marched from Konía to Kaisería (Cæsarea), and thence to Sívás, where the feast of the Korbán (sacrifice) was celebrated. Here Mustafá Páshá, the emperor's favourite, was promoted to the rank of second vezír, and called into the diván. The army

then continued its march to Erzerúm. Besides the guns provided by the commander-in-chief, there were forty large guns dragged by two thousand pairs of buffaloes. The army entered the castle of Kázmaghán, and halted under the walls of Eriván in the year 1044 (1634). The trenches were opened the same day on seven sides; the batteries were raised against the place called Mahánat Báíri, and for seven days not a moment's rest was given either to the camp or fortress. This was most successful, and filled the hearts of the faithful army with joy. By the favour of God, the victory was certain: the khán of Eriván Emírgúneh Oghlí, surrendered by capitulation, and was appointed as a vezír of two tails to the government of Haleb (Aleppo). The breaches in the walls were repaired, and Murtezá Páshá was left in garrison with 40,000 men. Khoaja Kauá'n was appointed commander against Akhiska, which was reduced in the same month; and the Sultán left Eriván to plunder the Persian provinces. On the sixth day he entered the beautiful city of Tabríz, where the Tátárs of the Ottoman army caused terrible havoc, making the inhabitants slaves, and levelling the houses with the ground so that not a stone was left upon another. The lowest servants of the Ottoman army, such as the muleteers, camel-drivers, grooms, tent-pitchers, flambeau-bearers, and water-carriers, became rich as Afrásiáb with the public and private treasures. Sultán Murád visited the beautiful gardens and koshks of Tabríz, particularly the garden celebrated by the name of Kháibání. By his orders the army entered this garden, and in a moment brought to the ground all its houses and koshks, not leaving a single atom upon the page of existence; they also cut down all the trees as if they had been armed with the hatchet of Ferhád or the battle-axe of Moslem. The beautiful valley was changed into a desert, in which not the smallest vestige of cultivation could be seen, as if it had remained a barren wilderness ever since the descent of Adam upon the earth.

From Tabríz the Sultán returned, and laid waste the countries to the right and left of Azerbáiján, such as Khói, Manand, Tesú, Barúd Dúmbolí, Rúmich, and after a few days arrived safe and sound at the castle of Kotúr. This castle, one of the strongest belonging to the Persians, though fiercely attacked, did not surrender, and as winter was approaching they abandoned it. Hence the army entered the country of the Mahmáddí Kurds, where they had a slight fall of snow. They then passed through Amik, Bárgerí, Arjsh, Adaljuváz, Akhlát, Khántakht, and lastly Ván. All these fortresses are situated on the borders of the lake of Ván. Thence the army marched to Tiflis, Kefender, Huzzú, Máfara-káin, Díarbekr, Malátich, Sívás, Tokát, Amásia, Othmánjik, Túsieh, Bóli, and on the sixth day reached Izúft (Nicomedia). On the 19th of Rajab 1045 (1635)

the illustrious emperor made his entry into Constantinople with a splendour and magnificence which no tongue can describe nor pen illustrate. The populace who poured out of the city to meet the emperor had been dissatisfied with the Káim-makám Bairám Páshá, but, gratified by the sight of their emperor, they became animated by a new spirit. The windows and roofs of the houses in every direction were crowded with people, who exclaimed, "The blessing of God be upon thee O conqueror! Welcome, Murád! May thy victories be fortunate!" In short, they recovered their spirits, and joy was manifest in every countenance. The Sultán was dressed in steel armour, and had a threefold aigrette in his turban, stuck obliquely on one side in the Persian manner: he was mounted on a Noghái steed, followed by seven led horses of the Arab breed, decked out in embroidered trappings set with jewels. Emír-gúneh, the khán of Eriván, Yúsuf Khán, and other Persian kháns walked on foot before him, whilst the bands with cymbals, flutes, drums, and fifes, played the airs of Afrásíáb. The emperor looked with dignity on both sides of him, like a lion who has seized his prey, and saluted the people as he went on, followed by three thousand pages clad in armour. The people shouted "God be praised!" as he passed, and threw themselves on their faces to the ground. The merchants and tradesmen had raised on both sides of the way pavilions of satin, cloth of gold, velvet, fine linen, and other rich stuffs, which were afterwards distributed amongst the Soláks, Peiks, and other servants of the Sultán. The old Solák báshí told me that his guards alone had carried home silk tents to the value of 7,000 piastres. During this triumphant procession to the seráí all the ships at Seraglio-point, at Kizkala' (Leander's tower), and at Topkháneh, fired salutes, so that the sea seemed in a blaze. The public criers announced that seven days and nights were to be devoted to festivity and rejoicing. During this festival such a quantity of rich presents were brought to the Sultán that not only the treasury but even the koshk-kháneh (garden house) was filled with them. The next day being Friday, the Sultán repaired to the mosque of Eyyúb, and was much gratified to see the new buildings as he went along the harbour, and on his return by the Adrianople gate. Pleased with the improvements which he saw, he pardoned the Káim-makám Páshá the discontent which he had occasioned among the people, and bestowed upon him a robe of honour. On his arrival at the mosque of the conqueror he offered up a prayer of two inclinations, and being pleased with the manner in which the mosque was illuminated, he conferred a second robe of honour on the Káim-makám. He then visited the tomb of the conqueror, the mosque of the princes, and their monument, the mosque and mausoleum of Sultán Báyzíd, and the mosque and

mausoleum of his own father. Observing the good repair in which these mosques were kept, he expressed his satisfaction, and returned to the palace. In this month very unfavourable reports were received from the grand vezír Tabání Yassí Mohammed Páshá. The Sháh had taken Eriván, and owing to the severity of the winter it was impossible to send it any relief. The seals were therefore immediately given to Baírám Páshá, and an expedition to Baghdád was resolved upon. All the necessary arrangements were completed, and the imperial firmáns were issued to summon troops from every quarter to the number of one hundred thousand men, to be ready by spring for the imperial expedition. Kapújí-báshís, Khásekís, and Musáhibs were despatched in every direction with imperial orders, and an army numerous as the waves of the ocean began to assemble.

Account of the humble Evliyá's admission into the imperial harem of Sultán Murád, and of some pleasant conversation which he enjoyed with the Emperor, in 1045 (1635).

It was in this year that I completed, under my tutor Evliyá Efendí, the study of the Korán, according to the seven various readings by Shátebí, and commenced a course according to the ten readings. By the advice of my father, Dervísh Mohammed Aghá, on the sacred night of Kadr, when several thousand individuals were assembled in the mosque of Ayá Sofia, I took my place on the seat of the Moazzins, and after the prayer Teravih, began to repeat from memory the whole of the Korán. When I had finished the Súra Enaám, Guzbegjí Mohammed Aghá and the Salihdár Melek Ahmed, came up to the seat, and putting on my head, in the presence of thousands, a turban wrought with gold, informed me that the emperor desired to see me. They then took me by the hand and led me into the mahfil of the emperor. On beholding the dignified countenance of Sultán Murád I bowed and kissed the ground. The emperor received me very graciously, and after the salutations, asked me in how many hours I could repeat the whole of the Korán. I said, if it please God, if I proceed at a quick rate I can repeat it in seven hours, but if I do it moderately, without much variation of the voice, I can accomplish it in eight hours. The Sultán then said, "Please God! he may be admitted into the number of my intimate associates in the room of the deceased Músá." He then gave me two or three handfuls of gold, which altogether amounted to 623 pieces. Though I was then only a youth of twenty-five, I was sufficiently well educated, and my manners were polished, having been accustomed to associate with vezírs and muftís, in whose presence I had more than once repeated the As'har and the Na't of the sacred volume. Murád left the mosque in the usual

style with flambeaux and lanterns. I mounted a horse, and entered the imperial serâi by the cypress gate. The emperor next repaired to the Khâs oda, and recommending me to the chief, directed him to invest me with the kaftân, in the chamber of the Kîlârjî bâshî. He then retired to the inner harem. Next morning he surrendered me to the Kîlârjî bâshî Safîd Aghâ, and a room was assigned to me in the apartments of the Kîlâr. The Túrshîjî bâshî was appointed my governor (lâlâ). My masters were: of writing, the Gógúm bâshî; of music, Dervîsh Omar; of grammar, Gejî Mohammed Efendî; and of reading the Korân, my old master Evliyâ Efendî. Khorús Imâm was my companion in the reciting of the Korân, and Táyeht Zâdeh Khandân, Ferrokh Oghlî Asaf Beg, Mo'ân Oghlî, Gejejî Solcümân, and Amber Mustafâ were my fellow Mu'azzíns. A great part of my time was spent in the Meshk-khâneh or gymnasium, near the private bath, in practising music. One day they invested me with an embroidered dress, put an amber-scented tuft of artificial hair upon my head, and wishing me a thousand blessings, told me I had the crown of happiness on my head. Sometimes also they put on me a fur cap like that worn by my companions. The Salihdâr Melek Ahmed Pâshâ never lost sight of me, and as I was related to him on my mother's side, he made me many presents. He, the Rúznámehjî Ibrahím Efendî, and the calligrapher Hasan Pâshâ, were the means of my obtaining an introduction into the serâi. On the day I was dressed as above related, with the splendid turban, two eunuchs came, and with many curious motions led me into the Khâs oda (inner chamber), to Melek Ahmed Aghâ and his predecessor Mustafâ. These greatly encouraged me and taught me several expressions and ceremonies, which I was to observe in the presence of the emperor. I now found myself in the Khâs oda, and had an opportunity of examining it. It is a large room with a cupola; in each corner there are raised seats or thrones; numerous windows and balconies, fountains and water-basins, and the floor is paved with stone of various colours, like a Chinese gallery of pictures. The emperor now made his appearance, like the rising sun, by the door leading to the inner harem. He saluted the forty eunuchs of the inner chamber and all the Musâhib (associates), who returned the salutation with prayers for his prosperity. The emperor having with great dignity seated himself on one of the thrones, I kissed the ground before it, and trembled all over. The next moment, however, I complimented him with some verses that most fortunately came into my mind. He then desired me to read something. I said, "I am versed in seventy-two sciences, does your majesty wish to hear something of Persian, Arabic, Romaic, Hebrew, Syriac, Greek, or Turkish? Something of the different tunes of music, or poetry in various measures?" The

emperor said, "What a boasting fellow this is! Is he a Revání (a prattling fellow), and is this all mere nonsense, or is he capable to perform all that he says?" I replied, "If your majesty will please to grant me permission to speak freely as a Nadím (familiar companion), I think I shall be able to amuse you." The emperor asked what the office of a Nadím was: "A Nadím," said I, "is a gentleman who converses in a pleasing manner: but if he is permitted to drink with the emperor, he is called Nadím náb, or companion of the glass. Nadím is derived from Monadat, and by a transposition of letters we have Mudám, which in Arabic signifies pure wine. If such a Nadím is permitted to enjoy the company of the emperor, he is called Musáhib (intimate companion)." "Bravo!" said the Sultán, "he understands his business and is no Revání." "Revání indeed!" replied I, looking at the same time towards Yúsuf Páshá, the late Khán of Reván (Eriván). The emperor struck his knees with his hand, and burst out in such a fit of laughter that his face became quite red; then addressing Emírgúneh, his favourite musician, he said: "What do you think of this devil of a boy?" Yúsuf Pásha said, "Mark this youth, he will very soon astonish all Irán and Túrán, for his eyes are constantly dancing." "Yes," said I, "the eyes of Turkish boys dance in order to excite mirth in strangers." I alluded to Emírgúneh, who, when he was in a good humour frequently danced and played. The emperor laughed and said, "The boy has ready answers," and being full of good humour, he ordered some chákír to be brought. Chákír in his metaphorical language signified wine. He drank a glass, and said, "Evliyá, thou art now initiated into my secrets; take care not to divulge them. I replied by the following verses.

" Deep in thy breast be love's sweet secret hid—
 Forbid thy soul to feel its presence there,—
 And when death hovers o'er thy dark'ning lid,
 Still in that knowledge let no other share!"

I also quoted the saying, "He who keeps silence escapes many misfortunes;" and added, "my emperor, he who is admitted to your secrets ought to be a magazine of secrecy."—"Evliyá," said the Sultán, "having spoken so much of science, let us now hear some of your performances in music." I enumerated all the different tunes, and having made many allusions to the taste of Emírgúneh for wine, the Sultán was so much pleased with my ready wit that he said, "Now, Evliyá, I shall no more call thee to account, or ask thee any reason for what thou sayest: I appoint thee a Musáhib;" and he then ordered me to be dressed in a fur robe. Seeing that it was too long for me, he said, "Send it to thy father that he may remember me in his prayers;" and he directed that ano-

ther should be given to me. He next with his own hands put on my head a sable-fur kalpak. Before this I had only a plain Tátár kalpak. He then desired me to sing a wársikí. At one time my music-master was a Dervish Omar, a disciple of the famous Sheikh Gulshaní, with whom he became acquainted in the reign of Sultán Soleïmán, and with whom he passed seventeen years in Egypt, performing all manner of menial services, such as valet, groom, cook, &c. One day Gulshaní, perceiving the worth that was concealed under the garb of this poor Dervish, advised him to repair to Turkey, where he was wanted by Sultán Soleïmán. On his departure Gulshaní gave him his own carpet, and on this carpet Dervish Omar had the honour to associate with all the Sultáns, from Soleïmán to Murád. Having arrived in Turkey with seventy followers, he was present at the siege of Siget, and at the death of Soleïmán. From that time he enjoyed the confidence and patronage of all the Sultáns. He was well skilled in the science of music, in which he gave me lessons. In obedience to the Sultán's orders, I took up a *dáyara* (tambourine) and kissed the ground before the Sultán. On looking at the *dáyara* he observed that it was set with jewels, and said, "I make thee a present of this *dáyara*, but take care thou dost not go beyond this circle."* I leaped in a sprightly manner, kissed the foot of the throne, prayed for a blessing on Dervish Omar, and said, "If it please God, I shall never be debarred from this circle of the Ottoman court, for I know my limits too well to overstep them.

"It is very necessary for every one to know his bounds,
Whether he be poor, or whether he be rich."

I then seated myself on my heels as is usual, offered up a short prayer for assistance from God, and after several symphonies, I exclaimed, "O thou Sheikh Gulshaní, tutor of my tutor Dervish Omar Raushaní, hail!" I now began to sing and dance, turning round in the manner of the Dervishes, and accompanying with the *dáyara*, the following wársikí (mystic song) composed by Dervish Omar for the late Músá, whose situation I had just entered; with a low and plaintive voice I sang:

"I went out to meet my beloved Músá; he tarried and came not.
Perhaps I have missed him in the way; he tarried and came not."

On hearing this plaintive song, the Sultán took up his pocket handkerchief, and when I approached him, he turned round and said: "The boy has brought to life the spirit of Músá Chelebí: Now tell me the truth instantly; who told thee to sing this song, which I have forbidden to be sung in my presence, and

Dáyara is the word here used, which signifies "a circle" as well as a tambourine.

who taught thee it?" I replied, "My emperor, may your life be prolonged! My father had two slaves who learnt the song from the writings of Irmaghán Mohammed Efendí, who died during the late plague, and from them I learnt it. I have heard it from no one else, nor did any one tell me to sing it in the presence of my emperor." The Sultán said, "The boy is very ingenious; he quotes the authority of dead men, that he may not compromise the living." He then said, "Mayest thou live long," and desired me proceed with my performance. I accordingly put my hand on the *dáyara* and sang:

"The mouth of my beloved betrays the hidden secret,
When he speaks he utters magic spells;
Should he look in anger, even Rustam would be overcome,
For his eyebrows resemble the bow, and his lashes the arrows."

I then stood silent, and having kissed the ground before the emperor, he praised me highly, and gave me several pieces of gold. The emperor then addressing Emírgúneh, said: "The first verses sung by Evliyá were composed by myself, on the death of my favourite companion Músá, whom I had sent on a message to Rajab Páshá, when he was assaulted by the rebels, who threw his murdered body into the At-maidán. O! Emírgúneh, hadst thou but known what an amiable and intelligent youth that was! I have hitherto found no servant like him; and that innocent boy died a martyr!" "My emperor," replied Emírgúneh, "have you not opened the life-veins of those who shed his innocent blood?" "Yes," said the Sultán, "it is to avenge the murder of my favourite, and the violent death of my brother Othmán, that I have made the heads of 307,000 rebels to roll in the dust." "May God prosper all your undertakings," replied Emírgúneh; "the 307,000 heads did not indeed belong to men, but to so many rebels, who sprung from the ground like mushrooms. Your armies however, in avenging the blood of their companions, did so sufficiently in taking the fortress of Eriván out of my hands, and cutting up the root and branch of the Persian army." The Sultán, pleased with this reply, called for wine and drank a glass. In the evening he ordered me to read a tenth of the Korán; I commenced where I had left off on the holy night of Kadr at Ayá Sofiá, that is, at the Súra Aa'ráf, and read two hundred and four verses, divided into two *makám*, twenty-four *sha'ba*, and forty-eight *tarkíb*. I then repeated the names of the Sultáns Ahmed, Othmán, and all their illustrious ancestors, to whom I transferred any merit I might have from this reading of the Korán, and concluded with the Fatímat (first chapter of the Korán). The Sultán then presented me with a fish-bone belt set with jewels, which he had in his hand; and asked Emírgúneh whether they read the Korán so well in Persia. Emírgúneh replied

that the Persians cared little to conform their actions to the Korán, and much less to read it properly. "It is only to the piety of your majesty, that we are indebted for such reading, which reminds us of the assemblies of Husain Bhikará." At this moment the Mu'azzins began to call to prayers at the head of the staircase, which looks toward the court-yard of the palace. The emperor ordered me to assist them; I flew like a peacock to the top of the staircase, and began to exclaim, "*Hai a'la'-as-saláh!* i.e. Ho! to good works!" Before the commencement of prayers, I was observed by my good master Evliyá Efendí, the imperial Imám, who meeting the emperor in the oratory, outside of the imperial mosque, close to the Khás-oda, thus addressed him: "My gracious emperor, this boy, the darling of my heart, has not attended my lectures since the sacred night of Kadr, when you took him to the Harem. He has already learnt by heart the whole of the Korán, according to the seven readings; he is thoroughly acquainted with the Shátábéh treatise on that subject, and was beginning the study of the ten different readings; allow him, then, to perfect himself in these studies, after which he may return to your majesty's service." The emperor, not in the least regarding these requests, said, "Efendí! do you suppose that our palace is a tavern, or a den of robbers? Three thousand pages are here devoted night and day to the study of the sciences, besides attending to the seven general lectures, and the two which your reverence delivers twice a week. He may attend your lectures as before; but I cannot leave him to your disposal, for he is a lively and intelligent youth, and must remain with me as my son. His father, the chief of the goldsmiths, is my father; but he may come as often as he pleases to see his son." Evliyá Efendí seeing there was no hope of obtaining what he wished, said: "Well, my gracious sovereign, allow him at least the books that are necessary for his education." The Sultán immediately called for pen and ink, directed the treasurer to be in attendance, and with his own hand he wrote the following imperial order: "Thou, chief of the treasury, shalt immediately supply Evliyá with the following works: the Káfiah, the commentary of Jámí, the Tafsír Kází, the Misbáh, the Díbácheh, the Sahíh Moslem, the Bokhárí, the Multeka-al-Abhar, the Kadúrí, the Gulistán and Bostán, the Nisáb-sabiyán, and the Loghat Akhtarí." The kehíyá or deputy treasurer immediately brought me these valuable works, which had been written for the use of sovereigns, and the Sultán presented me with a copy of the Korán, in the hand-writing of Yákút Musta'samí, which he was in the habit of reading himself; also a silver inkstand set with jewels, and a writing-board inlaid with mother-o'-pearl. At the same time he gave instructions to the Kílárjî-báshí respecting my accommodation. Thus three times a week I read the Korán with

Evliyá Efendí, and also had lessons in Arabic, Persian, and writing. In this manner it was but seldom I could attend in the service of the emperor, but whenever I came into his presence he was always delighted, and treated me so graciously, that I never failed to shew my wit and pleasantry. I should never have been tempted to repeat any of my witty sayings, but for the express commands of the Sultán. Kara Hisárí, the great calligrapher my writing-master, and many other witnesses are still living, who can attest that, versed as I then was in every branch of science, I enjoyed the greatest favour of the Sultán, who liked a joke or a laugh as well as any plain dervish.* I had frequently the honour of conversing familiarly with this great monarch, and were I to relate all the conversation that passed between us I should fill a volume. In short, Sultán Murád was a man who had the nature of a Dervish, but he was brave and intelligent. His fingers were thick, but well proportioned, and the strongest wrestler could not open his closed fist. He generally dressed in blue coloured silk, and liked to ride very fast. Neither the Ottoman nor any other dynasty of Moslem princes ever produced a prince so athletic, so well-made, so despotic, so much feared by his enemies, or so dignified as Sultán Murád. Though so cruel and bloodthirsty, he conversed with the rich and poor without any mediator, made his rounds in disguise night and day to be informed of the state of the poor, and to ascertain the price of provisions, for which purpose he frequently went into cookshops and dined incognito. No monarch, however, was guilty of so many violent deeds. On the march to Baghdád, when he left Cæsarea, a wild goat was started in the mountains of Develí Kara Hisár. The emperor immediately gave it chase, struck it with his spear, followed it up amongst the rocks, and divided his prey amongst his vezírs. The whole army was surprised to see him dismount and climb up the craggy mountain in pursuit of his game. On another occasion I saw him seize his Salihdárs Melek Ahmed and Músá Aghá, both remarkably stout men, take them by their belts, lift them over his head, and fling them one to the right and the other to the left. Ahmed Páshá, Hasan Páshá the calligrapher, Delí Husain Páshá, and Pehleván Díshlenk Soleímán, were all athletic men who were fond of playing and wrestling. The Sultán frequently stripped himself and wrestled with these men, on a spot of the seráí called Chemen-sofa. It was I who on such occasions read the usual prayer of the wrestlers. It is as follows: "Allah! Allah! For the sake of the Lord of all created beings—Mohammed Mustafá, for

A passage is omitted here on account of its grossness.

the sake of Mohammed Bokhárá of Sírí Sáltik, for the sake of our Sheikh Mohammed who laid hold of the garments and the limbs, let there be a setting-to of hand upon hand, back upon back, and breast upon breast! And for the love of Alí the Lion of God, grant assistance O Lord!" After this prayer the Sultán began to wrestle either with Melek Ahmed or Delí Husain. They met according to the rules of wrestling, laying hold of each other, and entwining themselves like serpents. But when the emperor grew angry he knelt down upon one knee, and endeavouring to master his opponent from beneath, it was difficult to resist him. He generally succeeded in bringing his antagonist to the ground. All the early heroes of Islamism, such as Ma'di Karb, Okail Ben Abú Táleb, Sohail Rúmi, Sa'id, Kháled Ben Walíd, Asa'd Ben Mokdád, Haddád, Omar, Alí, Hamza, and Malek, used to wrestle in the presence of the Prophet, who was himself a great wrestler, and at different times vanquished his enemies, the cursed Abúlahab and Abújahal. Thus wrestling became one of the favourite exercises of the Moslems; and Pír Mahmúd became the patron saint of the art, which was made to consist of forty arts, seventy rounds, and one hundred and forty tricks, and with all of which a good wrestler must be thoroughly acquainted. Wrestlers are forbidden to engage in karakosh, boghma, and jeríd, because wrestling is an exercise on foot, and not a contest with an enemy. If in battle an enemy lays hold on another to wrestle, he may take advantage of the karakosh, boghma, or jeríd. He may even cut off the head of his adversary. Murád, when a stout young man, was never satisfied until he brought his antagonist to the ground. One day he came out covered with perspiration from the hammám (bath) in the Khás-oda, saluted those present, and said, "Now I have had a bath." "May it be to your health," was the general reply. I said, "My emperor, you are now clean and comfortable, do not therefore oil yourself for wrestling to-day, especially as you have already exerted yourself with others, and your strength must be considerably reduced." "Have I no strength left?" said he, "let us see;" upon which he seized me as an eagle, by my belt, raised me over his head, and whirled me about as children do a top. I exclaimed, "Do not let me fall, my emperor, hold me fast!" He said, "Hold fast yourself," and continued to swing me round, until I cried out, "For God's sake, my emperor, cease, for I am quite giddy." He then began to laugh, released me, and gave me forty-eight pieces of gold for the amusement I had afforded him. Sometimes he would take his two sword-bearers, Melek Ahmed and Músá, both stout men, and carrying them in his hands would make the circuit of the Chemen-sofa several times. He was a man who ate much, and indeed he was a hero surpassing Sám, Zál, Narímán,

Afrásíáb and Rustam. One day he pierced with a jeríd the shield of an Albanian, which was composed of seven layers of the root of the fig-tree, and sent it to Cairo, where it is suspended in the díván of Sultán Ghúrí. Hasan the calligrapher wrote the toghra of the Sultán in gold and purple on Chinese paper five cubits square. This is also preserved in the díván of Ghúrí. When I was there, I inscribed underneath it the names of the four associates of the prophet (Abúbekr, Omar, Othmán and Alí), also in the manner of a toghra (monogram), imploring the blessing of God upon them.

On another occasion Murád, in the presence of the German and Dutch ambassadors, pierced some shields composed of ten camel-hides, which they had brought with them as presents. He returned these shields, and the spear with which he had pierced them, as presents to the emperor of Germany. I saw them suspended in the archway of the inner gate at Vienna. Ten other shields, sent as presents by the emperor of Germany, he pierced in the same manner, and sent them to Músá Páshá when governor of Bude, where I saw them suspended. When he was at Halep (Aleppo) he threw a jeríd from the castle, which passing over the ditch and a considerable space beyond, fell in the market-place of the stirrup-makers, where a column inscribed with a chronogram marks the spot where it fell.

One day while he was exercising himself in the old palace, he saw a crow on the crescent of the left minareh of Sultán Báyzíd. He immediately rode to the At-maidán, and throwing his jeríd to the height of the mosque, struck the crow, which fell dead at his feet. The At-maidán of the old palace is distant one mile from the minareh of Sultán Báyzíd. If the jeríd had not hit the raven, but had pursued its course, it would certainly have fallen in the poultry-market. On the spot where the crow fell there now stands a white marble column of the height of a man, with a chronogram by Júrí inscribed with letters in gold. A similar monument of the extraordinary distance to which a jeríd was thrown stands in the garden of Beykos, also inscribed with a chronogram by Júrí.

Sultán Murád was taught the science of archery by Pehleván Hájí Soleimán and Sári Solák. There is still to be seen in the Ok-maidán near the Tekieh of the archers, a marble column indicating the spot where an arrow shot by Sultán Murád fell. This shot surpassed that of all the former Pehleváns excepting Túzko-parín, and left far behind the aims of Karalandha, Báyzíd Khán, Khatt'ít Sheikh, Demirdilisí and Meserli Dúndár. In the gardens of Tokát, Sultán Murád once cut an ass in two with one stroke of his sword. In the game of the mace (gúrz) he could wield with the greatest ease a mace

weighing two hundred okkas, and perform all the tricks of the art. And so did he distinguish himself in the exercises of wrestling and boxing. Our master in these exercises, Dervîsh Omar, on hearing several slang expressions of the art, such as, "Cut not! strike not! hold not!" used by Sultán Murád, exclaimed, "Look at that master-butcher!" in reference to his cruel disposition, which was never satisfied without shedding blood. The Sultán was pleased with the joke, and smiled at it. He was also expert in the game of *matrak*, in which balls are struck with clubs, and which has no less than one hundred and sixty *band* or tricks. He used to strike the ball with such force that it struck the head of his partner. His master in this game was Toslák Kapúdán, the juggler of the admiral's galley, who was an expert marine (*levend*), and whose name is recorded in the elegy composed by Júri Chelebi Sheikh in twelve languages. This Toslák Kapúdán, though considered one of the most skilful in this play, did not equal Sultán Murád.

Finally, the emperor was a good poet, equal to Nafa'í and Júri; and his *diván* or collection of odes, consists of three hundred leaves; but it wants the odes ending in the letters Ta and A'in. These were to have been supplied by Vahabí Othmán Chelebí, but he died before he could complete them.

During the winter he regulated his assemblies as follows: On Friday evening he assembled all the divines, Sheiks, and the readers of the *korán*, and with them he disputed till morning on scientific subjects. Saturday evening was devoted to the singers who sang the *Iláhí*, the *Na't*, and other spiritual tunes. Sunday evening was appropriated to the poets and reciters of romances, such as Nafa'í, Júri, Nadímí, Arzí, Nathá'í, Beyání, Izzetí, &c. On Monday evening he had the dancing boys, Sári Chelebí, Chakmak Chelebí, and Semerjízadeh; and the Egyptian musicians Dabágh Oghlí, Parpúr Kúlí, Osmán Kúlí, Názlí Kúlí, Ahmed Kúlí, and Sheher Oghlání. This assembly sat till day-break, and resembled the musical feast of Husain Bhikará. On Tuesday evening he received the old experienced men who were upwards of seventy years, and with whom he used to converse in the most familiar manner. On Wednesdays he gave audience to the pious saints; and on Thursdays to the Dervishes. In the mornings he attended to the affairs of the Moslems. In such a manner did he watch over the Ottoman states, that not even a bird could fly over them without his knowledge. But were we to describe all his excellent qualities we should fill another volume.

Praise be to Allah, that my father was the chief of the goldsmiths from the time of Sultán Solcímán till that of Sultán Ibrahim; and I was honoured with the society of so glorious a monarch as Sultán Murád IV. Previously to his

Majesty's undertaking the expedition to Baghdád I left the imperial Harem, and was appointed a Sipáhí, with an allowance of forty aspres per day.

List of the Kapúdán Páshás during the Reign of Sultán Murád IV.

The first was Rajab Páshá, who, as we have before related, captured three hundred Cossack boats in the Black Sea, and brought them to Constantinople. His successor, Khalíl Páshá, an Albanian by birth, took near the rocks of Flúra in the Mediterranean, a famous ship of the infidels which was called Kara-jehennem (black-hell), and which had a large mill within it, and a garden on the quarter-deck.

Hasan Páshá, the son of a Janissary of Tahtáljeh, near Constantinople. In the year 1035 (1625) he built two castles on the Dneiper. He was afterwards degraded, and died suddenly at Yenísheher in 1041 (1631).

Vezír Jánpúlád Zádeh Mustafá Páshá, married Fatima the sister of Sultán Murád, and was made Kapúdán Páshá in 1041. His name spread terror over the whole of the Mediterranean even as far as the straits of Gibraltar; he built a castle at Athens; and even before that was finished he was appointed governor of Rúmeilí. In this capacity he was ordered to undertake the expedition against Eriván, and so many troops did he assemble, that the suburbs of Constantinople were filled with them; and three months were required to have them passed over the Bosphorus to Scutari on flat-bottomed boats.

Ja'fer Páshá resigned the office of Bostánjí Báshí for that of Kapúdán Páshá in 1043 (1633). He spread terror amongst the infidels. That same year, on the Feast of Victims, he met three English men-of-war in the Mediterranean, between the castles of Kesendreh and Kolúz. The English being fire-worshippers, according to the sacred text, "They were burnt and the men drowned;" they set fire to two of the vessels. The third, with two hundred guns, was taken before they could set fire to it, and was brought with immense booty to Sultán Murád.

After Ja'fer Páshá, Delí Husain Páshá was made Kapúdán Páshá, in which capacity he took the field against Eriván. He was afterwards appointed governor of Egypt.

His successor was Kara Mustafá Páshá, an Albanian by birth, and educated a Janissary. During the siege of Baghdád, he was the deputy of Páleh at the Ters-khánch (arsenal), and cruised in the Black Sea with two hundred ships of the imperial fleet. In this expedition he encountered two hundred Cossack boats, of which he captured seventy, with the hetman. The rest made their escape during the night, and secured themselves, in the reeds and

marshes of the river Kúbán. Pálch Páshá pursued them, and closed the entrance of the river; but the infidels carried their boats overland, whilst Pálch waited for their appearance in vain. At last he was informed by Khoajeh Kana'án Páshá, the governor of Oczakov, and by the khán of the Tátárs, of the scheme of the infidels; upon which he weighed anchor, came round to the island of Tamán, and shut up the channel by which the Cossacks had intended making their escape. Being now surrounded on land by Khoajeh Páshá, and the Tátár Khán, the Cossacks made a camp with their boats in the mouth of the river, and defended themselves for seven days and nights. This battle is even now memorable by the name of Adakhún. Finally, not one of their boats escaped, but they were all carried in triumph to Constantinople, with the crosses of their flags turned downwards, and the whole fleet anchored opposite the arsenal. The news of this victory gave fresh courage to the troops engaged at the siege of Baghdád.

The other Kapúdán Páshás were, Salihdár Mustafá Páshá, and Sívush Páshá. The latter was an Abází by birth, and being a man of the strictest honour, he was disliked by the people of the arsenal, and was consequently dismissed from office.

The Muftís and Ulemá during the Reign of Sultán Murád.

Yehiyá, the son of Zekería, was Sheikh al Islám when Sultán Murád ascended the throne; in the year 1034, he was succeeded by Khoajeh Záhleh Isa'd Efendí, and in 1041 by Husain Efendí, who was slain in the rebellion and thrown into the sea. Yehiyá was then made Sheikh al Islám a third time. I was then the first Mu'azzin at the mosque of the eunuch Mohammed Aghá, when he appointed me his reader of the Na'át, in which capacity I attended him every Friday.

The chief judges of Constantinople were, Kehiyá Mustafa Efendí; Bostán-záhleh Efendí, and his brother; Azmí Záhleh Efendí; Sáleh Efendí; Cheshmí Mahmúd Efendí; Hasan Efendí; and Cheshmí Efendí, a third time.

Chief Judges of Rúmeili.

Abdul-ghaní Mohammed Efendí; Sheríf Mohammed Efendí; Kara Chelebí Záhleh Efendí; Husain Efendí in the year 1037; Azmí Záhleh Mustafá Efendí 1038; Hasan Efendí 1039; Bostánjí Záhleh Yehiyá Efendí 1039; Abú Sa'id Efendí 1039; Husain Efendí, a third time chief judge of Rúmeili; Cheshmí Efendí; Husain Efendí, a fourth time judge of Rúmeili; Kara Chelebí Záhleh Mohammed Efendí, a third time 1042; Abdullah Efendí 1042.

Chief Judges of Anatolia.

Azmí-zádeh Efendí 1032 ; Sheríf Mohammed Efendí, a second time, and his son Chelebí Zádeh Abdullah, 1037 ; Abú Sa'íd Efendí, 1039 ; Abú Sa'úd Zádeh Efendí, 1040 ; Cheshmí Mohammed Efendí, 1041 ; Ahmed Efendí Zádeh ; Núh Efendí.

Defterdárs during the Reign of Sultán Murád.

Cheshmí Mohammed Efendí, 1032 ; Sáleh Efendí ; Hedáyet-allah Efendí, 1033 ; Oshákí Zádeh Efendí, 1035 ; Abú Isa'd Efendí, 1035 ; Otlokjí Hasan Efendí, 1035 ; Abú Sa'úd Zádeh Efendí, 1036 ; Abú Sa'íd Efendí ; Núh Efendí, 1039 ; Rajab Efendí, 1040 ; Músá Efendí, 1041 ; Jeví-zádeh Efendí 1042 ; Makh-dúm Husain Efendí 1043 ; Azíz Efendí Kara Chelebí Zádeh 1043.

Aghás of the Janissaries during the Reign of Sultán Murád.

Cheshlejí Alí Aghá ; Kara Mustafá Aghá ; Bairám Aghá ; Khosrau Aghá ; Mohammed Kehiyá Aghá ; Alí Aghá ; Khalíl Aghá ; Soleimán Aghá ; Hasan Aghá ; Hasan Khalífeh Aghá ; Mustafá Aghá ; Kosseh Mohammed Aghá ; Mohammed Aghá.

Sultán Murád's Expedition against Malta.

When Sultán Murád had returned from Baghdád crowned with victory, he was obliged to undertake an expedition in person against Malta, an island in the Mediterranean. The causes which led him to this determination are as follows. Complaints were made by the Musulmáns in every direction of the depredations committed by the Maltese Christians in every port of the Mediterranean, particularly on the African coast. Trade of every sort was at a stand, and the pilgrims to the holy cities were molested in their passage. But above all, the Mainotes had become very troublesome in the Archipelago. These had been subdued in the time of Sultán Mohammed II., and at the time of this rebellion they amounted to fifty thousand men. They had about one hundred vessels with which they plundered the islands, intercepted the ships of merchants and pilgrims, and every year took thousands of prisoners. Since the time that the Kapudán Púlád-zádeh had scoured the coast of Sicily, Corsica, and Sardinia no imperial fleet had made its appearance in those quarters, the infidels raised their heads, their audacity knew no bounds, and they plundered on the shores of the Ottoman empire.

These complaints were at length laid before the Sultán in a report by Kara Mustafá Páshá. A council was immediately held consisting of the grand vezír Kara Mustafá Páshá, the Kapudán Siávush Páshá, the Kehiyá of the arsenal Píáleh, and seventy begs of the sea (captains of war-ships), and the

most experienced officers of the arsenal; the result of which was that the building of a *báshtirdeh* (admiral's ship) and of twenty galleys, each eighty cubits long, was immediately commenced by the express order of the emperor. Two thousand purses (one million of piastres) were allotted to the Kapúdán Páshá, to the Kehiyá, and to the inspector of the arsenal. Five docks near the arsenal were pulled down, and three new ones were built in their stead each as large as a caravanserai; and in them a *báshtirdeh* for the emperor, and two green *máonas* were constructed in the space of three months. The *máonas* had seventy benches and one hundred and forty oars, each of which was moved by eight men. At the stern and bow of each there was a large gun, weighing from forty to fifty okkas, besides hundreds of guns on each side. They were indeed such vessels that even Noah might have considered himself secure in them. In short, on the return of spring, two hundred ships of war, consisting of *báshtirdes*, galleys, and others were ready for sea, with arms, men, and provisions three times the quantity required. The galleys of all the islands of the Archipelago of Egypt and of the Morea, amounted to five hundred, which were followed by the same number of transport ships. They had besides some huge vessels called *Káruváns* because they made a voyage to Egypt only once a-year, requiring six months to load and six months to discharge. Each of these carried fifteen hundred serving men and two thousand troops. Besides these, there were five hundred smaller vessels of every description; *viz.* Barja (barges) Kalfún (galleys) Perk, Porton, Shika, and Kara-mursál which were hired by government. In short the whole fleet amounted to eleven thousand seven hundred vessels, which being prepared for sailing, were moored in the harbour of Constantinople.

Account of the Death of Sultán Murád.

The *Togh* (tails) and *Seráperdeh* (tents) were already raised at Dávd Páshá preparatory to a new expedition, when the emperor enfeebled by sickness found it impracticable to set out. According to the Arabic text: "Every one must perish," and the Persian verse: "If any person could remain for ever upon the earth, Mohammed would have remained; if beauty could secure immortality, Yúsuf (Joseph) would not have died," no one is exempt from destiny. And Sultán Murád being obedient to the call, "Return to thy lord," bade farewell to this perishable world and entered on his journey to the everlasting kingdom. The whole of the Mohammedan nation were thrown into the deepest affliction, and lamented his loss. Horses hung with black were let loose in the At-Maidán, where his Majesty was buried close to Sultán Ahmed.

The new emperor, Sultán Ibráhím, gave the seals to Kara Mustafá Páshá. Kara Hasan Páshá was made Defterdár; Abd-ur-rahím Efendí, Shaikh-ul-Islám; and in order that the fleet prepared by Sultán Murád against Malta should not lie useless, it was sent to the Mediterranean, where a máona was lost, nothing of consequence effected, and the whole fleet with its troops returned to Islámbol after the autumnal equinox. One of the máonas was moored off the arsenal and painted black to represent the mourning for the death of Sultán Murád, an event which gave the Maltese infidels an opportunity of recommencing their hostilities. "Man proposes, but God disposes." I have since heard from the pearl-shedding lips of my worthy lord, Kara Mustafá, that had God spared Murád but six months longer, the whole of the infidels would have been reduced to the capitation tax. The Ragusians came forward as mediators for the infidels of Malta and Spain, stipulating on the part of the former to give up the island of Malta, and on the part of the latter, the Red-apple (Rome). But fate had otherwise decreed.

Ibráhím, the youngest of Sultán Ahmed's seven sons, ascended the throne in the year 1049 (1639). He was then twenty-five years old; but not very intelligent.

Vezírs of Sultán Ibráhím.

Kara Mustafá Páshá was vezír when Ibráhím came to the throne, and was confirmed in his office. Fearing he should fall a victim to the rebels, he fled from the garden of the Serái to his own palace, and changed his dress, but he was shot by a bústúnjí opposite the palace of Músá Páshá. He was buried in his own mausoleum at the Pármak-kapú. He was followed by Juván Kapújí-báshí, who died at the siege of Candia. Sáleh Páshá, a Bosnian by birth, from the village of Lúbin in Herzegovina, was put to death by the intrigues of Tezkerehjí Ahmed Páshá. Ahmed Páshá succeeded him, but he too was intimidated by the rebels, which being discovered by Mohammed Páshá, he was strangled, his body thrown into the At-Maidán, and instantly torn to pieces by the rebels. The same day Pezaveik, and the emperor's mosáhib, Khoajeh Jenjí, were also torn to pieces by the permission of the Ulemá.

The Vezír who rebelled against Sultán Ibráhím.

Várvár Alí Páshá, the governor of Sívás, having refused to give to Mavrúl for Sultán Ibráhím, his daughter, the wife of Ibshír Páshá, on the ground that such a demand was contrary to law, he was dismissed from his office; after which he placed himself at the head of a party of troops to maintain his cause against the order issued for his death. Kópreilí Mohammed Páshá took the field against him;

but he vanquished Kopreilî, and on his arrival at Cherkesh, he was assailed and put to death by Ibshîr Pâshâ, on whose account he had rebelled.

Ibrâhîm built several koshks in the New Serâi, on which many chronograms were composed.

Conquests, &c. during the reign of Sultân Ibrâhîm.

Nasûh Pâshâ Zâdeh was defeated in the plains of Scutari by Kara Mustafâ Pâshâ. The Cossacks became masters of Azov, the khân of the Tâtárs having been tardy in affording it the necessary succours; in consequence of which, seven hundred vessels were sent to besiege Azov. The siege continued two months, during which time the Moslems reduced the walls of the fortress to dust; but the infidels held out, by subterraneous trenches, a month longer, when, on account of the approach of winter, the brave army of Moslems was obliged to return without victory. In the following year Juvân Kapûjî Bâshî equipped three hundred ships, and filling them with Moslem warriors, renewed the siege of Azov. The Cossacks, being much alarmed, left the castle without the least attempt to defend it; and hence the well-known proverb, “Husain Pâshâ gave battle, but Mohammed Pâshâ conquered without battle.” Mohammed Pâshâ kept the whole army of Moldavia, Valachia, Circassia, and the Ottoman troops, in order to rebuild the fortress, which was effected in the space of seven months. I, the humble Evliyâ, saw it in the fourth campaign when I remained in the Crimea, and the Tâtâr Khân wintered with his army in Azov. The grand vezîr at the same time returned with the imperial fleet to the Sublime Porte.

The second conquest of Sultân Ibrâhîm is that of Valachia and Moldavia by the khân of the Tâtárs. Mâtî Voivode, the prince of Valachia, and Lipûl, the prince of Moldavia, having reigned twenty years and acquired the wealth of Kârûn (Cræsus), they cherished a deadly enmity against each other. Lipûl gave one of his daughters in marriage to the Hettman of the Cossacks, Prince Khmelentski, who assisted him with 20,000 Cossacks; whilst Mâtî Voivode collected an army of 100,000 men at Bucharest. The accounts of this quarrel having reached Constantinople, the troops of Rúmeilî and of the Tâtâr Khân were ordered out to prevent their coming to battle. The armies of the two infidels, however, met at Fokshân, on the frontiers of Moldavia and Valachia. Lipûl was beaten, and upwards of 70,000 men were killed on both sides. The Ottoman army and the Tâtâr troops availed themselves of this opportunity to make numerous inroads into the countries of Moldavia and Valachia, whence they carried off more than 100,000 prisoners, besides many thousands of cattle.

They, moreover, wasted the country, reduced the towns to ruins, and carried the Voivode Lipúl to Constantinople, where he was imprisoned in the Seven Towers. The Voivode of Valachia was pardoned for the sum of two thousand purses (a million of piastres), and confirmed in his principality. Heaven be praised that I was in the Tátár army at the time of this splendid victory; and after sharing plentifully in the plunder, returned to the Crimea.

The third conquest is that of Canea in the island of Candia, by Salihdár Yúsuf Páshá. This glorious victory must be ascribed to the piety of Sultán Ahmed Khán, who prayed that he might obtain that island from the Venetians, with the view of appropriating its revenues to the endowment of two mosques. Another cause, however, of the conquest was, that a large caravella, carrying 3,000 pilgrims, with the late chief of the eunuchs Sunbul Aghá, to Egypt, was attacked off Degirmenlik by six Maltese vessels. After a fierce battle of two days, in which Sunbul Aghá, and the master of the caravella were killed, the Maltese became masters of it, and carried it to Canea in Candia, where they anchored; although this was contrary to the treaty entered into by Khair-ud-dín Páshá, according to which the infidels were not allowed to shelter in their harbour any vessels taken by the enemies of the Ottoman empire. The Venetians however favoured the Maltese, and even allowed all the horses and property of the deceased chief of the eunuchs to be sold at Canea. Sultán Ibráhm, displeased with this proceeding, feigned an expedition against Malta, and appointed Salihdár Yúsuf Páshá to the command of seven hundred ships. These first sailed as far as Navarino, where they took in water, left twenty of the slowest sailing vessels behind, filled the others with troops, and sailed directly for the castle of San Todors on Candia, which immediately surrendered. They then laid siege to Canea, which was the sixth conquest, and shall be described shortly. Thank God! I was present at this sixth conquest, being on board the frigate of Dúrák-beg, who plundered the islands of Cerigo and Cerigotto. Yúsuf Páshá, the conqueror of Canea, having returned to Constantinople, as a reward for his services, was killed at the instigation of Jinjí Khoájeh.

The fourth victory was that over Várvár by Ibshír Páshá the traitor. Várvár Alí preferred losing his place to giving up his daughter, the wife of Ibshír Páshá, to Sultán Ibráhm. The infamous traitor Ibshír joined his father-in-law at Tokát, and persuading him that he would accompany him to Constantinople, there to seek redress for the outrage committed on their family, lulled him into a sleep of security; and on arriving at a place called Cherkess, attacked him suddenly, sent his head to Constantinople, and as a reward, received the government of Síwás.

Defeat of Tekeli Mustafá Pashá.

The Venetians having ravaged the native country of Yúsuf Páshá, the conqueror of Canea, who was a Croatian by birth, and having brought over to their interests the Uskoks, the inhabitants of those countries, Tekeli Páshá was nominated commander, and besieged the castle of Sebenico in the Adriatic sea for forty days. On the fortieth day they were driven from the trenches by a dreadful storm, after which they assembled in the plain of Vanul near Sebenico. The next morning they found themselves surrounded by many thousands of banners bearing the cross, and a bloody engagement ensued, in which 22,000 Moslems were slain, 18,000 made prisoners, and the whole camp fell into the hands of the infidels. I, the humble Evliyá, was present at this unfortunate battle, being in one of the regiments of Janissaries; and in order to save myself, I fled on horseback towards the mountains of Ghulámúj, where I left my horse, entered a thick forest, and remained concealed seven days and nights, living upon roots and herbs. The infidels then advanced to Kilisa, where they pitched the Ottoman tents, and the commander-in-chief even put on the turban of Tekeli Mustafá Páshá. The garrison, deceived by this stratagem, came out without fear to meet the diván, whilst the infidels rushed in, and thus became masters of that strong hold. Such misfortunes never befel the Ottoman empire as those which followed the defeat at Sebenico. The ships with pilgrims were captured by the Venetians, as was also the imperial fleet on its annual cruise in the Mediterranean; and the whole were carried to Venice.

Character of Sultán Ibráhím.

Kara Mustafá Páshá, the brave and sagacious vezír, being put to death, the Sultán fell into the hands of all the favourites and associates of the harem, the dwarfs, the mutes, the eunuchs, the women, particularly Jinjí Khoájeh, and the vezír Ahmed Hazár-pára Páshá, who corrupted him to such a degree that he received bribes from his own vezírs. He lavished the treasures of Egypt on his favourite women Poléh, Sheker Pára, Tellí, and Sájbaghlí Khásekí; and squandered his revenues in circumcision feasts, building koshks lined with sable, and in presents to his favourite Jinjí Khoájeh, who at last, with the vezír Ahmed, fell under the displeasure of the public. So loud was the cry for vengeance, that the vezír was obliged to call to his assistance the Ottoman troops who had served in Candia under the command of Delí Husain Páshá. Jinjí Khoájeh, the favourite, was constantly about the person of the Sultán, the vezír, or the válideh; and whenever the latter went out in the carriage or the chair, he always accompanied her. When any gave good advice

he laughed in their faces, and by his flattering conversation, he kept the Sultán in a state of constant lethargy: in short, he knew nothing of state affairs. He was originally called Shaikh-zádeh, and attended with me at the college of Hámid Efendí. I was then reading the Káfíyeh with Jámí's commentary, under my worthy tutor Akhfash Efendí, when this boy was taken from his grammar into the presence of the Sultán, whose favour he obtained by reading several tales, and lulled him into the sleep of carelessness. He then received the name of Jinjí Khoájeh. As I was well acquainted with him, I knew that he had no taste for the secret sciences; and that the rise of his brilliant star would only tend to his own misfortune and that of the empire.

At length Murád Aghá arrived from Candia to the assistance of the Sultán; but the latter having demanded of him a present of one thousand purses, seventy sable skins, and two female slaves, he put himself at the head of the Sipáhís and Janissaries, who turned out in the At-maidán in open rebellion. Sultán Ibráhím was confined in a part of the palace called Sircheh-serái, and his son Mohammed IV. was proclaimed emperor. The divines and vezírs made obeisance to him; Dervísh Mohammed was named grand vezír, and Murád, ághá of the Janissaries. The day after, Ahmed Páshá, the late vezír, who had concealed himself, was discovered and torn to pieces by the populace, as were also Yani Siréh and Jinjí, and their bodies were thrown out upon the At-maidán. The rest of the favourites were either killed or exiled. Of the favourite women, Sheker-pára was banished to Ibrím, the rest were confined in the old Serái, or distributed amongst the vezírs. On the morning of the 25th of Rajab, Sultán Mohammed proceeded in state to the mosque of Eyúb, to be invested with the sword. On his return, he visited the tomb of his ancestor Mohammed II. and then took his seat in the Khás-ódá. In the mean time a report was circulated through the city that Sultán Ibráhím had escaped from his confinement, and that he was supported by a party of the Bóstánjís. In consequence of this report, many thousands were in an uproar, and proceeded armed to the At-maidán, where they received a *fetvá*, or warrant for the execution of Ibráhím Abdu-r-rahmán Efendí. The grand vezír, Murád, Emír-Páshá, and some of the first officers of government, also assembled in the Sircheh Serái. The vezír, with many blows, obliged Kara Alí, the executioner, to enter the Sircheh Serái and do his work. Ibráhím asked: "Master Alí, wherefore art thou come?" He replied, "My emperor, to perform your funeral service." To this, Ibráhím replied, "We shall see." Alí then fell upon him; and whilst they were struggling, one of Alí's assistants came in, and Ibráhím was finally strangled with a garter. This happened in 1058 (1648). Kara Alí

received a reward of five hundred ducats, and was urged to remain no longer at Constantinople, but to proceed on a pilgrimage to Mecca. The corpse of the emperor was washed before the Khás-ódá, and the last prayers were read under the cypresses before the Díván-Kháneh, in the presence of all the vezírs, and of Sultán Mohammed himself, the Shaikhu-l-Islám acting as Imám. The vezírs wore black veils, and horses covered with black were led before the coffin, which was deposited in the mausoleum of Sultán Mustafá I., the uncle of Sultán Ibráhím.

Reign of Sultán Mohammed IV., which may God perpetuate !

This emperor ascended the throne on Saturday the 18th of Rajab 1058 (1648), being then seven years old. Not a single *fulús* was found in the treasury, and it was evidently necessary to collect some money by executing those who had squandered it away in the time of Sultán Murád, to make the usual largess to the troops. From the property of Jinjí were realized 3,000 purses; from that of the late vezír, 5,000; and from that of Sheker-pára, 1,000; so that on Tuesday the 5th of Sha'bán, 3,700 purses were distributed as presents, and 7,000 purses as arrears of pay. Three thousand Janissaries, who had been proscribed and ordered to march to Baghdád, and the same number of Sepáhís destined for Candia, although they had no claim to the largess, received 1,000 purses; and the whole army were highly satisfied. On the 11th of Sha'bán, the largess was distributed amongst the servants of the Serái. The cooks and confectioners, not having received any thing, rebelled, on which account the Kilárjí-báshí was disgraced.

Personal description of Sultán Mohammed.

Though very weak when he mounted the throne, he acquired strength when, at the age of twenty, he took to field sports. He had broad shoulders, stout limbs, a tall figure, like his father Ibráhím; a powerful fist, like his uncle Murád, open forehead, grey eyes, a ruddy countenance, and an agreeable voice, and his carriage was princely, in short, that of an emperor. The astrologers had predicted to Sultán Ibráhím that he should have a son called Yúsuf (Joseph), and possessing the beauty of a Joseph, who would subdue the nations from the east to the west, and quell all external and internal commotions. When his mother was near her time, Ibráhím took an oath, that if it were a male child, he would name him after the person who should first bring him the good news. By the decree of God, he received the intelligence from Yúsuf, the Imám of the palace, who at the same time read the confession of faith over the young prince, calling him Yúsuf, which name he had only seven hours; the

favourites and women of the palace having insinuated that Yúsuf was a slave's name, and that Mohammed would sound much better. He was accordingly named Mohammed, though in truth he grew up beautiful as Yúsuf. He had a small beard, large mustaches, and was much devoted to field sports.

History of the Vezírs

Mevleví Khoájeh Dervísh Mohammed Páshá retired from the office of defterdár with the rank of a Páshá of three tails, and resided in a monastery of Mevlevís. He was appointed grand vezír when Sultán Mohammed IV. came to the throne; but having made immense confiscation of property in order to raise funds for the payment of the troops, he was obliged to retire to Malagra, where he was strangled. He was a just and valuable servant of the state. His successor was Kara Murád Páshá, who was born in Albania, and was brought up as a Janissary. Like his predecessor, he was dismissed from office for having spent too much money in organizing the imperial navy and army. He was succeeded by my lord Melek Ahmed Páshá, who was born at Constantinople; but at the age of three years was sent to the country of Abáza, where he was educated till he was fifteen. He was then, along with my mother, sent as a present to Sultan Ahmed. He was consigned to the pages in the harem, and my mother was given to my father, shortly after which union, the humble writer was born. Melek Ahmed's father was the kehiyá of the kapújís of Ozdemir-oghli Osmán Páshá; and having been present in the battles of Shírwán, Ganjeh, and Derbend, died at the age of one hundred and forty years. Melek then became the sword-bearer and confidential attendant of Sultán Murád IV., and on the day of the conquest of Baghdád, he received the government of Díárbekr. He subsequently enjoyed all the high offices in the state; and having held the governments of Cairo and Budin, and become an old and experienced statesman, he was at last raised to the rank of grand vezír. He sent 3,000 Sipáhís to aid Delí Husain Páshá in Candia, and a togh (tail) to Bikkí Mustafá Páshá. By this assistance, Delí Husain was enabled to take the castles of Selina and Retimo. The following year Hasúm Oghli Alí Páshá was made Kapúdán Páshá, and sailed to the Mediterranean with a fleet of 300 vessels, equal to the famous fleet of Kílí Alí Páshá. After an engagement with the infidels, in which the latter were defeated, the fleet anchored in the harbour of Kara Khoájehler, and the troops having carelessly gone on shore, the infidels came upon them and set fire to forty galleys and eleven galleons. When the news of this calamity reached the vezír, he offered to give up the seals, but the emperor would not accept his resignation, and thus he remained in office with a salary of 700 purses.

The cause of his fall.

The garrison at Azov having mutinied for want of pay, and murdered some of their officers, three hundred purses of money were changed into ducats, and were sent off by messengers on horseback, it being impossible to forward them by sea in the winter season. These three hundred purses were levied upon the merchants and tradesmen of Constantinople, to whom the Defterdár Emír Páshá, Kadda Kehíyá, and the inspector of the customs Hasan Chelebí, distributed linen, red and blue Morocco leather, and drugs, the confiscated property of many Musulmáns. One morning all the guilds of Constantinople assembled in arms on the At-Maidán, and with cries of "Alláh! Alláh!" proceeded to the royal Serái to make their complaints against the three officers above mentioned. The Sultán sent three times for Melek Ahmed, who, fearing the violence of the mob, refused to come. At last the kapújlar kehíyásí (chief chamberlain), and the khás oda báshí (chief of the pages), came and insisted that he should either come to the presence or give up the seals. With the latter proposal he at once complied, and was afterwards appointed governor of Silistria, though he continued to reside some time at a house called the Topjılar Serái in the vicinity of Constantinople.

The grand vezír who succeeded him was Sívush Páshá, an Abáza by birth. He was first chokadár to Sultán Murád IV., then Kapúdán Páshá, and passed through all the offices in Egypt. The kizlar-ághá, Dív Soleimán Aghá, having strangled the mother of Sultán Murád, Kosem Sultáne, with her own hair, and killed the ághá of the Janissaries, their lieutenant-general and their secretary, was one day boasting of his feats, when he suddenly gave Sívush a blow on the face, and taking the seals from him, gave them to Gúrjí Mohammed Páshá. Gúrjí had formerly obtained some repute as jebbehjí báshí (chief of the armoury) in the war of Hotín. He succeeded in raising a large fleet, and sent two thousand Janissaries and three thousand Sipáhís to Candia; but was dismissed from office on the pretext of being imbecile. His successor Tarkhúnjí Ahmed Páshá had been kehíyá to the vezírs Músá and Hazár-páreh Ahmed Páshá. He was subsequently made grand vezír of Egypt and of the Cupola; and though he raised the means of supporting the navy and army, and kept both in an excellent state, he was put to death on the plea of being a traitor.

Kapúdán Bíklí Dervish Mohammed Páshá was a slave of Mustafá, the kizlar-ághá of Sultán Othmán, and a native of Circassia. He was a man possessed of great ability, and took a great interest in the affairs of state; but by the decree of God, he was attacked by a paralytic stroke, which confined him six months. During this period, the business of his office was transacted by Melek

Ahmed Páshá, as *káim-makám* or lieutenant. His disease proved fatal, and the seals were consigned a second time to Melek Ahmed Páshá; but after a consultation of all the Ulemá, which lasted for seven hours, on the suggestion of Melek Ahmed himself, it was resolved that the seals should be sent to Ibshír Páshá, a relation of the famous rebel Abáza Páshá, then governor of Haleb, and already noticed for the treacherous manner in which he killed his father-in-law, Várvár Páshá. He accepted the office; but not wishing to come to Constantinople, he excused himself by pleading the necessity of quelling some disturbances on the Persian frontier, whither he marched with a hundred thousand men. After repeated invitations, and having been presented with Aisha Sultáne, the widow of Voinok Ahmed Páshá, as his wife, he at last, after a march of seven months, arrived at Scutari, but would not enter Constantinople. The *kizlar ághá*, and Sheikh-ul-Islám, then waited upon him at his palace at Scutari; and, presenting him with a sable pelisse and a dagger set with jewels, invited him in the name of the emperor to visit Constantinople, proposing at the same time to leave several páshás and Ulemá as hostages in his camp. To this he consented, and had an audience with the emperor; but the day after he was on the point of returning, and it was with great difficulty that he was prevailed upon to make a public entry into Constantinople at the head of his army of eighty thousand men. His first measure was to insist upon the necessity of sending the *káim-makám*, Ahmed Páshá, to Ván, on the Persian frontier, on account of the disturbances in that quarter. The emperor remonstrated that it was not a proper province for so old and meritorious a vezír; but Ibshír replied, that it was a fine province of twenty-seven sanjáks and an annual revenue of a hundred thousand piastres. The diploma of the Páshá was therefore instantly made out and sent to Melek Ahmed by a chamberlain and ten *chávushes*, who pressed his immediate departure. Melek Ahmed, on ascertaining the object of their visit, raised the *firmán*, without kissing it, to his head, and presented three purses with a sable pelisse to the chamberlain, and fifty piastres to each of the *chávushes*. He however remained five days longer in making the necessary arrangements for his journey. On the fifth day, Ibshír complained to the emperor of Melek's delay, and urged the emperor to put him to death for his disobedience. The day after, the emperor sent a chamberlain to call Melek, and on his appearing was asked why he delayed going to so desirable a province as Ván, which, according to the account of Ibshír, had an income of a hundred thousand piastres. Melek boldly declared that what Ibshír stated was false; that Ibshír had no means of knowing, having never been admitted into the citadel by the mutinous garrison, and that the revenue scarcely amounted

to seven thousand piastres. The emperor immediately called for pen and ink, and with his own hand wrote a khatisherif, by which the power of appointing all the governors from Scutari to Egypt and Baghdád, together with the title of governor general, was conferred upon Melek Ahmed. Besides that, five hundred purses of gold, one hundred strings of mules, as many camels, an imperial tent, and two sable pelisses were given to him; and the emperor addressing him said: "Proceed now, my Lálá, and, if it please God, I propose some day to visit that country." At this Ibshír became pale as death, whilst Melek, after having offered up prayers for his Majesty's prosperity, went out, and, escorted by the bostánjí-báshí, he and his retinue passed over to Scutari in one hundred and fifty boats. Here he remained a week in the palace of Kíá-Sultáneh, making preparations for his journey. After a march of one hundred and seventeen days he entered Ván; and on the same day a messenger, named Yeldrim (lightning), having travelled with the speed of lightning, arrived bringing the news of the murder of Ibshír at Constantinople.

Murád Páshá was made grand vezír a second time; but the troops not being satisfied with him, he was dismissed from office; and dying shortly after in the palace of Arnáúd Páshá, he was buried in the tomb which the latter had built for himself. It is related as a well known story that, that when Murád Páshá heard that Arnáúd Páshá was building a tomb for himself, he said: "Please God! he shall not have the satisfaction of being buried in it, but I will bury a black hog in it." The event was, that he himself was buried in it.

Silihdár Soleimán Páshá was appointed governor of Rumeilí, after having been for some time sword-bearer to the emperor. He was born at Malátieh and educated in the imperial harem, and was an amiable and worthy vezír. He was dismissed on some slight pretext, and was succeeded by Zúrnázen Mustafá Páshá, an Albanian by birth, and educated in the imperial harem. He was defterdár during the vezírat of Melek Ahmed Páshá, but was degraded on account of his great avarice, and filled several inferior offices. The seals were conferred upon him merely to tantalize him, for he had to return them one hour after he received them: thus he had the pleasure of enjoying only a faint shadow of the dignity of grand vezír. The seals were then sent by the khásekí, Sipáhí Mohammed, to Delí Husain, who was engaged in the siege of Candia. But the khásekí, having been delayed by contrary winds on his passage from Menkesheh to Candia, was overtaken by another messenger, who brought back the seals. They were then sent to Sívush, the governor of Ouzí (Oczakov), who became grand vezír a second time. At this time Melek Ahmed Páshá, having been recalled from the government of Ván, was delayed at Erzerúm, by

the winter, on his return to Constantinople. Here he received the news of the death of the vezír Sívush, and of Defterdár Zâdeh, who was strangled under the false accusation of having been concerned in the death of Sívush. Boiní Egrí Mohammed Páshá was next nominated grand vezír, and in his absence his duties were performed by Haider Aghá-Zâdeh, as kâim-makám. Boiní Egrí, however, immediately sent to Melek Ahmed, inviting him to return to Constantinople, whilst Haider Aghá-Zâdeh was appointed governor of Oczakov. On the very day that Melek Ahmed took his seat amongst the vezírs of the Cupola, Haider, who was setting out for Silivria from Silistria, was murdered, and his province was conferred upon Melek Ahmed Páshá. Boiní Egrí Páshá having through his avarice lost his office, Kopreílí Váli Mohammed Páshá was appointed his successor. This man being invested with absolute power, and being ambitious to bring glory to the Ottoman power, killed in Anatolia four hundred thousand rebels, seventeen vezírs, forty-one beglerbeks, seventy sanják begs, three mollahs, and a moghrebín sheikh. He proportioned the expenditure of the empire to its revenues, which he considerably enlarged by several conquests. The astrologers and cabalists call this Kopreílí *Sáhib Kharíj*, i.e. Expenditor. He is buried in the mausoleum, near the poultry-market (Táúk-bázár). He was an Albanian by birth, but most zealous and active in the cause of the true faith. He was educated in the imperial harem, and when Khosrau Páshá left it with the rank of Aghá of the Janissaries, Kopreílí was promoted to the office of Khazíneh-dár. After him his son, Fázil Ahmed Páshá, was named grand vezír. He was not of a blood-thirsty disposition like his father, but shewed himself a virtuous, upright, prudent, and honourable governor. He was born in the village of Koprí in the province of Sívás, and at first devoted himself to the study of the law, but was afterwards appointed governor of Erzerúm, then kâim-makám, and lastly grand vezír. He was the first instance of a son's holding the seals in succession from the father. Of the castles which he reduced, may be mentioned those of Kamenick and Candia. He died between Adrianople and Rodosto, on the *chiftlik* (estate) of Kara Bovir, and was buried beside his father.

His successor was Kara Mustafá Páshá, who was also educated in the harem of the Kopreílís, and at different periods held the offices of chief master of the horse, governor of Silistria, kapúdán páshá, kâim-makám, and lastly, grand vezír. He was the son of a Sipáhlí of Merzífún, and was a most excellent and prudent minister.

Vezirs of Provinces in the time of Sultán Mohammed IV.

During the rebellion in which Sultán Mohammed was raised to the throne, when the Janissaries were beaten by the Sipáhís, and loads of dead bodies were thrown into the sea, when Haider-Aghá-Zádeh, unable to make Seraglio-point, lost a great number of his gallies, on that same day, Murtezá Páshá was appointed governor of Damascus; Melek Ahmed Páshá was transferred from Diárbeker to Baghdád; Zilelí-Chávush-Zádeh Mohammed Páshá made governor of Jerusalem; Emír Páshá, governor of Egypt; Nogháí Oghlí, governor of Haleb (Aleppo); Hamálí Arnáúd Mohammed Páshá, of Tripoli; and Afrásáb Oghlí, of Basra.

Prince of Sultán Mohammed IV.

The Prince Mustafá was born in the year 1071 (A.D. 1660).

Monuments of Sultán Mohammed IV.

He built a mosque at Cairo, on the spot called Ibráhím Páshá Kadam-áltí. Over the gate there is a chronograph by Zekí Chelebi, in the Talík hand. He also built the koshks of Jámlíjeh, Kara Aghach, Ak-bikár, and the Adálet, which was rebuilt after the fire in the imperial palace; all in the year 1071

Victories and Conquests, at which Sultán Mohammed IV. was present in person.

The first was the execution of the rebels in the At-maidán. In the same month the rebel Haider Oghlí was defeated in Anatolia, and carried prisoner to Constantinople by the Aghá of the Turcomans, Kara Abáza. The vezír, Khoajeh Mevleví, seeing that his thigh-bone was broken by a musket-ball, and that there was no hopes of his recovery, ordered him to be executed immediately. He was therefore hanged at the gate called Parmak-kapú, where his body remained three days, and was afterwards thrown into the sea. In the same year, Emír Páshá defeated twenty thousand rebellious Arabs off Algiers; and Gúrjí Ibní and Katerjí-oghlí were defeated by the vezír, Kara Mustafá Páshá. The first of these, at the head of eighty thousand men, had ravaged Anatolia as far as Scutari, and had taken up his position on the heights opposite Constantinople, called Bolghúrlí Jámlíjeh. He demanded seventy heads, and the government of Haleb (Aleppo). Defterdár-zádeh Mohammed Páshá led out his troops against him, and a battle was fought at Ziljámlíjeh. Murád Páshá arriving in person to the aid of the imperial troops; the rebels were completely routed.

Defeat of the Druses in Syria by Murtezá Páshá.

Yúvashjí Mohammed Aghá and Na'iband Alí Aghá, the commanders of Safet, owed one thousand purses which were to be paid by the Druses; but as

the payment was delayed, Murtezá Páshá took the field against them with seventy banners. A great battle took place at Nákúra, where the Druses were beaten; and instead of one thousand purses, were now obliged to pay three thousand. I, the humble writer, had this year (1059) made the pilgrimage to Mecca by way of Egypt, and on my return to Syria was present at this battle, which I commemorated by a chronograph.

Conquest of Selina and Retimo in Candia.

In the same year Dashnik and Hainafí, two rebels who were offended with Melek Ahmed Páshá because they had not received the appointment of Aghá of the Turcomans, assembled a number of troops at Scutari, ravaged Anatolia pillaged a caravan, and pitched their camp between Lefkeh and Súngúd. Melek Páshá, with the troops of some other Páshás, attacked them in this place reduced their strength, and chased the greater part of them into the mountains. Dashnik Emerza and Hainafi Khalífch were made prisoners, and on their way to Constantinople, were met at Jisrí (or Koprí) by the Bostánjí Báshí, who carried an imperial *firmán* for their execution. They were accordingly beheaded and their heads were thrown down before the imperial gate. By the divine permission a stream of light rested that night on the head of Hainafi Khalífch which was witnessed by several hundreds of persons. Seventeen days after this, a rebellion broke out, by which Ahmed Páshá was obliged to resign the seals and retire to the government of Ouzí (Oczakov).

Defeat of the Infidel Fleet by Kapudán Chávush Zâdeh.

This Kapudán brought to Constantinople three gallies and a gallion, which he had taken from the fleet of the despicable infidels.

Attack on the Cossacks, by Mohammed Gherûi Khán, at Oczakov.

The result of this expedition by this brave Tátár, was the capture of one hundred and fifty thousand prisoners. In the same year, Kalghá Sultán made an inroad upon Moldavia, penetrating as far as Yassy, Fokshan, and Hotín, and carrying off one hundred and fifty thousand prisoners, and one hundred thousand head of cattle of various kinds. The Cossacks were also defeated near Varny by Melek Ahmed Páshá, who, attacking their boats which had been left upon the shore, took twenty of them, but the rest escaped. Of the men who were on shore, seven hundred were made prisoners and a thousand killed. This took place in the year 1064 (1650). The castle Gúnieh, on the mouth of the river Júrúgh on the Black Sea, was delivered by Ketánjí-zâdeh Mohammed Páshá in the year 1065. In the same year the Khán of Betlís, Abdál Khán, was subdued by Melek Ahmed Páshá, who also, in the following year, delivered the castle

Oczakov from the Cossacks. The castle of Tenedos was delivered from the Venetians by Kopreilî Mohammed Pâshâ.

Defeat of Rakoczy.

Rakoczy, who had been named King of Poland by the grand vezîr Boyûnî, Egrî, but was not acknowledged as such by his successor Kopreilî, assembled two hundred thousand men, in order to support his claim against the Poles, who had sent an envoy to request the assistance of the Ottoman arms. In consequence of this application, the Tâtâr Khân, Melek Mohammed Gherâî, and Melek Ahmed Pâshâ, the governor of Oczakov, took the field against Rakoczy, who was defeated, and fled with three hundred horsemen to the mountains of Szeklers in Transylvania. In the engagement, forty thousand infidels were slain, and seventeen princes, with Rakoczy's minister, taken prisoners, after which, the armies of the Tâtâr Khan, and Melek Ahmed Pâshâ, marched victoriously to Ak-kermân. I, the humble Evliyâ, who composed a chronograph for this occasion, received seventeen prisoners, twenty horses, ten sable pelisses, a pair of silver stirrups, and other silver articles, as my share of the booty. The Hungarians seeing the defeat of Rakoczy, assembled an immense army composed of various nations, with which they attacked Temisvar, Lippa, Cianad, Gulia, and Fecsât. Complaints from these places having reached the Porte, the governor of Buda, Kana'ân Pâshâ, received orders to march against the invading enemy. On the banks of the Maros, between Lippa and Arád, the Pâshâ encountered eighty thousand of the hostile army and was routed, but saved himself and some thousands of his cavalry by a flight to Slaukament. In this defeat the Ottoman army lost no less than eleven thousand men. Kana'ân Pâshâ was in consequence removed from Buda, and the government was given to Seidî Ahmed Pâshâ of Bosnia; whilst the government of Bosnia was conferred upon Melek Ahmed Pâshâ. In the same year, Seidî Ahmed Pâshâ, with twelve thousand brave horsemen, entered the province of Transylvania by Demir-kapú (the Iron Gate), gave battle to the detested Rakoczy's army, who defended the castle of Koljovar, and defeated them, with the assistance of Husain Pâshâ, the brother of the governor of Temisvar, Sîávush Pâshâ. The white bodies of the infidels were strewed upon the white snow; and the carriages, cannon, and tents were sent to Constantinople; where, however, no thanks were voted to Seidî Pâshâ for the victory, nor was even a "well done" said on the occasion, although it was a victory not less brilliant than that of Erla by Mohammed III.; for Seidî Pâshâ had no more than eleven thousand men opposed to a hundred and sixty thousand infidels, now inhabitants of hell.

The vile Rakoczy escaped to the castle of Koljovar, where he began to collect a new army.

The emperor having heard of the depredations committed by the infidels in Bosnia, appointed Melek Ahmed to the command of an army against Zara. The Páshá assembled his troops under the walls of this fortress, but not being able to reduce it, he plundered the neighbouring country, attacked the castle of Rinjisi, which he took after a storm of seven hours, and carried off the inhabitants.

In the same year Rakoczy having refused to pay the tribute due by Transylvania, and having encamped with two hundred thousand men under Koljovar, was attacked a second time by Seidí Páshá with forty thousand chosen troops of Buda, Erla, Temisvar, and Kanisa. Rakoczy was beaten, wounded, and obliged to fly to Kalova, where he expired, calling out, "Receive me, O Jesus!" Jesus however would not receive him, but he was seized by the angel Azraël. Seidí Páshá carried an immense booty, with several thousand heads to Constantinople; but even by this signal exploit he could not gain the emperor's favour.

The fortresses of Lippa, Jenó, and Lugos were conquered by Kopreílí Mohammed Páshá, who also repaired the fortifications of Arad and Jenó, and was on the eve of undertaking an expedition against the Transylvanian fortresses, when he received repeated imperial rescripts, intimating that it was not the emperor's wish to continue the war any longer in that country, and that should the Páshá even bring the king of Transylvania or the emperor of Germany prisoners to Constantinople, it would not meet his Majesty's approbation; but he was desired to proceed with all possible speed to the Porte, because Kara Husain Páshá in Anatolia, Sári Kana'án Páshá, Sayár Mohammed Páshá, and forty rebellious Begs were marching against Brúsa. Kopreílí, on receiving this *khatisheríf*, exclaimed, "Well done, Kara Husain, to come at this moment to the aid of the Hungarian infidel; may the result be fortunate!" Preparations for departure were immediately commenced, and it was proclaimed that all who valued their bread and honour should repair to Constantinople in order to engage in the religious war (*ghazá*). Sinán Páshá and Seidí Páshá were left to protect the castle of Jenó, whilst Kopreílí marched with the greatest possible haste towards Constantinople, in the vicinity of which, at Kiaght-Kháneh, he encamped. The troops were daily paid, and three thousand Sipáhís and seven thousand Janissaries, who were absent from the review, had their names struck off the lists. The emperor of the seven climates then moved his camp to Scutari; fetvás of the muftís of the four orthodox sects were circulated throughout Anatolia, and firmáns were sent to Kara Murtezá Páshá, the governor of

Díárbekr, to Gúrjî Mustafá Páshá, governor of Erzerúm; and to Tútsák Alí Páshá, governor of Haleb (Aleppo), who were all summoned to march against Abáza Kará Hasan Páshá. The latter in the same year defeated Murtezá Páshá, the governor of Díárbekr, in the field of Ulghún, and obliged him to fly to Haleb. He then collected his Segbáns and Sarfjebs, and excited such a terror in the four vezírs, who were, besides, much distressed by a scarcity of provisions, that they sent messengers to Constantinople to obtain pardon for the rebels, who, at the same time, had taken possession of Aleppo.

In the same year Melek Ahmed Páshá of Bosnia sent seven thousand heads to the Porte, and announced the reduction of the fortresses of Kámín, Kirád, and Rinja. Alí Páshá, who had the government of the Dardanelles, was removed, and sent against the castle of Arad, which surrendered.

The rebellion of Mehneh Beg in Valachia being evident, Fazlí Páshá, Ján Arslán Páshá, and several Begs were sent against him. The two armies met at Gurgivo, and the Ottoman army was defeated. At the same time the prince of Moldavia, Búrúnsiz Kostantin (Constantine without a nose) erected the standard of rebellion at Yassy, began to coin new *zolotas* (money), and took possession of Moldavia. The Tátár Khán of the Crimea, and the Tátárs of Búják, were ordered against him; whilst young Stefano, son of Lipul, the late prince of Moldavia, a prisoner in the Seven Towers, was nominated prince. On this occasion Kemánkesh Ahmed Aghá was appointed *Iskemla-Aghá* (aghá of the chair), and Siláhshúr Ahmed Aghá, the Sanjak-ághá (ághá of the banner.*) The army reached Yassy on a severe winter day, when a battle ensued, the result of which was the flight of Búrúnsiz Kostantin, the loss of ten thousand men on the part of the infidels, and the establishment of prince Stefano. The flying Moldavians were pursued by the Tátárs as far as Valachia, and the whole country was ravaged by fire. Fazlí Páshá and Ján Arslán Páshá, who at this time were shut up in the fortress of Gurjivo, were in the greatest distress, and had already resolved to drown themselves, when the infidels being afraid of the Tátárs, left the trenches and fled to Bucharest. The Ottomans pursued them, and took a great number of prisoners and immense booty. The Tátárs, also, continued their pursuit after the infidels as far as the mountains of Prashova (Kronstadt) on Irshova (Orsova), and took prisoners twenty thousand Valachians and sixty-seven thousand Moldavians. Thus, God be praised! in twenty days Valachia and Moldavia were reduced; and I, the humble writer, who was present, received as my share the value of twenty prisoners. Young

* Two officers requisite at the installation of the princes of Valachia and Moldavia.

Stefano presented me with a purse of gold, six saddle-horses, and a robe; and Ghazá-Zádeh, the Aghá of the Sanjak, gave me a purse, one horse, and a fine boy. On the forty-second day we entered Adrianople. God be praised that I was in this brilliant expedition! I then proceeded to join my lord, Melek Ahmed Páshá, whom I found at Halúna. Were I, however, to describe the Bosnian victories, my list would be extended to an inconvenient length. To be brief, my lord, Melek Ahmed Páshá, was removed from the government of Bosnia, and on a Monday, the 12th of Rabiul-evvel 1071 (1660), was promoted to the government of Rúmeilí. The province of Bosnia was given to Alí Páshá, the conqueror of Arad, who, in the year 1072 (1661) was also appointed commander of the army against Kemeny, in Transylvania. Seventy sanjaks, twenty odas of Janissaries and artillerymen, and four Búlúks, altogether amounting to eighty-seven thousand men, assembled on the plains of Temesvar, and headed, after the death of Alí Páshá, by Seidí Páshá, entered Transylvania by the Demir-kapú, and encamped on the plain of Hájak. On the twentieth day they were joined by Sháh Púlád Aghá, with forty thousand Tátárs, who had been sent to distress Kemeny, and had obtained useful information of the movements of the enemy, and taken several thousands of prisoners. The Vezír of Bude, Ismail Páshá, had the command of the vanguard, and Transylvania was ravaged for eight months, as far as the Teiss, which Husain Páshá, the brother of Stávush Páshá was ordered to pass. He advanced with his chosen troops as far as Kasha and Hasswar, and proposed the son of Zulúmí as king of Transylvania. The people, however, having declared that they would have no other king but Kemeny, with whom they were satisfied, Husain, after encountering a thousand difficulties, repassed the Teiss. Ismail Páshá having been appointed commander against the Szeklers, returned to the imperial camp with seventeen thousand prisoners. He then moved his camp to Odvarhel, where he proclaimed the infidel, Apasty Michel, king, and collected two thousand purses (a million of piastres), being the arrears of tribute which had been due for three years. This year (1071), during our stay near the castle of Sázmajár, at Sibín, we received intelligence of the death of Kopreilí Mohammed, and of the promotion of his son to the vazírat. A great battle, also, on a severe winter's day, was fought at Forgrash: the army returned by the Demir kapú, with forty thousand waggons and a hundred thousand prisoners, and were sent into winter quarters. My lord, Melek Ahmed Páshá, took up his winter quarters at Belgrade, whence, by the express command of the emperor, he repaired to Constantinople, to be present at the marriage of Fátima, the daughter of Sultán Ahmed. My lord had been a vezír of the cupola for three months when he died, and was buried

in the burial-ground of Eyúb, at the feet of his late master, Kechí Mohammed Efendí. Thus the unfortunate Evliya was left without a patron; but God is merciful!

The following castles were also conquered: Uivár, Litra, Novígrád, Lowa, Siklín, Kermán, Deregil, Holáúk, and Boyák, and many thousands of prisoners were taken. But forty-seven days earlier the famous victory of Gran was won, which might be compared to the victories of Erla and Moháj. It was followed by the fall of the castles of Kiskúivár, Kemenvár, Egervád, Egerzek, Balashka, Washún, and forty others, which were all burnt. All these belonged to Zerín Oghlí (Zriny). Before Kiskúivár was conquered, it was necessary to deliver from the hands of the infidels the castles of Essek, Lippova, Siklos, Beks, Kapushvár, Kopen, Nadas, Berebisinj, Siget, and Kaniza, which were all besieged by the German Electors. When, however, they heard of the arrival of the grand vezír, they raised the siege of Kanisa, and fled to the new castle (Kiskúivár), which was also subsequently conquered. Croatia was ravaged, thirty-six castles were burnt, and the inhabitants carried away captives.

Elated with such success, the Moslem army advanced to the river Raab, where, after the conquest of Kiskúivár, it was defeated by the mismanagement of the grand vezír, Ismail Páshá, and Gurjí Mohammed Páshá. Many thousands of Moslems were drowned in the Raab; the Sipahís were deceived by a retrograde motion of the Janissaries, and these, seeing the retreat of the Sipahís, also took to flight, in consequence of which the bridge broke down, and an immense number of men were drowned. The vezír defended himself bravely for twenty-four hours longer, but at last retreated to Stuhlweissenburg, whence he sent proposals of peace. He then took up his winter quarters at Belgrade, and an envoy having been sent from the German emperor, Kara Mohammed Páshá was dispatched as ambassador to Vienna, and the humble author received orders to accompany him in the embassy. The peace being concluded at Vienna, I travelled, with the emperor's patent, through Germany to Dunkirk, thence to Denmark, Holland (where I saw Amsterdam), Sweden, and Cracovie, in Poland, making, in three years and a half, the tour of the countries of the seven infidel kings (the seven Electors). In the year 1668, on the night of the Prophet's ascension, I found myself on the Ottoman frontier, at the castle of Toghán-kechid, on the Dneister. Conducted by my guides, who were Kozaks, I saw lights in the minaret, and, for the first time, after so long an absence, I heard the sound of the Mohammedan call to prayer. As the gates of the castle are closed after sunset, I spent the night in one of the Búza houses outside, and in the morning crossed the river to Sháhín Germán, whence in three days I reached the Crimea,

and continued my journey through Dághistán to Russia. Here, God be praised, I completed my travels through the seven climates. I then travelled seventy days with the Russian envoy, and joining Ak Mohammed Páshá and his deputy, I returned to the Crimea. Here I received presents from the Tátár Khán, Chobán Gherái Oghlí, and travelling with Ak Mohammed Páshá, who had been deprived of his governorship, I reached Constantinople in eighty days. Thence I proceeded to Adrianople, and afterwards to Candia, which surrendered to Kopreílí Zádeh Fázil Ahmed Páshá in 1080 (1669), after a struggle of three years. This was followed by the conquest of Maina, and the building of the castle of Zarenta in 1081 (1670). In the same year Kamienik, in Poland, one of the strongest fortresses of the infidels, was reduced, and mosques were erected in it. For this, and several other places, the King of Poland paid tribute to the Porte. The victorious sultan then proceeded to his second capital, Adrianople, and fixed his winter quarters at Hájí Oghlí Pasání, whilst the grand vezír remained at Bábátághí. The sultan subsequently removed to Yassi, and the vezír remained where he was.

All the fortresses and castles conquered were adorned with mosques, wherein divine worship was performed according to the true faith, and in the name of Sultan Mohammed IV., whose reign may God perpetuate.

Here I conclude my historical account of the sultáns, and their vezírs and muftís, from Mohammed II. to Murád IV., who are all buried at Constantinople.

Having digressed a little, by giving an account of the statistics and principal historical events, I shall now resume my description of the imperial mosques of Constantinople.

Description of the Mosque of the Válideh.

This building was undertaken, at an immense expense, by the Sultáneh Válideh, the mother of Mohammed II.; but at her death it remained unfinished, and fell into decay. It was then called *zulmích* (the dark); but, when the Válideh was travelling in the country, after the burning of Constantinople, the foundations were cleared of the rubbish, and the sultán, devoting five thousand purses from his own treasury, ordered the building to be completed. It was then called *a'dlíeh* (the just). It is now the tenth of the imperial mosques of Constantinople, and is situated between the Shahíd Kapúsí (gate of martyrs) and the Bálík Pázár (fish market), in the quarter of the Jews, whose houses, by the divine permission, being burnt down, themselves were banished from the spot, and the ground occupied by their houses was added to the court and

called a'dlíeh instead of zulmíeh. The north of the building looks towards the walls of the city, and on the south is the great court (haram). The cupola, from its base to the top, measures no less than seventy yards. The whole is built upon an elevated pavement, which is ascended on four sides by flights of steps. The mosque is built in the same style as the mosque of the Princes, and that of Sultán Ahmed I. in the At-maidán; four small semi-cupolas support the centre one, which is besides supported by four large columns. The mahfil of the moazzíns is elevated by small columns; and the mahfil of the emperor is on the left hand, made of the most exquisite marble-work. One of its columns occasioned the death of Yúsuf Páshá, the conqueror of Egypt. Some informers accused him of having in his possession a pillar of pure gold, which, however, upon examination was found to be only of yellow stone; but this discovery was made when it was too late; and this valuable column, which shines brighter than gold, was put under the emperor's mahfil. The building is well lighted by a great number of windows, and at night by lamps. The mehráb (recess) and mimber (pulpit) are of fine variegated stone. The gates are five in number; two side gates, one for the imám, one for the khatíb, and the fifth facing the mehráb. The rich trappings and ornaments suspended in the mosque are unequalled, not only in any mosque in Constantinople, but throughout the dominions of the Islám. The doors and window-shutters are all inlaid with mother-o'-pearl; and the Persian and Egyptian carpets, with which the floor is covered, give the mosque the appearance of a Chinese picture gallery. No where else is there to be seen so great a number of beautiful inscriptions. Over every window are verses from the sacred word, inscribed by Teknéjí-Zádeh Mustafá Chelebí, in the Karahisári hand. The sheikhs of this place were the celebrated preachers Vaní, and Ispéri Efendí. In the time of Sultán Mohammed IV. it was the resort of the most renowned doctors, professors, and readers of the Korán. The great gate is ornamented with a beautiful chronograph in golden letters, expressing the date 1074. The large court-yard, which lies before the principal gate, is paved with marble and surrounded by stone benches. The cupolas are covered with lead, and the windows are of glass. In the centre of the yard are a fountain and basin. The harem or court-yard has two side gates and one grand gate, which opens into a second or outer court, planted with different sorts of trees. On the kibra side is a mausoleum intended for the Sultáneh Válideh, to whom may God grant long life! In the garden before the harem Sultán Mohammed built, on the bulwark called Komliklí Kalla', a koshek resembling those in Paradise. On the south and west sides of the great court are built about a thousand shops of stone (the Egyptian market).

This grand court has four gates, and two lofty minárehs, the tops of which being covered with bronze, dazzle the eyes of the beholders by their brightness. They are both of three stories.

Description of the Mosque of Abul-vafá.

The eleventh imperial mosque is that of the sheikh Abul-vafá, built by Sultán Mohammed, on a small scale, but eminent on account of its age and sanctity. It has one mináreh, a court, a school, and a bath.

Description of the Mosque of Emír Najári.

This, like the former, is a small mosque, built by Sultán Mohammed the Conqueror. It has a mináreh and an imáret (refectory).

The Fat'hieh Mosque.

This mosque was formerly a large convent, and was converted into a mosque by Sultán Mohammed the Conqueror, who also built the Orta-jámi', or the mosque of the Janissaries, in the middle of their barracks. It was destroyed by fire, but rebuilt by Soleimán Kehiyá.

The above are the imperial mosques within the walls of Constantinople; the most remarkable of those in the suburbs are the following: The mosque of Eyúb; the mosque of Jehángír at Top-kháneh; the mosque of Mohammed II. in the castle of Rúmeilí; the mosque of Murád IV. in the upper castle of Rúmeilí, called Kawák, near Búyúkdereh; the mosque of the same sultán in the castle opposite, Kawák Anadolu, or Majár; the mosque of the conqueror in the delightful valley of Kok-sú (the Aretas); the mosque of Sultán Mehriáh, the daughter of Sultán Soleimán, in the harbour of Scutarí; and a second mosque at Scutarí, of the Válideh of Sultán Murád IV., Kosem Sultánch.

These are the imperial mosques in the suburbs of Constantinople; but there are many more in the villages on the shores of the Bosphorus, which, if it please God, shall be described in their proper place.

SECTION XVI.

Of the Mosques of the Vezírs at Constantinople.

The most ancient of these is the mosque of Mahmúd Páshá, near the new bezestán, as large as an imperial mosque. It has three cupolas, three gates, and a spacious court. Over the principal gate there is written in Arabic: "May God sanctify this good place to us," which is a chronograph.

The second is the mosque of Mollá Khair-ad-dín within the Corn-market, and, like the former, was built in the time of Sultán Mohammed II. When

Khair-ad-dín was building it, he was one day disturbed in his meditations by the noise of a stork; he exclaimed, "Begone ye noisy birds; fly without the town;" and since that time no stork has ever been seen within the walls of Constantinople, though numbers of them are to be found in the suburbs and neighbouring villages.

The mosque Kahríeh, near the Adrianople gate, was originally a church. Khoajeh Mustafá Páshá, the vezír of Sultáns Mohammed and Báyzíd II., built the large mosque near the Selivrí gate in the year 950 (1548). It is surrounded by a yard, in which, it is said, are buried all the heroes who fell during the siege of Constantinople by Hárún-ar-rashíd. It is a mosque of great sanctity. The chained fig-tree (zinjírlí injír), which stands in the court, was so called, because, when nearly split and decayed, it was chained up by a pious man. The imáret, convent, and college of this mosque, are well attended.

The mosque of Fírúz-ághá near the At-maidán, has one cupola, and is also well attended.

In the Chehár-shenbeh bázár (Wednesday market) is the mosque of Moham-med, the ághá of Sultán Murád IV.

In the Uzún-chárshí (long market) is the mosque of Ibráhím Páshá, the cupola of which is constructed of wood.

The mosque of Yúnus Beg Terjimán is near the Fat'híeh, and has a chronograph, giving the date of its erection and the name of its founder.

The Ouch Básh (three heads), near Zinjírlí Kapú, is so called because it was built by a barber who shaved three heads for one small piece of money, and, notwithstanding, grew so rich that he was enabled to build this mosque. It is a small but peculiarly sanctified mosque; the inscription expresses the date 929 (A.D. 1522).

The mosque of Sana'allah Efendí, near the Kirk-chesmeh (forty fountains), was destroyed by fire, but was restored in 1013 (1662).

The mosque of Kúreckí-báshí, near the Silivrí gate, has, in the south-east corner, a dial (míkát) which points out the time with the greatest exactness both in summer and winter.

The Balát-jámi' (of the palace), within the Balát Kapú, was built in the time of Sultán Suleimán, by Farrukh Kehiyá, Sinán being the architect. On the exterior of the south-east wall, an able artist has painted all the difficult passes and stations on the road from Jerusalem to Egypt, and thence to Mecca and Medina.

Near the mosque of Sultán Selím is that of the convent of Sívársí Efendí. It

has a cistern supported by six columns, but having no water it is now used by the silk spinners.

The Ak-shems-ad-dín, near the custom-house, on the land side, is a mosque in which the prayers offered up are always accepted by Heaven; it is on that account frequented day and night.

The mosque of the Azabs, within the Corn-market, was built by 'Elwán Chelebí, in the time of the Conqueror. It is commonly called the Shiftálú Jámí' (peach mosque), because a peach tree grew out of the south-east wall, which was afterwards destroyed by fire.

The mosque of A'áshik Páshá is also much frequented.

The Altí-boghácheh Jámí' (six cakes mosque), near the hammám of the muftí, was built by the chief baker of Mohammed II., Jibbeh Alí, who used to supply the emperor, as he did Sultán Báyzíd, with six cakes daily.

The mosque of Kara Pír Páshá, near the Zírek-báshí, on an elevated spot: this has a cistern, supported by three hundred columns, and containing water delicious as that of Paradise.

The mosque near the At-bázár (horse-market) was that in which, during the reign of Mohammed II., the twelve Janissary colonels, who every night patrolled the city, assembled for evening prayers.

The mosque of the mír-ákhör (master of the horse), near the Seven Towers and the Súlúmonástir, was also formerly a convent, built by the architect Sinán.

The mosque of Khádim Ibráhím, the grand vezír of Suleimán, within the Selivri gate. The court is full of trees. It is a fine mosque.

The mosque of Dávid Páshá, near the Altí-marmar (six marbles), was built by one of the vezírs of Sultán Báyzíd II. It has a spacious court, and a hall of justice attached to it.

The mosque of Jerráh Mohammed Páshá, with six minárehs, was built by one of the vezírs of Sultán Ahmed I., near the Ev et-bázár (women market).

The mosque of Khosrou Pásha, near the Ak-scrái, is a neat mosque.

The mosque of old Alí Páshá, near the column of Táúk-bázár (the poultry), is very commodious.

The mosque of Nishánjí Páshá is situate near the Kúm-kapú (sand gate).

The mosque of Ahmed Páshá, the grand vezír of Sultáns Selim and Suleimán, is very large, like an imperial one, and is built upon a small hill within the Top-kapú (cannon-gate).

The mosque of Bairám Páshá, the vezír of Sultán Murád IV., is on an elevated spot, near that of the conqueror, and ascended by a flight of steps.

The mosque of the great Nishánjî Páshá, near Keskíndedeh, is built in an elegant style like those of the Sultáns. The founder is buried in an adjoining vault.

The mosque of Háfez Páshá, near that of Mohammed II. The founder of this mosque had a dream, in which the conqueror appeared to him, and demanded of him how he dared to erect a mosque so near his own, thus taking away the people who attended it? The conqueror was then about to kill him, when Háfez Ahmed awoke. He died seventy days after this dream, and, as he was carried to the tomb, a stone fell upon him from the mosque of Sultán Mohammed, and cut his head as if it had been severed by the sword.

The mosque of Khalíl Páshá is also near that of Sultán Mohammed II.

The mosque of Tavásh Mesíh Páshá is also near the above, in the market of Alí Páshá. Its founder was taken from the chamber of cellar-pages (kílár), in the time of Murád III., and made governor of Egypt, and afterwards grand vezír.

The mosque of Báli Páshá is a lofty building, near the mosque of Emir Najári, and was built by Sinán.

The mosque of Rustam Páshá, the vezír of Soleimán, in that part of the town called Takht-ul-kala', is ornamented with glazed tiles. It is beautiful beyond the powers of description. On all sides it is surrounded with shops.

The mosque of Yavursár, in the corn-market, has one cupola, but no chronograph. It was built by my grandfather.

The mosque of the corn-market was built by the lieutenant of police in the time of Sultán Soleimán. It is situate without the corn-market, on the sea-shore, and was built by Sinán. Being decayed, it was repaired by Kara Chelebí Zádeh. It stands on an elevated spot, has a lofty cupola, six shops, several warehouses, and a minaret, which in point of elegance surpasses all others in Constantinople.

The mosque of the Válideh of Sultán Othmán II. is near the Ak-serái, and was built by the famous architect Khoajeh Sinán.

The mosque of the famous architect himself is near that of Sultán Báyezíd.

The mosque of the Kádihí Asker Abdu-r-rahmán Efendí, by Sinán.

The mosque of Ilájí Evhad Allah, at the Seven Towers, by the same architect.

The mosque of Khádím Mahmúd Aghá, the kapú ághá, or chief of the white eunuchs, is near the Akhor-kapú (stable-gate). He was the ághá of Sultáns Soleimán and Selím II.

The mosque of Khoajeh Khosrou Beg, is near that of Khoajeh Mustafá Páshá, and was built by Sinán.

The Kkátún-jámi' (mosque of the lady) is near the Hammám of Súlí Monástir ; also the work of Sinán.

Near the fountain Oskoplí, at the place where seven streets meet (which is not the case in any other part of Cónstantinople), stands the square built mosque of Defterdár Soleimán Chelebí.

The mosque of Harem Chávush, near the new garden, built by Sinán ; who also built the mosque near the Kádhi-cheshmeh (fountain of the judge), and called it after his own name.

The mosque of Akhí-chelebí is in the fruit market, and was built by Sinán.

The Old Mesjids, or small Mosques of Constantinople.

Sultán Mohammed II. alone consecrated one hundred and seventy mesjids at Constantinople.

The mesjid of the Crimea, near the old barracks ; that of Mohí-ad-dín, near the mosque of Mohammed II. ; Kharájí Beg, near the corn-market, over the door of which the architect has formed most ingeniously, with red and white bricks, "There is no god but God ; Mohammed is his Prophet." The mesjid of Sáleh Páshá, near the corn-market ; of Haider Páshá, in the same neighbourhood ; of Hájí Hasan, near the last, built by Sinán ; of Demír Khán, near the cold-well ; of Hámid Efendí, with a chronograph expressing 985 ; the Arabají-lar, near the corn-market ; of Pápás Oghlí, within the corn-market ; the Bárhisár, within the gate Jebbeh Alí ; the Revání, near the Forty Fountains.

The mesjids built by Sinán are : the Rustam Páshá, at Yení-bághcheh ; the Sinán Páshá, in the same place ; the Muftí Cheví Zádeh, at the Cannon-gate ; that of his own name, at Yení-bághcheh ; that of Emír Alí, near the custom-house, on the land side ; the Uch-básh (three heads), near the above ; the Defterdár Sheríf Zádeh ; the Sirmákesh, at the top of Yení-bághcheh, near Lutfi Páshá ; the Khoajehgí Zádeh, near Mohammed II. ; the Takíájí Ahmed Chelebí, near the Selivrí-gate ; the Dabbágh Hájí Hamza, at the Aghá's meadow ; the mesjid of the lady of Ibrahim Páshá, near the Kúm-kapú ; the mesjids of the goldsmiths ; of the tailors ; of the Aghá, at St. Sophia ; of Sheikh Ferhád, near Lanka-bostán ; of Kurekjí Báshí, without the Kúm-Kapú ; of Yáyá Báshí, within the Fencer-gate ; of Abd-sú Báshí, near the mosque of Selím I. ; of Husain Chelebí ; of Hají Eliás ; of La'l Zádeh Dámád Chelebí ; of Dokhání-Zádeh, near old Mustafá Páshá's mosque ; of Kádhi-Zádeh, near Chokúr-hammám ; of the gun factory, in the corn-market ; of the Serái Aghásí, without the Adrianople-gate ; of Eliás-Zádeh, without the Cannon-gate ; of the Sarráf-Zádeh, in the same quarter ; and of Hamdullah Hamídí Chelebí, at Súlí

Monástir. All these mesjids were built by the famous architect, old Sinán, the builder of the mosque of Sultán Soleimán, who erected no fewer than three thousand and sixty buildings, consisting of kháns, mosques, imárets, colleges, schools, palaces, &c. It was he who built the round cupola, entirely of marble, for his monument, near the mosque of Sultán Soleimán, in the corner of the palace of the ághá of the Janissaries, adjoining the Fountain-house. He died one hundred and seventy years old. On the stone placed at his head is an inscription in letters of gold, in the Kara-hisári Hasán Chelebí hand, which is a most exquisite performance.

There are many other mosques and mesjids in Constantinople, but those which we have described are the most remarkable for their architecture.

SECTION XVII.

Of the Medresehs or Colleges.

The first college founded at Constantinople after its conquest by Sultán Mohammed was that of Ayá Sofia; the next was the foundation of the eight colleges on the right and left, that is, on the north and south of Sultán Mohammed's mosque; these eight colleges may be compared to eight regions of Paradise. The Sultán also founded a school for the reading of the Korán on a spot adjoining the college, and on the east a hospital for the poor. This hospital is a model for all such foundations. On the north and south of the eight colleges are the cells of the students (*sokhté*), three hundred and sixty-six in number, each inhabited by three or four students, who receive their provisions and candles from the trust (*wakf*). There is also a conservatory (*dár-us-siáfat*), and a kitchen lighted by seventy cupolas, which may be compared to the kitchen of Kaikáús, where the poor are fed twice a day. Near this refectory there is a cáravanserái, and a large stable capable of holding three thousand horses and mules.

The medreseh of Sultán Báyzíd is situate on the south side of the grand court of his mosque. The Sheikh-ul-Islám is the chief lecturer, and superintends its affairs.

The medreseh of Sultán Selím, near Yení-bághcheh, at the Koshk of Khal-jílar, was built by Sultán Soleimán, but dedicated to the memory of his father. Its revenue was derived from the Yení-bághcheh (new garden), which originally was one mile long and half a mile broad. On this very spot Sultán Selím pitched his camp when he came to the empire, and received the act of obeisance.

The medreseh of Sultán Soleimán, on the north and south of this mosque, consists of four schools, one for the traditions (*dár-ul-hadith*), one for reading

the Korán (*dár-ul-kiráa't*); a separate one for medicine, with an hospital and an asylum for the insane, numerous baths, a *cáravanserái*, a stable, and a boys' school.

The college of the Prince Mohammed was built by Sinán, and is famous for its learning.

The college of Sultán Ahmed I. adjoins the mosque of the same name.

The college of Kara Mustafá Páshá is near Parmák-kapú (finger-gate).

The college of Mo'id Efendí is near the Kádhí Cheshmeh.

The college of Hámid Efendí, at the Filyúkúshí (Elephant's hill).

The college of Hasan Páshá, near the palace of Jánpúlád Zádeh, is a fine lofty building, and the lower part of it is ornamented with shops.

The college of Esmakhán Sultán, is within the Adrianople gate.

The colleges of Kadhí Mahmúd Efendí; of Murád Páshá; of Dávud Páshá; of old Alí Páshá; of Mesli Páshá; of Rustam Páshá; of Chevízádeh; of Kapenkeji; of Báshjí Ibrahim Beg; of Altí-marmar; of Nishánjí Mohammed Beg; of Kúrekji-báshí; of Kara Pírí Páshá, near Soúk-koyú; of Afzal Zádeh; of Mardumieh, near the Kizil Maslak; of Mollá Kúrání, the *khoájeh* of Sultán Mohammed II.: being offended with the Sultán he left him and went to Egypt, but subsequently returned at the Sultán's request, and was present at the siege of Constantinople; the college of Revání, an eloquent man of the time of Sultáns Selím I. and Soleimán, a native of Adrianople, and was buried near the Kirk Cheshmeh (Forty Fountains) before his own mosque; the college of Etmekji Zádeh Ahmed Páshá, the *Defterdár* of Sultán Ahmed I.; of Sunnat Khatún; of Fátima Sultáne; of Uch Básh (three heads); of Núr-ad-dín Hafr, within the Adrianople gate, built by Sinán; of Farrúkh Kehiyá; of Mená; of Ak-hesám-ad-dín, near the bath of Sultán Selím; of old Ibrahim Páshá; of Khásekí Sultán; of Kahriéh, built by Sinán; of Khásekí, in the women-market, also built by Sinán, at the expense of Sultán Soleimán; of the Válideh of Sultán Othmán II. near the Ak-serái; of Makbúl Ahmed Páshá; of Iskender Páshá; of Súfí Mohammed Páshá; of Ibrahim Páshá, near the Isá-kapú (gate of Jesus); of Ja'fár Aghá; of the Treasurer, Ahmed Aghá; of Moavil Emír; of Omm-valad; of the Kádhí Asker Dervish Efendí; of Khoajehkí Zádeh, near the Sultán Mohammed II.; of Aghá Zádeh; of *Defterdár* Abd us-salám Beg; of Túti Kádhí; of Sháh Kúlí Hakím Mohammed Chelebí; of Husáin Chelebí; of Emír Sinán Chelebí; of Daraghán Yúnus; of Kárjí Soleimán; of Hárrí Khatún; of *Defterdár* Sherífeh Zádeh; of Kádhí Hakím Chelebí; of Bába Chelebí; of Germástí Zádeh; of Segbán Alí; of Bezestán Kehiyásí; of Kowájilar, of Imám Zádeh, and of Kor Ahmed Páshá. Fifty of

these colleges were built in the time of Sultáns Selím I. and Soleimán, by the famous architect Sinán.

SECTION XVIII.

Of the Dár-ul-kirá of Constantinople.

Each grand mosque has a *dár-ul-kirá*, or school for the reading of the Korán, the most remarkable of which is the *dár-ul-kirá* of Sultán Soleimán. Those of Khosrou Kechíyá, near the mosque of Etmekjí Zádeh Ahmed Páshá; of Sa'dí Chelebí; of Muftí Zádeh; and of Bosnalí Ahmed Páshá, were all built by the celebrated architect Sinán.

SECTION XIX.

Of the Mekteb, or Boys' Schools.

Each imperial mosque has a school attached to it. There are besides these, the schools of Kara Mustafá Páshá, opposite the monument of the same name: it is a large establishment; the school of Khosrou Páshá, near the Yenibághchéh; of Aghá Kapú-sí, near the mosque of Sultán Soleimán, which is attended by three or four hundred boys; of Pápis Oghlí, near the corn-market; of Aáshik Páshá; of Alí Jemálí, at Zírek; and of Mohammed Páshá, in the quarter of Khoájeh Páshá.

SECTION XX.

Of the Dár-ul-hadíth, or Tradition Schools.

The traditions are read at all the Imperial mosques according to the principles of *Moslem* and *Bokhárí*. The schools built especially for that object are: the *dár-ul-hadíth* of Hasan Efendí, near Keskindéh; of Mollá Is'hák Chelebí, built A.H. 926; and of Dámád Mohammed Efendí, near the mosque of Sinán.

SECTION XXI.

Of the Tekieh, or Convents of Dervishes.

The most ancient of these is the one founded by Mohammed II., within the grand gate of Ayí Sófiya, and is called Sirkejí Tekieh. It was founded when Moslema and Eyúb besieged Constantinople, and was afterwards turned into a nunnery; but on Mohammed's conquering Constantinople he again made it a convent. Its first Sheikh was Ovcis, who had the charge of seventy-four disciples. He was buried at Damascus, near Belál the Abyssinian: may God sanctify his secret state! The other tekíehs are those of Ak-shems-ud-dín,

near Alí Páshá; of Emír Najarí; of Sofílar; of Khoájeh Mustafá Páshá; of Umm-sinán; of Sívásí; of Táváshí Mohammed Aghá, near Ayá Sófiya; of Erdebílí; of Sunbul Efendí; and of Gulshení at Ak-Seráí.

SECTION XXII.

Of the Imáret, or Refectories.

Praise be to God! who, according to the sacred text of the Korán: "There is no beast on the earth for which God hath not made a provision," has provided a plentiful supply for the poor by the foundation of Sultán Mohammed II. at the new palace, in which food is distributed to them three times a day; at the Imáret of Sultán Báyzíd twice; the same at the imárets of Sultán Selim I.; Soleimán; Prince Mohammed; Ahmed; Eyúb; Khasekí Sultán, near the women-market; Vafá Sultán; Prince Jehángír, near the Top-kháneh; Mehrmáh Sultán, at Scutari; Válideh of Murád IV.; Ibráhím Khán; and of Othmán Khán. May God extend His mercy to them all! Besides these there are some hundreds of kitchens attached to the various convents; but the above are the old establishments of the Sultáns and Princes, where the poor receive a loaf of bread and a dish of soup every day. I, the humble Evliyá, who during a period of fifty-one years have visited the dominions of eighteen different monarchs, have no where seen such establishments.

SECTION XXIII.

Of the Tímáristán and Moristán, or Hospitals.

The Tímár-kháneh of Mohammed II., which consists of seventy rooms, covered with eighty cupolas, is attended by two hundred servants, a physician-general, and a surgeon. All travellers who fall sick are received into this hospital, and are well attended to. They have excellent food twice a day; even pheasants, partridges, and other delicate birds are supplied. If such are not at hand in the hospital, it is provided by the charter of foundation that they shall be furnished from the imárets of Sultán Soleimán, his son Prince Mohammed, Sultán Ahmed I., Khasekí Sultán, Vafá Sultán, Eyúb Sultán, Prince Jehángír, Mehrmáh Sultáneh, and of the Válideh's mosque at Scutari. There are musicians and singers who are employed to amuse the sick and insane, and thus to cure their madness. There is also a separate hospital for infidels. The hospital of Sultán Soleiman is an establishment so excellent, that the sick are generally cured within three days after their admission, it being provided with most able physicians and surgeons. The mosques of Báyzíd and Selím have

no hospitals attached to them. The hospital of Sultán Ahmed is chiefly for the reception of insane persons, on account of the purity of its air. The attendants are remarkable for their patience and good-nature, the reason of which is, that they are under the immediate inspection of the Kizlar-ághásí, who himself attends to inquire into the state of the sick. The hospital of the Khásekí, near the women-market, is also an excellent institution.

SECTION XXIV.

Of the principal Palaces of Constantinople.

One of the grandest of these is that of Ibráhím Páshá, the Vezír of Sultán Soleimán, on the At-maidán, in which two thousand pages of the seráí were formerly educated. It is next in point of magnitude to the imperial seráí. The Seráí of Mehrmáh, near the mosque of Sultán Báyzád, consists of seven hundred separate apartments. But even larger than this is the seráí of Siyávush Páshá, to the north of the mosque of Sultán Soleimán, which has three hundred rooms, seven baths, fifty shops, and stables more extensive than those of the imperial palace. The others are: the seráí of the ághá of the Janissaries, near the mosque of Sultán Soleimán; the seráí of Tekelí Mustafá Páshá; of Dallák Mustafá Páshá; of the Defterdár (who was hanged) Mustafá Páshá, near the Soleimániyeh; of Pertev Páshá at the Vafá; of Sevgelún Moslí Sultánehi, within the corn-market; of Perinjí Zádeh, at Zírekباشی; of Korshúnlí Sultánehi, in the same place; of Morálí Mustafá Páshá, near the place of the Ajemoghlan's; of Kapújí Murád Páshá, near the ink-maker's row; of Silihdár Mustafá Páshá, near the mosque of Soleimán; of Khoájeh Vezír Mohammed Páshá, near the mosque of the Sháhzádeh; of Kanaán Páshá, near the old Seráí; of Músá Páshá, near Khoájeh Páshá; of Kara Mustafá Páshá, near Ak-Seráí; of Sokollí Mohammed Páshá, near the Aláí Koshk; of Melek Ahmed Páshá, near Ayá-Sófiya, with three baths and two hundred apartments; of Reís Ismáíl, near Mahmúd Páshá; of Khán Zádeh Sultán, or Bairám Páshá, near Ayá-Sófiya; of Wárwár Alí Páshá, near Sultán Ahmed's mosque; of Emírgúneh Zádeh Yúsuf Páshá, near the stable-gate; of Mokábilijí Hasan Efendí; of the Kapúdán Hasan Páshá, near Ayá-Sófiya; of Aísha Sultánehi, near Ak-Seráí; of Ján Pulád Zádeh Husain Páshá; of Juván Kapijí the Vezír, otherwise the Seráí of Rustam Páshá, near the convent of Khoájeh Ahmed Sultán; of Ankabút Ahmed Páshá; of Khoájeh Ibrahím, better known by the name of Jinjí Khoájeh; of Sáleh Páshá, near Mahmúd Páshá; of Kapúdán Siyávush Páshá, near the harbour of galleys; of Ak-Mohammed Páshá, near

the Jinjí Maidán ; of Balátlí Solák Chelebí ; of Husain Aghá, near the mosque of Sultán Selim ; the barracks of the Janissaries, near the Orta Jámi' ; the palace of Ibrahim, the inspector of the arsenal, near the Vafá, for which the humble writer composed a chronograph.

The following palaces were built by the architect Sinán during the reigns of Sultáns Selim I. and Soleimán : The imperial palace of Sultán Mohammed II. having been burnt down, it was rebuilt by Sultán Soleimán, who also restored the Galata Seráï, which was built by Sultán Báyzíd. Sinán also built the palace of Yení-kapú ; of Mohammed Páshá, in the galley-harbour ; of Mohammed Páshá, at Ayá Sôfiya ; of Rustam Páshá, Vezír of Sultán Soleimán ; of Kojeh Ali Páshá ; in the place of Gúzel Ahmed Páshá's palace, in the Hippodrome, was built the mosque of Sultán Ahmed I. ; the seráï of Ferhád Páshá, near Sultán Báyzíd ; of Pertev Páshá, on the Vafá ; of Kojeh Sinán Páshá, at the Hasán place ; of Súfí Mohammed Páshá, near Khoájeh Páshá ; of Mohammed Aghá, near Yení-bághcheh ; of Sháh Khúbán, near the fountain of Kásim Páshá.

SECTION XXV.

Of the Grand Kháns for Merchants.

The first is the Khoájeh Khán, near the Mahmúd Páshá, in which all the great Persian merchants have their establishments. It has seventy rooms. The khán of Mahmúd Páshá has one hundred and twenty rooms ; the Kebejlár Khán one hundred rooms : this is the residence of the rich Bulgarian merchants ; the khán of Pírí Páshá, eighty rooms ; Eskí Khán, two hundred rooms : it was built by Bairám Páshá, the Vezír of Sultán Murád IV., and is called the khán of the captives (*asír*), because all captives are bought and sold here : it has seventy apartments, and an office for receiving the *penjek* or slave duty, a fifth of the value ; the khán of Angora, for the dealers in woollen goods (*súf*), one hundred rooms ; the khán of Pertev Páshá, two hundred rooms ; the khán of Ferhád Páshá, near the Bezestán, two hundred rooms ; Kilíd Khán, two hundred rooms ; the khán of the Valideh Kosím, mother of Murád IV., was originally the palace of Jarráh Mohammed Páshá, but having fallen into decay it was rebuilt by the Valideh, and consists of three hundred warehouses, so that this khán, and that of Mahmúd Páshá, are the largest in Constantinople. In one corner is a koshk, which raises its head to the skies, and commands a magnificent view : its stables are capable of holding one thousand horses and mules : it has a mosque in the centre ; the Kiaghid Khán, near Mahmúd Páshá ; Kátir Khán, near Takht-ul-kala' ; the khán of the honey-

market, inhabited by Egyptian merchants; Ketán Khán; Katá Khán; the khán of Rustám Páshá; the khán of old Yúsuf Páshá; the khán of the Muftí; Chokúr Khán; Súlú Khán; the khán of the tallow-market; and the khán of the Zendán-kapú. All these kháns are in that quarter of the town called Takht-ul-kala': they are extensive buildings, and are covered with lead. The Juván Kapújí Khán is in the centre of the raisin-market. The new khán of Kara Mustafá Páshá, Grand Vezír to Sultán Mohammed IV., near Khoájeh Páshá, is a small but strong building. The khán of Kopreilí Mohammed Páshá, Grand Vezír to Mohammed IV., though, like the last mentioned, a new building, near the poultry-market, is not inferior, as regards solidity, to the Válideh Khán. It has upwards of two hundred and twenty apartments.

SECTION XXVI.

Of the Cáravanseráis.

The Elchí Khán (Ambassador's Khán), even in the time of the infidels, was a khán for strangers, but it was endowed after the conquest by Ikbál Páshá; the cáravanserái of Mohammed II.; of Báyzíd II.; of Selím I.; of Soleimán; of Khásekí Sultánch; of Ahmed I.; of the Kapújílar, near Ayá-Sófiya, where two great kháns stand opposite to each other; of Kojeh Mohammed Páshá; of the Vafá; of the At-Maidán; of Sinán Páshá; Báklíli Khán, near the palace of Melek Ahmed Páshá; and of Alí Páshá, near the Bít-bázúr (louse-market). These were all built by Sinán Páshá.

SECTION XXVII.

Of the Barracks (Bekár oda).

The most extensive barracks are those called *Yolgechen*, which consist of four hundred rooms, and, in case of necessity, can hold one thousand armed men. The odas of Sultán Murád IV. are eight in number, and, like the former, have their officers and inspectors. Sultán Soleimán one day being offended with the Janissaries, said to them: "Be silent, or I will subdue you by the shoemakers at Merján-chárshu" (the coral-market). This threat having spread, forty thousand Janissaries assembled instantly, armed with clubs and bludgeons, and with cries of "Allah! Allah!" entered the imperial court. The Emperor, roused by these shouts, came out, and said, "Well, my brave fellows, what is the matter?" They replied, "You have this day declared your intention of

putting down the Janissaries by the shoe-makers, and we now wait for your orders. We have on the instant assembled forty thousand men, but if you will wait till to-morrow we shall have forty thousand more." Pleased with their bravery, the emperor told them they might ask for a favour. They, therefore, asked that the price of a pair of *pápújes* and *mests* (slippers and leather-socks) should be fixed at between one and two hundred akcha, which was immediately granted.

The odas of the armoury are near the Mahmúd Páshá; those of Pertev Páshá and Hiláljî, near the Solcímánieh; forty odas for unmarried men on the At-maidán; forty at Búyúk Karámán; the odas of Yedek Páshá; and seven odas of Gharíbs, near the corn-market. Each of these barracks can contain from one to two thousand men.

SECTION XXVIII.

Of the Fountains ornamented with Chronographs.

In the times of the infidels there was no other fountain except that called Kirk-chesmeh (supplied by the aqueduct of Valens). In other parts of the town they collected the water in cisterns, five of which were filled partly with rain-water, and partly from the aqueduct. Sultán Mohammed II., having finished his mosque, built two hundred fountains; Báyzíd built seventy, and Soleímán seven hundred. Their number was shortly increased to thousands by the vezírs. Sultán Solcímán repaired the aqueduct, and increased the quantity of water carried to Constantinople. The principal fountains are the following: the fountain of Haider Páshá, near the bath of the same name; that of the Beglerbegs, beyond the ditch between the Adernehkapú and the Top-kapú; of the Imáms, erected to the memory of Hasan and Husain, who died of thirst in the plain of Kerbelá; the fountain of Skander Beg, without the gate leading to Eyúb; of Sultán Murád III., without the gate of Eyúb, on the sea-shore, beneath the *sháhnesshín* (projecting window) of the palace of Fátima Sultána; the Souk-chesmeh (cold fountain), near the Alái koshk; the fountain of Kara Mustafá Páshá, near his sepulchral monument; of Hasan Beg, the son of Fátima Sultána, near the Okjílár Báshî; of the Kehiyá of the Janissaries, Soleímán Aghá, near the Serráj Kbár; of Ali Pásha, near the custom-house on the land side; of Kátib Husain, near the convent of Oghlán Sheikh at Ak-serái; of Hájí Mansúr, near the monument of Aáshík Páshá; of the Válideh Kosum, near the Yení-kapú; of Ibrahim Páshá, near the mosque of the princes; of Hasan Páshá, near the palace of Jánpúlád Zádeh; of Kharájí Mohí-ad-dín, before his mosque, near

that of Sultán Mohammed II.; of Mahmúd Páshá, near the new Bezestán; of Mesáh Páshá, near the market of Alí Páshá; and of Hasan Aghá, the chief of the Khás-oda, within the corn-market, in the quarter of the Arabajılar.*

SECTION XXIX.

Of the Sebíl-khánehs, or Water Houses.

The Sebíl-khánehs were built to the memory of Hasan and Husain, who suffered martyrdom from thirst on the plain of Kerbelá. They are all adorned with chronographs. The Sebíl of Músá Páshá, near the Alái Koshk; the Sebíl of Kana'an Aghá, opposite the grand gate of Ayá Sófiyah; of A'áishá Sultána, at the Okjılar-báshí; of Mustafá Aghá, the chief of the treasury, near the mosque of Ayá Sófiyah; of Erdebílí, near Ayá Sófiyah; of Kapúdán Kosse Alí Páshá, in the corn-market; of Abbás, the Kizlar Aghá, near the fountain of Lálalí; of Ibrahím Páshá, the Kechiya of Kopreílí Zádéh, near the Vafá; and the Sinán Páshá, the conqueror of Yemen, near the factory of the Sirma-kesh (gold-wire).

SECTION XXX.

Of the Principal Baths.

The bath is a legal establishment of the Islám, founded on the text of the Korán: "If you are polluted, purify yourselves." The two baths which existed in Constantinople before the conquest were those of the Azabs and the Takhtáb. The first bath built after the conquest was that at the mosque of Sultán Mohammed II., for the use of the workmen employed in the building of the mosque. Afterwards the bath of the Azabs was converted to the use of the Moslems. The baths next built were those of Vafá, Eyúb, and Chokúr. All these baths are still kept up and repaired by the endowment (*wakf*) of Sultán Mohammed. I have preferred assigning each of the principal baths to a certain class of men in the following amusing way: For the sick, the bath of Ayúb Sultán; for the Sheikhs, that of Ayá Sófiyah; for the Súfis, that called by the same name; for strangers, that called the bath of strangers (*gharíb*); for the Bostánjís, the garden-bath (*bóstán*); for the market-people, that called the Friday-market (Juma' bázár); for debauchees, the Chokúr (the pit); for painters, the Chínlí (Chinese); for the women, the khátún (lady); for sportsmen, the Kojuh Mohammed Páshá; for the Janissaries, the bath of the new

* We have left the chronographs of these fountains untranslated, as they possess no poetical merit.

barracks (yení oda); for the workmen, that so called (Irghát); for the surgeons, the Jerráh (surgeon) Alí Páshá; for the men of the Sreái, that of the Ak-serái; for the black Arabs, that called the mice (Sicháulí); for the saints, that of Sultán Báýazíd II., the saint; for the insane, the variegated bath (Alájah); for cruel tyrants, that of Zinjírlí-kapú (chained-gate); for the oppressed, that of Sultán Selím the Just; for the porters, the Sort-hammám; for poets, that of Sultán Suleimán; for Dervishes, that of Haider Páshá; for the children of the Arabs, the Takht-ul-kala'; for the favourites, that of the Khásekí; for astronomers, the Yeldiz-hammán (star bath); for merchants, that of Mahmúd Páshá; for mothers, that of the Válideh; for horsemen (*jínjí*), that in the Hippodrome; for Muftís, that of the Muftí; for the Zaims, that of Gedek Páshá; for the armourers, that of Dávud Páshá; for Khoajas, that of the same name; for Sultáns, the bath so called; for Mollás, the bath of Mollá Korání; for the Greeks, the Fener bath (in their quarter); for singers, the Balát (Palatium) bath; for villains, the Khanjarlí (armed with a dagger); for musicians, the Lúnja (or parade); for sailors, the bath of the port of galleys (kádirga límán); for the *imáms*, or chiefs of the baths, that of Little Ayà Sófiyah; for the members of the Díván, the bath of Bairám Páshá; for the eunuchs (*khádim*), that of the eunuch Mohammed Aghá; for the vezírs, that of Alí Páshá; for the generous, that of Lutfí Páshá; for the gardeners, that of Yení-bághcheh (new garden); for the Albanians, that of the Adrianople-gate; for the Mevlevís, that of the Yení-kapú (new-gate); for the stone-masons, that of the Silivrí-gate; for the magicians, that of the Seven Towers; for beggars, that of Chár-ták; for clerks, that of Nishánjí Páshá; for the Drogománs, the bath so called; for invalids, that of Lanka; for miners, that of Sárígurz; for doctors, the Majúnjí-hammam (medicine-makers); for the Kádiaskers, the bath of the same name; for the Persians, the bath of the Ajem-oghláns; for the sellers of weights and scales, that of the Veznejilár (weighers); for the Shátírs (foot-guards), that of Pertev Páshá; for gamblers, the painted bath (Tevsírli-hammám); for the Sháfefs, that of the mint (Dharab-khánch); for lovers, that of the cage (kafeslí); for the Aghás, that of the Little Aghá; for the barley-merchants, that of the Arpa-amíní (the inspector of barley); for the Seids (descendants of the Prophet), that of Abbás Aghá; for women, that of the women-market (Evret-bázár); for the Jews, that of the Jehúd-kapú (Jews'-gate); for grooms, that of the Akhor-kapú (stable-gate); for the infirm (Maatúh), that of Koja Mohammed Páshá; for buffoons, that of Shengel; for Kapudáns, the Deniz-hammám (sea-bath); for the Ehl-touhíd (unitarians), the bath of Koja Mustafá Páshá; for dwarfs, that of the Little Aghá; for the elegant, that of the Chelebí (*petit maître*).

In the same manner we allotted the baths in the suburbs, which, with those within, amount to one hundred and fifty-one, all of which I have visited. Seventeen more were built during my travels, but these I have not seen. The most elegant and commodious is the Chokúr-hammám, built by Mohammed II. It is paved with granite, and can accommodate five thousand men. Next in rank may be noticed the baths of Mahmúd Pásha, of Takht-ul-kala', of Báyzíd, and of Koja Páshá; the best lighted up are those of Haider Páshá, the Suleimáníeh, and the Válideh; the cleanest, those of Ayá Sófiyah, of the Súfis, of Abbás Aghá, and of Mohammed Páshá, in the Chehár Shemba-bázár.

When I was received into the haram of Sultán Murád IV., on the night that I read the Korán, I had the good fortune to see the imperial bath, with which no other in the world can be compared. The four sides of it are assigned to the use of the pages, and in the centre there is an inclosed bath for the emperor. Water rushes in on all sides from fountains and basins, through pipes of gold and silver; and the basins which receive the water are inlaid with the same metals. Into some of these basins, hot and cold water run from the same pipe. The pavement is a beautiful mosaic of variegated stones which dazzle the eye. The walls are scented with roses, musk, and amber; and aloes is kept constantly burning in censers. The light is increased by the splendour and brilliancy of the windows. The walls are dry, the air temperate, and all the basins of fine white marble. The dressing rooms are furnished with seats of gold and silver. The great cupola of the first dressing-room, all of bright marble, may be equalled by that at Cairo only. As this bath stands upon a rising ground it towers to the heavens: its windows all look towards the sea, to Scutari, and Kází-koi. On the right of the door of the dressing-room is the room for the musicians (motrib-khán) and on the left, the cupola of the inner treasury (khazáneh khás). I have no where seen so splendid a bath, except that of Abdál, the Khán of Tiflís, in the province of Ván.

Most of the above baths are adorned with chronographs; and they are all double (chiftéh), that is, consist of two rooms, except that of Mohammed Páshá, in the Little-market. In the afternoon women are admitted. If to the great public baths we add the smaller ones, the number would exceed three hundred; and if the private ones are reckoned, they will amount to the number of four thousand five hundred and thirty-six.

NOTES.

Note 1, p. 6, Section III.—Pillars and Rings.

The existence of these pillars and the rings fixed in them is noticed in Dr. Clarke's Travels. It is a curious fact that similar iron rings are found not only in the rocks at Parávadí in Romeilí, but also at Jáník and Natolia, as is mentioned by the great Turkish geographer Hájí Khalífah in both his works, the *Jehúnnamá* (p. 627), and the *Description of Romeilí*: (*Rumeli und Bosna geographisch beschrieben von Mustafa Ben Abdallah Hadschi Chalfa*, p. 32). We must refrain from giving any judgment whatever on these curious facts till the rocks of Jáník and Parávadí shall have been the objects of the researches of European travellers, none of whom have yet directed their attention that way.

Note 2, p. 9.—Caverns.

Though the Danube never passed through this channel, these caverns, which no European travellers have noticed, are deserving of attention. They are also mentioned by Hájí Khalífah in his account of the village of Injighiz, near the mountain of Chatáljah (*Rumeli und Bosna*, p. 17); and may be easily visited, as they are not much out of the way in going from Adrianople to Constantinople.

Note 3, p. 17.—Altí Mermer.

In the present day nothing is seen on the spot of Altí Mermer except the mosque of that name. Some of these columns, which were probably used to ornament it, may perhaps be seen in the interior.

Note 4, p. 23.—Sieges of Constantinople.

It is here necessary to rectify some of the author's mistakes by the more correct chronology of Hájí Khalífah and the Byzantines. Evliyá states that the first siege took place in the year 34 of the Hijreh: this, however, is probably only a mistake of the copyist. He confounds the second siege, which took place in the year 47 (A.D. 667. *Vide* Theophanes and Cedrius, who call the Arab general Yezid, 'Iṣṣid), with the third in 53 (A.D. 672), and

in which Ayyúb was killed. No mention is made either by Háji Khalífah or the Byzantine historians of the third siege. Theophanes merely records the siege of Tyane in the year 91 (A.D. 710). The fourth also, in 97, seems to refer to the fifth, which by Háji Khalífah and Theophanes is recorded as having happened two years later, *i. e.* 99, in the first year of the reign of Leo I., the Isaurian, when the Arabs are said to have built the mosque of Galata, which bears their name, and that called the Gul-jámi (rose mosque) in Constantinople. This tradition seems to be derived from the ancient names of the churches; that at Galata having been built by one Arcobinthus, which to the Turks sounded like *Arab*; and the Gul-jámi having been called the rose-church because it was formerly a house belonging to a person of the name of Triantaphyllus (a rose), and was afterwards converted into a church by Romanus Argyropoulos in the year 1031: *vide* Cedrinus. Evliyá takes no notice of the siege by the Bulgarians, under their chief Paganus, in the year 764. Bullardus erroneously reckons this the fifth siege, it being in fact the sixth after the five preceding ones by the Arabs; and the eighth, if the two sieges of the ancient Byzantium are reckoned. The sixth and seventh sieges are also erroneously stated by Evliya. The former of these, which he states to have been in the year 160 of the Hijreh, ought to be four years later, *viz.* 164 (A.D. 780), as it is evidently the same as that of Hárún-ur-rashíd, which took place then, and not, as Evliyá gives it, in the year 255, which is too late by a century, as is also his seventh siege.

The tenth siege (p. 28) ought to be the sixteenth, if, according to Bullardus, Constantinople was again besieged by the Arabs in the year 798; by the Bulgarians a second time, in 822; by the Selaves in 895 (*vide* Abulfarage, A.H. 282); by the Bulgarians a third time, in 914; by Tornicius in 1048; and by the Venetians and French in 1204.

Note 5, p. 29.—Báyazíd in the Iron Cage.

The truth of this story has been often questioned by European writers; but it is so generally recorded by the most authentic Turkish historians, that there seems no reason to doubt it any longer.

Note 6, p. 35.—Abd-ur-ruíf Zindání.

This personage, who was buried at the prison-gate at Adrianople, is the saint of the prisoners, as Ja'far Bába is at the Bagrio at Constantinople. It was probably this Abd-ur-ruíf who furnished a Turkish poet with one of the best tales in Turkish literature. *Vide* the German Annual "*Minerva*," Leipzig 1814.

Note 7, p. 39.—Sá-Kemerlí Mustafá Chelebí.

If Mustafá was three years old at the siege of Constantinople in 1453, he must have been fifty-four at the conquest of Cairo in 1517 (and not twenty-five as he is made to say), and consequently a hundred and thirteen years of age at the siege of Siget.

Note 8, p. 53.—Falakah.

Falakah properly means the wooden block in which the feet of the culprit who receives the bastinado are confined.

Note 9, p. 54.—Sheikh-ul-Islám or Muftí.

Sultán Mohammed II. was the first who gave precedence to the Muftí or head of the law over the two Kází-asker, or military judges of Rúmeilí and Anadolí.

Note 10, p. 110.—Sultán Ahmed.

Sultán Ahmed was the fourteenth and not the sixteenth of the Ottoman Sultans. There are no means of accounting for this mistake, as Suleimán Kánúní is the tenth Sultan by the unanimous consent of all historians.

Note 11, p. 123.—Abáza's speech.

This speech is remarkable as it attributes all the rebellions which shook the Ottoman empire after the death of Sultan Othman II. to the mutinous spirit of the Janissaries, who, until the beginning of the present reign, baffled all the attempts of the Sultáns who attempted to subdue them.

Note 12, p. 126.—Confession of faith.

"There is no God but God, and Mohammed is his prophet." Abáza himself performed all the preliminaries for his execution, in the hope of preventing it by the appearance of resignation.

Note 13, p. 137.—Káfíah, Jámí, &c.

This passage is interesting as giving a good account of the nature of the education received by the imperial pages, and of the books used by the professors in the colleges. It may be useful here to give a short notice of these works from Hájí Khalífah's Bibliographical Dictionary:—

Káfíah is a celebrated Arabic grammar, by Ebn Hájeb. It has been printed at Rome, and two editions with a commentary have appeared at Constantinople.

Jámí, the great Persian poet, is known to most Oriental scholars. But the work here mentioned is his famous commentary on the preceding work of Ebn Hájeb. It is considered the best amongst more than a hundred commentaries which have been written on this work.

Tefsír Kází is an extensive commentary upon the Korán by Kází Khán, one of the most celebrated Turkish divines.

Misbáh, the lamp, is a small grammatical work by Imám Násir Abdullah Altarazí.

Díbúcheh is a commentary by Soyútí on a collection of traditions of the prophet, commonly called Sahíh Moslem.

Jáma-ul-Bokhára, another collection of traditions by Bokhárá. It is considered the best of the kind.

Multeka-ul-bahr, a very large work on Mohammedan jurisprudence, compiled by Ibrahim Halebí.

Kudúrí, another treatise on jurisprudence. This work has lately been printed at Constantinople.

Sa'dí's works are too well known to require any remark.

Nisáb-us-sibyán, a short Arabic vocabulary in verse.

Lughat Akhteri, a Persian and Turkish vocabulary.

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THE
T R A V E L S
OF
E V L I Y A E F E N D I.

PART II.

SECTION XXXI.

*The Mausoleums of the Ottoman Sultáns from the time of Mohammed II.
to the present day ; with their Chronographs.*

Mohammed II. having died at Máldeye, near Scútari, was buried in the mausoleum before the mihráb of his mosque. He was the son of the daughter of Isfendiár Beg, and reigned thirty-one years : born A. H. 834, died 886, (1481). The first time he ascended the throne was at the age of thirteen years ; but not being able to resist the infidels, his father Murád again took the reins of the empire, and sent his son as governor to Magnesia. He was recalled to the throne in the year 855 (1451) at the age of twenty-one. The poets of his time were Ahmed Páshá, one of the oldest masters in Turkish poetry ; Turábí, born at Kastemúni, famous for his religious hymns ; Jámi Rúmí from Kastemúni ; Jemálí from Karamania ; Hamdí, from Kastemúni, the grandfather of Latífí ; Hyder, from Sívri-hisár, the Desterdár and friend of Jem Sháh Harírí from Brússa ; Hafí, from Adrianople ; Khalílí, from Díarbekr ; two Dais, one from Brússa, the other from Kastemúni ; Resmí from Brússa ; Zeineb Khatún, a lady, from Kastemúni ; Sa'adí, the friend of Jemsháh Shehrí, from Kastemúni ; Shehdí, spelled by some, Shehidí ; Adení Páshá, the favourite of Mohammed II. ; Ishkí from Brússa ; Gulshení from Sarúkhán, buried at Cairo (not the famous Sheikh of that name) ; Kemál Zâdeh, from Pergamos ; Lálí, from Tokát, who composed Persian poems, having long travelled in Persia ; Belighí, an intimate friend of Ahmed Páshá ; Mehdí, famous for repartees ; Nishání, a descendant of the great Poet Jelál-ud-dín Rúmí, the author of the Masnaví. He composed the letter of Mohammed II. to Uzúnhassan. Nizámí, son of a sainted Sheikh of Konia ; Núrí, a judge ; Jem Sháh, the unfortunate Prince ;

Yazijí Mohammed Efendí, the author of a poem in praise of Mohammed, and brother of Ahmed Biján who composed the *Anwár-ul-áshikín* (lights of lovers), both were great mystics. The Sheikh Katib Salah-ud-dín, from Angora, a second Pythagoras in astronomy, who left many oneiromantic treatises and dissertations on inspiration (mulheme).

Sheikhs of the time of Mohammed II.

The Sheikh Ak-Shems-ud-dín, whose true name is Mohammed, the son of Hamza, was born at Damascus, of the family of Abúbekr. He conversed with the most renowned Sheikhs, Schrwerdí and Haji Bairám the saint, and foretold the day of the conquest of Constantinople. He was buried with his children in the Anatolian village Túrbligonlik, having lived eighty-six years. Sheikh Sa'ad-allah, a great physician, the son of the former, and his successor, died 897. Sheikh Fazl-allah, another son of Ak-Shems-ud-dín, who plunged deep into mystic science, died 906 (1500). Sheikh Núr-allah, the third son of Ak-Shems-ud-dín, buried at Brússa. Sheikh Emr-allah, the fourth son of Ak-Shems-ud-dín, is buried by his father's side, though he did not follow his sect; he was author of many tracts. Sheikh Nasr-allah, the fifth son of Ak-Shems-ud-dín, died in Persia. Sheikh Mohammed Núr-ul-Hada (the light of direction), the sixth son of Ak-Shems-ud-dín, the greatest saint amongst his brethren, who, when he went to the mosque, used to mark out by divine inspiration, those who were destined to heaven or to hell. Sultán Mohammed gave him the village of Olík, where he lies buried. Sheikh Mohammed Hamd-ud-dín, the seventh son of Ak-Shems-ud-dín. When his mother was with child with him, Ak-Shems-ud-dín stroked her belly, saying, "my poetic and learned son." Upon which the child arose in the mother's womb; and by the blessings of these words became so great a poet, that at the age of eight years he had already composed a diván or collection of ghazels; he composed the romance *Leila and Mejnún*, and a poem on the Prophet's birth, called *Maulúdí*; but his masterwork, exceeding all works of human genius, is *Yússúf and Zúlaikha*. He made the gí't ball, which is suspended below the great cupola of St. Sophia. He left at his death no less than one hundred and seventy most estimable works. His son Sheikh Mohammed Zein-ud-dín was a great divine of his age, excelling in all sciences and arts; but particularly in that of caligraphy. The large inscriptions in St. Sophia are said to be from his hand. Sheikh-ul-'Abdul Kader, the son of Sa'ad-allah, the son of Ak-Shems-ud-dín, led a most retired life. God bless his memory!

The Sheikh Abd-ur-rahím, the successor of Sheikh Ak-Shems-ud-dín, left a *Wahdet-náme*, or a book on God's unity, which is a most valued and precious work. Sheikh Ibrahim Tenúrí, the son of Sarráf Hossein, was also one of those who trod in Ak-Shems-ud-dín's footsteps. He was born at Sívás and buried at Kes-

kin. Sheikh Hamza, of Damascus, buried in the field of Kara-hisár. Abd-ur-rahím, the Egyptian; and Mossлах-ud-dín Attár, who is buried in the town of Isklíb, lived in retirement like Sheikh Hamza, who obtained from their master Ak-Shems-ud-dín permission to become his spiritual successor. Sheikh Habíb Karamání, the successor of Hamza Habíb Karamání, was buried at Amasia at the imaret of Mohammed Páshá.

SECTION XXXII.

Of the Mausoleum of Báyazíd II.

This Sheikh was born at Trebizonde, in the year 651 (1447); he ascended the throne in 886 (1481), and died 918 (1512), after a reign of thirty-two years, at Hása, a village near Adrianople, from whence his body was transferred to Constantinople, and entombed before the mihráb of his mosque. It is now generally visited by the sick, who here find relief in their diseases, because Sultán Báyazíd was a saintly monarch, like Sultán Orkhán, or Sultán Mustafá I. There exist different works, relating his miracles and deeds (menákib), but they are rare. The last seven years of his life he ate nothing which had had blood and life in it. One day longing much to eat calves or sheep's feet, he struggled long in this glorious contest with his soul; and as at last a well seasoned dish of the feet was put before him, he said unto his soul: "See my soul, the feet are before thee; if thou wishest to enjoy them, leave the body and feed on them." At the same moment a living creature was seen to come out of his mouth, which drank of the juice in the dish; and after having satisfied his appetite endeavoured to return from whence it came. But Báyazíd having prevented it with his hand from re-entering his mouth, it fell on the ground, and the Sultán ordered it to be beaten. The pages entered the room and kicked it to death on the ground. The Muftí of that time decided, that as the soul was an essential part of a man, this dead soul should be buried; prayers were performed over it, and the dead soul was interred in a small tomb near Báyazíd's tomb. This is the truth of the famous story of Báyazíd II. having died twice, and having been twice buried. After this murder of his own soul, the Sultán remained melancholy in the corner of retirement, taking no part or interest in the affairs of government. Enemies started up on all sides; the Wallachians and Moldavians united with the Hungarians and took possession of Kilí, Akkermán, Ismail, Ibraila Galas, Tomarova, ravaged on the right shore of the Danube, Silistria, Rúsjúk, Nicopolis, Widín, and Fethislám (Gladova). In Asia the Persians became masters of Kemákhi, Nigissás, Sivás, the magazines of barley, and Tokát; their predatory parties reached unto Nicomedia, from whence they carried prisoners to Tokát. The Persians having grown so mighty and Báyazíd having sent them ambassadors, who carried presents of saddlecloths, Báyazíd was called in derision Choljí-bábá,

the father of saddle-cloth makers. After his death Selím I. was called Tabúrjî-bábá, the father of tent pitchers, because he sent an Ambassador to the Persian king with the summons to measure his fortune with him in the field. The same anecdote, of the soul coming out of the mouth to relish an excellent dish, had already happened to the great Sheikh Báyzíd Bostámí, who had longed much to eat mohallebí, a dish composed of milk, but Báyzíd Bostámí permitted it to re-enter, and Sultán Bayazíd killed it, notwithstanding which he continued to live for some time.

Báyzíd's Vezírs were as follows.

Mohammed Páshá, killed on the day when he ascended the throne. Ishak Páshá. Kassim Páshá. Daúd Páshá. Mohammed Páshá, the son of Khizr Beg Ahmed Páshá Fanarí. Ibrahim Páshá, son of Alí Páshá, son of Khalíl Páshá. Khadim Alí Páshá. Iskender Páshá. Ahmed Páshá, son of Hersek. Khadim Yakúb Páshá. Daúd Páshá II. Koja Mustafá Páshá who built the mosque, that goes by his name. Karaogus Páshá. Hassan Páshá. Sinán Páshá. Yúnis Páshá. Muftís :—Mohammed Ibn Ibrahim Ibn Hassan Nigissárí, buried at Wefá's mosque ; Kassem Khatib Yakúb, buried at Amasia.

Sheikhs of the time of Sultán Báyzíd II.

Sheikh Fakhr-ud-dín of Isklîb, called the Sheikh Yaússí, the son-in-law of the famous astronomer Alí Kúshjí, and one of the ancestors of Muftí Ebúsúid, was buried at Isklîb, A. H. 902. Sheikh Seidivelajet, buried at Constantinople in his own mosque, A. H. 941. Sheikh Mohammed son of Arráf, buried at Medina ; he was the son of a Circassian Beg ; and left the world's splendor, in order to follow the Sheikh Seid Alí, and died when seventy years old. It is known, that even in the hottest season at Medina, he drank but once in twenty days. The Sheikh Seid Ahmed Nejári, who came with Sheikh Iláhi to Rúm, and conversed with Sheikh Wefá, is interred at his own mosque and convent not far from Sheikh Mohammed II. Sheikh Uzún Mossлах-ud-dín, buried at Brússa. Sheikh Aa'id Chelebi, buried in his own convent at Constantinople. Sheikh Lútf-allah, from Uskúb, buried in that town. Sheikh Bába Yúsuf, of the order of Dervishes of Bairám.

Poets of the age of Sultán Báyzíd.

The royal poets of this reign were the two unfortunate princes, Jem the brother, and Korkúd the son, of Báyzíd. Korkúd was older than Selím and younger than Ahmed. He fled from his father to Kaibá, the Sultán of Egypt. Afítábí from Brússa. Emrí, author of several mystic hymns of divine love. Nossairí, who came to Rúm from Persia with letters of recommendation of Molá Jámí and Molá Kúrání. Bihishtí, otherwise called Sinán, the author of a khamsat, or collection of

five poems, was the son of Sûleimán. Tají, the father of Jáfer Chelebí. The Nishán-jí Shámí, called for his beauty the second Joseph. Chakerí, one of the Begs of Báyzíd. Jelilí, from Brússa. Hassan Moid, who travelled in Persia. Khákí, from Uskúb. Zekayí, the secretary of Prince Alem Sháh. Rázi, from Uskúb, otherwise called Kojá Hassan Zâdeh. Seifí, from Sinope, buried at St. Sophia. Shahidí, from Adrianople, the defterdâr of Jem Sháh. Shákí, the slave of an old woman at Adrianople; all his poems are directed against the lusts of the world. Sifayí, from Sinope, who dedicated a diván to Sultán Bayazíd. Seifí, from Kastemúni, and his disciple, Nejâtí, a great poet like Ferdússí. He composed a hymn called, Nát, which has no equal; he is buried near Widin. Zarífí, a great traveller. Omrí Abdul Kerim Zâdeh, of a family who were all poets, from father to son. Ahdí, from Adrianople. Ferdússí, from Brússa, who composed the Sûleimán-námeh, in three hundred and sixty volumes. Fighání, from Karamania, the author of the Iskender-námeh, who was hanged, like two other poets of the same name. Kaderí, from Adrianople. Kandí, from Sirúz. Katibí, from Brússa. Kebirí, from Florina. Tabii, from the same place. Mestí, from Adrianople. Munirí, from Amasia, one of the vezírs of Ben Ahmed, excelled most in elegiac poetry. Mihri, from Amasia, a lady endowed with poetical genius; she made a diván of her odes, and composed treatises in rhyme on juridical topics, also on menstruation, and lying in. Nejâtí Beg, the prince of all the poets of this age, was the servant of the poet Saílí at Adrianople and was called Jesus; he wrote five distichs on archery, by which he has attached his name to the celestial vault; he composed no less than seventy-six works, amongst which there is a khamsat, or collection of five poems; he is buried near Sheikh Wefá's mosque. Sehbí Beg, the Imám of Nejâtí Beg and his familiar friend. Nejmí, most skilled in astronomy and astrology. Niází, (there were three poets of this name). Wasslí from Aidin. Wassfí, from Serúz. Hashemí, a Seid from Persia, who composed Persian verses. Hilálí from Brússa.

SECTION XXXIII.

Of the Mausoleum of the Sultán Selím I.

Sultán Selím was born at Trebizonde, in the year 875 (1470); he ascended the throne at Amasia in 918 (1512), at the age of forty years, and reigned but eight years. His name was read on Fridays in eight hundred mosques; and he was the first who appropriated to the Ottoman Sultáns the name of Servant of the Two Noble Cities, Mecca and Medina. In the cabalistic book of Ali, called Jeter, there is mention made of Selím by the following words; "Ali said, To be sure Selím of the Ottoman family shall conquer Rúm and Persia and the Arabic island." By the island is not intended Arabia but Egypt, surrounded by the mediterranean and the red sea. As Prince he was governor of Trebizonde, and he conquered

Kemákhí, Terjáni, Baiburdí, and seventy castles besides. Soon after his accession to the throne he waged war with Sháh Ismail on the plain of Chaldirán, and conquered Akhaska. During the eight years of his reign he conquered no less than eight hundred places, and in the last year, Egypt. Having taken the khalifat from his father by the battle of Chorli (Τζορλλος); he lost it again by death in the same place. He died 962 (1554). Near his mausoleum, before the mihráb of his mosque, are buried beneath a separated cupola the three Princes, his grandsons, Sultán Murád, Sultán Mahmúd, Sultán Abdallah, the sons of Súleimán. There is no royal mausoleum which fills the visitors with so much awe as Selím's. There he lies, with the turban called Selímí on his coffin, like a seven-headed dragon. God be gracious to him!

I, the humble Evliyá, was during three years, Ejzá-khán (reader of the parts of the Korán called juz,) and at his mosque Nát-khán (reader of Nát, or hymns) at this mausoleum.

Vezírs of his reign.

Tawashí Sinán Páshá, who fell a martyr in the Egyptian war against Tománbái and Giránbái, is buried at Cairo. Yúnis Páshá, who was killed on his way to Egypt, is buried near Gaza, at the mosque and Khán founded by him, called Yúnis-Khán. Hassám Páshá, who was killed, like the former, on his way to Egypt. Ahmed Páshá, who was killed on his return from Chaldirán, at Amasia. Iskender Páshá, who was first removed from his office and afterwards killed. Zeinel Páshá, who was pensioned with the province of Kunh. Mohammed Páshá, who became famous by the name of Khoja Zádeh. Pír Mohammed Páshá, from Karamania, a celebrated poet. Mustafá Páshá, who built the mosque of Gebize, with granite columns brought from Egypt, where he was superseded by Ahmed Páshá, the traitor. Bıklí Mohammed Páshá, who conquered Kemákh and beheaded Kara Khán. Hemdem Páshá, who is buried in Erzenján.

Nishánjís of the reign of Sultán Selím.

The Defterdár Abdul Waháb Ibn Abdu Kerím was a Jew who turned Moslem, and became defterdár by his skill in arithmetic. Kazi Zadeh Mohammed Beg was made Nishánjí on the recommendation of Mengeli Gerái, the Khán of Crimea, Yússúf Chelebí.

Divines and Lawyer. (Ulemá) of Sultán Selím's reign.

Mevlana Sheris-ud-dín Ahmed Ibn Súleimán Ibn Kemál Páshá, whose praise would require a whole book; he is the author of no less than one hundred and forty works and mystic poems. He assumed no poetical surname (makhlass) and grew celebrated by that very circumstance. Being Kazi asker of Rúmeli at the time

of the expedition of Egypt he was made Judge of Cairo, and was commissioned as such to undertake the conscription of that province. The result of his labours was that all landed property in Egypt belonged to wakfs,* and that no revenue therefore could be given to the Sultán, who was pleased to content himself with the title of Khádim-ul-Haremein, (the Servant of the Two Noble Cities). Kemál Páshá Zâdeh, who after his removal from Egypt became Muftí at Constantinople, where he is interred before the gate of Adrianople. Mevlana Abdul Halím Ben Alí, from Kastemúni, was Sultán Selím's Imám, and is buried at Damascus, near Mohay-ud-dín. Mevlana Mohammed Sháh Ben Alí Ben Yússúf Fanarí, buried at Brússa. Mevlana Mohay-ud dín Ben Ala-ud-dín Jemálí; Mevlana Sháh Mohammed Ben Mohammed Ellháj Hosein Zâdeh Chelebí; very learned. Mevlana Hassám-ud-dín Ibn Abd-ur-rahman and Mevlana Mosslah-ud-dín Ben Khalíl, the father of Tâsh Kawrí Zâdeh. Mevlana Kawám-ud-dín Hassám Ben Khalíl, the brother of Hassám-ud dín. Mevlana Abdulwassi Ben Khizr. Mevlana Abdulazír Ben Seid Yússúf Abid Chelebí. Mevlana Pír Ahmed Aidínlí. Mevlana Mohay-ud-dín Ben Khatíb al Kassem, an ocean of knowledge. Mevlana Zein-ud-dín Ibn Mohammed Ibn Mohammed Sháh Fanarí. Mevlana Daúd Ben Kemál. Mevlana Bedr-ud-dín Mahmúd. Mevlana Utshbash Núr-ud-dín. Mevlana Mohammed Berdáí. Mevlana Sidí Ben Mahmúd, called Mujellid Zâdeh. Mevlana Mohammed Ben Yakút Aja-Zâdeh, one of my ancestors. Mevlana Mohammed Ben Sheikh Shadeli, buried at Adrianople. Mevlana Pír Ahmed Ben Núr-ud-dín Leithí Zâdeh.

Poets and Eloquent Men of the time of Sultán Selím I.

Ahí Chelebí, a native of Nicopolis and called Yússúf the second, on account of his beauty, which, enhanced by a black spot on his face, wrested from all who saw it the exclamation, Ah! The work Hosn-v-Dil, (beauty and heart,) is the most celebrated of his numerous compositions. Halímí Chelebí, from Kastemúni, died while returning from the Egyptian expedition, at Damascus, where he had composed the Persian and Turkish Dictionary, which is yet celebrated by his name. Rewání, a native of Adrianople, lies buried near the (forty) Fountains at Constantinople, within the circumference of the mosque at a window looking towards the road. Sújúdí, born at Kalkandelen in Rúmelí, a servant of Pírí Páshá. Súrurí, a poet formed by nature (ummí), who as a warrior made the campaigns of Mikhál Oghlí Alí Beg, he collected no diván, but is the author of a great number of distichs and strophes of (five) verses. Shemsí, from Brússa; Sebayí, from Adrianople, famous in prosody. Saní Beg, who was governor of Tripolis in Syria. Thalí, born at Kastemúni, a poet, who may be compared to Nejátí. Fakírí, who was a famous improvisatore. Neshrí, from Germyán, educated at Brússa; he

* Belonged to wakfs, i. e. belonged to religious foundations. (Ed.)

composed a valuable history of the Ottoman family. Nihálí, from Brússa. Inhálí, from Scutari in Albania.

SECTION XXXIV.

The Mausoleum of Sultán Súleimán, the son of Selím I.

He was born in the year 900 (1494) at Trebizonde, the birthplace of his father. Selím had no other child born in the beginning of the tenth century. He became the tenth Sultán of the Osmánlís. The prophetic saying, "God sends at the beginning of each century a man to renew his people," was fulfilled in him, who during forty-eight years of his reign subdued the world and made eighteen monarchs his tributaries. His first victory was that of Belgrade, the second that of Rodos, the last that of Siget, where he took leave of the Empire obeying the text, "Return to thy Lord obedient and willing." The Vezír Sokollí Mohammed Páshá, who secreted his death, deposited his body first at Siget, on an elevated spot, where it was embalmed with amber, salt and myrrh, and kept as if Súleimán was yet alive. So Siget became the conquest of the dead. The news of his death was only disclosed to the army on the day, when Sultán Selím came to receive the obeisance of the army. His body was carried to Constantinople, and buried in the garden before the mihráb of his mosque, underneath a high cupola. The turban called Súleimání, which he used to wear, adorned with seven aigrettes, lies on his coffin. His conquests and his vezírs have already been made mention of; we will now relate the contest of his sons. Báyzíd, the son of Súleimán, being at enmity with his brother Selím, waged war with him in the field of Konia, in the year 966 (1558), but being defeated, fled with five children to the Persian Sháh, who surrendered him to the ambassador who came to claim him. He was killed with his five children at Amasia, where they are buried before the gate of the castle. It is said that the Prince, their father, was stabbed by the Sultán's own hand, and that he is buried on the eastern side of Eyyúb, amongst the poor of the town, where his turban, and a dagger cut in the stone, mark his tomb. It is related that Sultán Súleimán, having passed this grave one day on his way to Kághid Khána, directed these words to his dead son, "Rebel, art thou become a monarch, or art thou dead?" thus saying a black vapour arose from the Prince's grave, and Súleimán's horse, affrighted, threw his rider. In the same moment the faces of Rustam Páshá and Charkáb Alí, the favourites, grew black. Súleimán from that day got the goat, and Rustam Páshá's face remained black during seventy days, after which, the skin coming off, it became yellow, as it had been before. Súleimán now saw clearly that he had been led by Rustam and Charkáb to condemn his son, and wished them black faces in the other world for the reward of their black deeds.

Account of the unmerited death of Prince Mustafá.

Sultán Súleimán marching on the expedition of Nakhcheván, when he had arrived at Karamán Ereğlissí, received the obeisance of his son Mustafá ; who was strangled as soon as he had entered his father's tent. Seven Aghás were executed in the same way, and their heads rolled in the dust, to the amazement of the army ; Mustafá's body was transferred to Brússa, and buried there. The Arabic words, *Kad kutile shehíden* (he died a martyr) form the chronograph of his death, 960 (1552). It is said that his end was brought about by Rostam Páshá's treachery. He was a Prince of most excellent qualities ; and had attained his fortieth year. Yahyá Beg, the author of the romance Sháh-wa-Keda, (the Shah and the beggar) composed an elegy on his death, too affecting almost to read.

Visit to the Tomb of Prince Mohammed, the son of Súleimán.

A Prince of more exquisite qualities than even Prince Mustafá, and possessed of a piercing intellect and a subtle judgment. Súleimán, when laid up with the gout, had fixed on him in his mind to be the successor to his crown ; but man proposes and God disposes ; death stopped the way of that hopeful youth at Magnesia, from whence his body was brought to Constantinople, and buried before the mihráb of the mosque called Shehzádeh, after the prince, to whose memory it was built by Súleimán. He never visited it without distributing a purse of zechins to the poor. This Prince died 950 (1543).

Tomb of Prince Jehángír.

This Prince used to accompany his father Sultán Súleimán every where ; mount with him on horseback, and attend him on hunting parties, as well as in battle. He died, at the time of the expedition against Nakhcheván, in the winter quarters of Haleh, and his body was transferred to Constantinople, where Prince Jehángír (holding the world) became Zemíngír (holding the ground) and was buried in the mosque of Shehzádeh.

SECTION XXXV.

Of the Sepulchral Monument of Sultán Selim II. (God's mercy be upon him !)

Having heard at Magnesia of his father's death at Siget, he joined the army six days after at that place. On his way to Constantinople he laid the foundation of the famous mosque at Adrianople, which bears his name ; and undertook the expedition against Cyprus. His reign was short (eight years) and therefore the poets and celebrated divines were the same as in his father's time. He was a sweet-natured sovereign, but given to pleasure and wine. At last he was obliged to yield to the power of death, and having fixed his horsetails towards Adrianople in

hopes to finish there his mosque, he was attacked at Chorli (where Selím I. had also died) by a disease that no physician could cure ; and expired before he could reach Adrianople. The corpse was carried to Constantinople and deposited in the court-yard of Ayá Sófiyah. On the entrance of his mausoleum is written in porcelain the following line in the manner of Kara Hísarí : “ Except those who come to God with a sound heart ” (*Illa men etallahe bi kalbin selimin*). A Historiographer says, that Sultán Selím II. was the first monarch who died at Constantinople ; but this is incorrect, because my father, who had been ordered to accompany the Sultán to Adrianople, was present when prayers were performed over his corpse at Chorli.

It is averred, that when Sultán Selím I. defeated his father Báyzíd II. at Chorli, the latter uttered the following imprecation : “ O ye Selíms ! your days shall be short, and your victories many ; you have taken from me the Khalífat at Chorli, and there you shall give it back.” By the effect of this imprecation it happened, that both Selíms died at Chorli, each after a reign of eight years and nine months. And it is said, but God knows best, that this evil effect will extend to all Sultáns named Selím.*

Tomb of the Princes of Sultán Selím II.

The Princes Mustafá, Osmán, Súleimán, and others, the names of whom I neither know, nor could learn from the keeper, are entombed in this place (the court-yard of Ayá Sófiyah) which is crowded with the coffins of Princes.

SECTION XXXVI.

Of the Sepulchral Monument of Sultán Murád III., son of Selím II.

Murád was born in 953 (1546), and ascended the throne in the year 962 (1551) on Wednesday the eighth of Ramazán. When his father Selím waged war with his brother Báyzíd at Konia, Murád witnessed it from the walls of that town, and was sent with the news of its issue to Sultán Súleimán, his grandfather, who rewarded him, although he was then only two years of age, with the government of Magnesia. Murád III. never himself took the field, but the conquests of the empire were multiplied every year by his generals. He was buried beneath a separate cupola with his children, in the harem (court-yard) of Ayá Sófiyah. He was the first Ottoman sovereign who lived and died at Constantinople without having once left it. Being much given to women and pleasure he had an immense number of male and female children, altogether three hundred and twenty six. It is stated that in

* This prophecy has been accomplished by the tragic end of Selím III. As it is a most remarkable one, we quote here Evliya's original words. *Wallah ualein dak'iy ghairi se'ime tessir eder derleridi la yooaulem el ghaib illallah.*

one single night fifty five of his women were lying in. At his death nineteen princes were killed according to the bloody code of the Ottoman empire. One of them, a very young boy, was eating chesnuts at the moment the executioner came in, to whom he said, "Let me eat my chesnuts, and strangle me afterwards." A request with which the executioner did not comply. Another was torn from his mother's breast and put to death, emitting at the same time his mother's milk by the nose, and his soul by his mouth. Twentysix daughters, some of them married to vezírs, survived their father. They all now lie buried in his sepulchre. God's mercy upon them !

SECTION XXXVII.

Of the Monument of Sultán Mohammed III.

In the year 1003 (1594) this Sultán ascended the throne, and terminated his reign by the glorious conquest of Erla. He is buried in a mausoleum of white marble in the corner of the Harem of Ayá Sófiyah towards the Diván street. The chronograph is written on the window in golden letters imitating the writing of Kara Hisári.

Princes of Sultán Mohammed III.

Sultán Mahmúd, an ardent prince, was calumniated by the kizlar-ághá, who accused him of having assigned a pious foundation to a sheikh, for imprecating the Sultán's death. On this false accusation he was killed, with his mother and the sheikh. Sultán Selím died a natural death, as also did Sultán Jehángír, during their father's reign. Sultán Ahmed, born at Magnesia, was only 4 years old when he succeeded to the throne. Sultán Mustafá was twice emperor.

SECTION XXXVIII.

Of the Monument of Sultán Ahmed I.

The reign of this prince was passed in warfare without a moment's rest. He was buried in a highly adorned mausoleum on the Hippodrome, near his mosque.

Princes of Sultán Ahmed.

The unfortunate Osmán II. is buried here by his father's side. As he was very young at his father's death, his uncle Mustafá was proclaimed emperor ; but, he soon afterwards resigned the charge, being given to a contemplative life. Osmán was then raised to the throne, but removed by a rebellion of the Janissaries, and put to death in the Seven Towers, by the compression of the testicles ; a mode of execution reserved by custom to the Ottoman emperors. He is buried in the same monument with his father. Prince Báyzíd, son of Sultán Ahmed, and Súleimán his brother, were both killed by Sultán Murád's sanguinary order. They were

buried by their father's side. Sultán Mohammed, brother of Sultán Ahmed, by the same father and mother, was killed by Sultán Osmán, when he undertook the expedition of Hotyn ; but the killer soon followed the killed into the same grave. Sultán Murád III. was also entombed along side of his two murdered brethren.

SECTION XXXIX.

Monument of Sultán Mustafá, the son of Sultán Mohammed III., brother to Ahmed I.

Mustafá, the eldest son of the conqueror of Erla, was a saintly monarch, who without being worldly minded was nevertheless twice emperor. When he died, his body remained seventeen hours exposed in the uncertainty where it should be buried, as all the funeral monuments were crowded with Sultáns and princes. At last, on my father's suggestion, it was deposited in a vaulted oil-magazine in the court-yard of Ayá Sófiyah, which had been empty for some centuries, and covered with earth brought from the innermost imperial garden (Khash-bághjí).

This old building (in which windows were afterwards cut) is of Greek architecture, and was built before the Prophet's birth. When converted into a mausoleum it was a thousand years old. While the windows were being cut in the walls, a tobacco pipe was found among the stones, which smelt even then of smoke ; an evident proof of the antiquity of the custom of smoking.

SECTION XL.

Of the Monument of Sultán Ibrahim.

This sovereign ascended the throne in the year 1049 (1639). Kara Mustafá, his vezír, kept the world quiet ; but the Sultán having become the dupe of his favorites, they, and his women, threw every thing into confusion :

He who devotes his time to the conversation of women,
Forfeits, he he a king, the regard of his subjects

At last the vezír Hezár Pára, and the favourite Jingí Khoja having taken the lead, incredible turpitude was committed by the court. The emperor took bribes from his servants ; and the conqueror of Canea, Yúsíf Páshá, was killed at the Serai's point for not having afforded the quantity of amber, and sable pelisses required from him. In the same month Kara Murád Aghá came from the island of Candia with complaints and lamentations, but instead of obtaining satisfactory redress, he was ordered to give a thousand purses, and a proportionate quantity of amber and sable. This act of oppression raised up a spirit of resistance, and the Hippodrome was soon filled with tumultuous crowds, who put to death the grand vezír, Jinjí Khoja, Mulakkab Efendí and the other favourites, and proclaimed the

Prince Mohammed IV. emperor. The next day a rumour spread that Sultán Ibrahim had escaped from the prison to which he had been sent (the Sirja-khánah) in the Seraï, and that he was likely to be re-instated by the troops. Upon this rumour he was strangled. He was a most prodigal sovereign, and lavished his treasures on the lowest men and on his favorite women. He raised a bath-keeper to the charge of general of the Janissaries with the rank of three-tails; and to please Sheker Pára (sugar-bit) his favorite lady, he made the son of a rice-dealer an Aghá of the Janissaries. The same dignity he would have conferred on Ahmed Kúlí, a gipsy (Chingání) by extraction, who was a celebrated wrestler and juggler, and with whose skill he was much pleased. The juggler answered, "Gracious Sovereign, since the time of the Pharoahs, by whom we wandering gipsies were expelled from Egypt, not one of my ancestors has been either a minister or a vezír; and such ideas came only into Pharoah's head, when he was near his fall." Thus saying, he most prudently declined the offered dignity, and begged leave to go to Mecca on a pilgrimage.

An oil-merchant of Díárbekr obtained by presents, and by the interest of a favorite, the dignity of three-tails; and was known by the name of Sáj Yághí Páshá (the oiled Páshá). But the lamp of his fortune did not burn long; it was soon put out by the blast of fate, which puffed the black smoke into his yellow face. Ibrahim having heard an Arab torch-bearer sing some popular verses (Me-wálí) he was so pleased with his song, that as a reward, he immediately made him Lord Chamberlain; and afterwards Begler-beg. In his time no beggars were seen, and treasures were lavished every where. Some hundred poets breathed out chronographs on his death, with the most heartfelt sorrow. He reposes in the court-yard of Ayá Sófiyah along with Sultán Mustafá; and his tomb is much visited by women, because, being much addicted to them, he gave many thousand female slaves to vezírs and begler-begs; and because in the same mausoleum, there are also some Sultánas buried; among whom are, the daughter of Sultán Ahmed, the wife of Bairám Páshá; the Sultána married to Kana'an Páshá, also daughter of Sultán Ahmed; Kaya Sultána, the daughter of Murád IV, and the lady of my gracious lord Melek Ahmed Páshá, who died at the age of twenty-seven in childbirth at Eyyúb, 1062 (1651), and on whose death, I, the humble Evliyá, composed many chronographs.

SECTION XLI.

Of the Sepulchral Monuments of the Vezírs.

Mahmúd Páshá, the celebrated vezír of Mohammed II., buried in the court-yard of his own mosque, beneath a high cupola. Koja Mustafá Páshá, the vezír of Sultán Báyzid, buried near the gate of Sílívrí. The monument of

Mustafá Páshá, the vezír of Sultán Súleimán, the builder of the bridge in Rúmeili (Jisr Mustafá Páshá). The monument of Sinán Páshá, the conqueror of Yemen. That of Pírí Páshá, the descendant of Abúbekr, vezír of Selím I. That of Bairám Páshá, vezír of Murád IV., in the women's market. That of Hossein Beg, son of Hassan Kapúdán Páshá, near Shehzádeh. That of Súleimán Páshá, the vezír of Sultán Murád IV., near Serráj-khánah. That of Koshrew Páshá near Yení-bághjí, with an elegantly written chronograph. That of Mohammed Koprilí, the great vezír of Sultán Mohammed IV. near the burnt pillar (Dikilí-tásh).

SECTION XLII.

*Of the Sepulchral Monuments of the Saints and Holy men buried at Constantinople.
(God be propitious to them all!)*

We have already related that in the time of the Omniades, when Constantinople was nine times besieged, and three times nearly taken, a great number of moslim heroes fell, who are buried in the court-yard of the mosque of Kojá Mustafá Páshá; at Gul-jámí'i within the gate of Jubbeh Ali; at the convent of Sirkeji, outside of the gate of martyrs (Shehíd-kapú); behind the arsenal, at Eyyúb; and within the Bagno-gate. We speak now of those, who were buried at Constantinople after its conquest. Ya Wúdíú, the great saint who was found dead in Ayá Sófiyah with the words (O All-loving) written in bloody characters on his breast, is buried near Eyyúb at the Scala, that bears his name. Ayá Dedeh, who fell a martyr at the gate of his name at the siege of Constantinople, is buried with many fakírs at the convent of Sirkeji. Khoross Dedeh, who fell at the gate of the Flower-hall, where he is buried. Shems-ud-dín Ahmed, son of Ismail Kúrání, the Khoja of Sultán Mohammed II. who having quarrelled with him went to Egypt, but returned at the urgent request of the Sultán to assist at the siege of Constantinople. Mevlaná Mohammed Ben Ibrahim Ben Hassan Nigissári, buried in the court-yard of the mosque of Sheikh Wefá.

Below Sheikh Wefá, on the way of the Flower-hall, near the old convent of the wrestlers, is the tomb of Nejátí Beg, the Sultán of poets, whose works were collected by his son-in-law, together with his own, in one diván. If Nejátí had not been a Sanjak-beg and obliged, as such, to do public service, he would have preferred a tranquil life. Within his mausoleum is a Sebíl-khánah, or establishment for distributing water; and on his tomb is inscribed a chronograph of his son-in-law's composition. Sheikh Ramazán from Kara-hisár, the successor of Mohí-ud-dín of the order of Lervishes, Khalvetí. When he came to Constantinople the Kyayá of the market, Koshrew, built for him a mosque and a convent, which became the Ka'bah of spiritual lovers. Sheikh Seyyid Ahmed Nejári came to Constan-

tinople in the time of Báyazíd, where he conversed with Sheikh Wefá; and was buried at the mosque of Sultán Báyazid II. All the Persians from Balkh and Bokhárá lodge at his convent.* Sheik A'ábid Chelebí, a sheikh of the time of Sultán Báyazid II., a descendant of the great mystic poet Jelál-ud-dín Rúmí, is buried at the mosque and convent, which bears his name at Constantinople. Shems-ud-dín Ahmed Ben Súleimán Ben Kemál Páshá, of the time of Sultán Báyazid II. and Selím I. with whom he made the expedition to Egypt, and returned thence to Constantinople as Muftí. Besides seventy works, he wrote two hundred tracts and many poems on mystic subjects. He is buried outside the gate of Constantinople in a place surrounded with iron rails, which is much visited by paralytic people, who are said to recover the use of their limbs after a residence here of three weeks. He died in 911 (1534). Sheikh 'Adlí Efendí from Cæsarea, a Dervsíh, Nakshbendí, who after being a great traveller, chose retirement; he is buried in the court-yard of the mosque of Kojá Mustafá Páshá, underneath a shady cypress. His mystic poems have been set to music, and are sung as hymns (Iláhí) by the Unitarians (Devrí tevhíd). Sheikh Mollá Edíbí Efendí, from Brússa, a good poet. Mollá Kara Abd-ur-rahmán Efendí, son of a Muftí of Caffa, buried near the monument of Emír Nejári (Bokhára?). Sheikh Memí Ján Efendí, the pole of the learned. Mollá Sheikh Mohammed Tásh Koprili Zádeh, died 1018 (1609) of the plague, and is buried in the court-yard of the mosque of A'áshik Páshá. Mollá Sa'dí Zádeh Ahmed Efendí, buried near Keskindedeh. I, the humble Evliyá, had the good fortune to complete my eleventh year under his direction, and to study the reading of the Korán under him. Mollá Túrsún Zádeh Abd-allah Efendí, buried in the court-yard of the mosque of A'ábid Chelebí, author of innumerable tracts on the sciences. Mollá Feiz-allah or Káf Zádeh; he left some good poems, and is buried near the chain well, close to the monument of Ma'húl Zádeh; he died when 71 years old. Mollá Mohammed Efendí, otherwise called Hassan Kyayá Zádeh, reposes in the court-yard of the mosque of A'áshik Páshá; a generous man. Mollá Mozaffer Efendí, son of Alí Efendí, the Muftí of Haleb, lies buried near Keskindedeh. Mollá Sana'allah Efendí, son of Ja'fer-al a'mádi, is buried beneath a high cupola near the Forty Fountains. Mahmúd Efendí, of Scutari, had the funeral prayer performed over his body, in the mosque of Mohammed II.

Anecdotes of the youth of the Author.

At the time my mother was lying in with me, the humble Evliyá, the late Sana'allah Efendí was in the house, and uttered with a loud voice the Mohammedan

* It is likely that instead of Nejári by the simple transposition of points, the name of the Sheikh is to be read Bokhára.

formula, "There is no God but God, Mohammed is his Prophet," in order that my ear might catch the sound; and at the time when the sacrifice 'Akika took place (the seventh day after the birth when the name is given), it was performed by Sheikh Ismail. That evening, no fewer than seventy holy men, who led a spiritual life, were assembled at our house. Kisúdár Kapáni Mohammed Efendí came also, took me on his arm in the swaddling cloth, and at the moment he was about to utter in my ear the Mohammedan Ezán (There is no God, &c.) he asked who had first pronounced it to me. Akhfash Efendí, our first master and general teacher, answered, "Sana'allah Efendí." Kisúdár Efendí replied, "I'll do the same;" and beginning to read the Ezán in a solemn tone, he placed near me the hatchet he used to carry, saying, "I'll make a present of this to the boy, it shall accompany him to many victories; by virtue of it he shall never be afraid of any thing; in his youth, he shall play smoothly in the sand without hurting his foot against a stone." He then read the Fátihah, and went away. The Sheikh of the convent of the Mevlevís at Kassem-páshá, named Abdí Dedeh took a bit of bread out of his venerable mouth, and put it in mine, saying, "May he be fostered with the morsels of the poor (fakírs)." The Sheikh of the convent of Mevlevís at the new gate Tughání-dedeh, took me upon his arm, threw me into the air, and catching me again said, "May this boy be exalted in life." By God's secret wisdom I made use of Kisúdár's hatchet when forty * years old; I took it along with me on the Polish expedition in the year 1051 (1641). Intent on booty I suspended it on a door-ring, when the infidels came upon us, so that I scarcely could escape on horseback. I performed then with our light cavalry a month's journey in seven days, and happily reached Crimea; but day and night regretted the loss of Kisúdár's hatchet.

Next year going again into war, after witnessing the ravaging and pillaging of the province of Ashjarash, I arrived at the town of the same name where I had last year lost my hatchet, and began plundering in the Tátár-way, after having fixed, as it is usual, an arrow on the gate of the devotee's house. We took considerable booty; twenty prisoners, rich sofía-cloth, vessels of tin and copper and sable pelisses. Having arrived in this pursuit at the door of a closet, I found by a true wonder my hatchet in the same door-ring, where I had left it the preceding year. I gave a thousand thanks to God, and showed my recovered hatchet to the Islám Gerái and my companions, who were all astonished. The short object of this long digression is to show, that I, the humble Evliyá, was favoured with the particular attention of those saints and holy men. Sana'allah, who, as I have related, first pronounced the Ezán in my ear, became four times Muftí, which before his time had happened to nobody.

* This is an evident blunder: Evliyá born in 1020 was but 31 years old at this epoch.

Mollá Dervîsh Mohammed, son of Muftí Sana'allah Efendí, is buried at the Forty Fountains close to his father. Mollá Mohammed Kesenlí Imám Zâdeh, buried outside the gate of Adrianople at the meadow called Kesenlí sikishí. Mollá Damád Mohammed Efendí, from Chiní in the jurisdiction of Moderni, buried at the house for reading the tradition, which he built near the mosque of Sinán Aghá. Mollá Sana'allah Hamídí from Yalwáj, buried near Keskindedeh, famous for his performances in the epistolary style. Mollá Riswán Efendí, a Croatian by extraction, and Hungarian by birth, brought up by Fazl-allah in Akshehr, was at seven years of age so learned as to be able to dispute with all the divines. Mollá Sheikh Edhem Zâdeh, buried outside of the gate of Adrianople, near the fountain of the Begler-begs at the place called Jewizlí Soffa: he was acquainted with all the Sheikhs, and had made great progress in the mystic science. Mollá Zein-ul-a'âbidín from Brússa, buried near Keskindedeh: he had no equal in the science of the law (*Ilm-ul-fikh.*) Mollá Hamdí from Brússa, named Khairí, author of some good poems, died the head of Sinán Páshá's college. Mollá Mahmúd Nigissárí Zâdeh, buried near his mother outside the gate of Constantinople, had an iron tongue, an ocean of sense and an illuminated head: he was the author of many fine poems under the name of Nigissárí. Mollá Ismaíl from Amasia, buried near Keskindedeh; a generous man. Sheikh Abd-ul-kerim, inspector of Ishtip, he performed the pilgrimage three times and conversed with many thousand sheikhs; in the town of Ishtip he built a mosque, a khán, a bath, a convent, a bezestán and single shops. Mollá Shems-ud-din Ahmed Al-Ansárí, known by the name of Mollá Ahmed, born at Karabágh in Azerbeiján, is buried in Abú Wefá's mosque. Mollá Arab Zadeh Abd-ur-ruúf, buried at the Mesjíd Koghají. Mollá Memek Zâdeh Mohammed from Amasia, buried in the mosque of Nishánjí Páshá; one of the most learned men of his time. Mollá Seif-allah Hamídí has a separate mausoleum near Karamán. Mollá Bostán Zâdeh, buried in the court-yard of the mosque Shehzâdeh. Mollá Bıklí Süleimán Efendí, buried outside the gate of Adrianople. Mollá Katib Zâdeh Zein-ul-a'âbidín was the secretary of his father Koja Mahmúd Páshá, and is buried in the mosque of Sheikh Wefá; he left all his books to the mosque, and I, the humble Evliyá, have read from his library the Multeka and Kúhistání lent to me by the librarian. Mollá Shems-ud-din is also buried in the precinct of Wefá's mosque. Mollá Nefs Zâdeh Mustafá Efendí, buried near the convent of Emír Bokhárá. Mollá Osmán Beg Ibn Mohammed Páshá Ibn Ahmed Páshá Dúkgayín, buried in the court-yard of A'ashik Páshá's mosque; his father was Governor of Cairo, where he built a mosque. Sheikh Beyání from Rúsjúk on the shores of the Danube had no equal in poetry and mystic knowledge. Sheikh Abd-ul-latif, buried near Sheikh Wefá's mosque. Sheikh Yúlún Mohammed Hamídí buried in the court-yard of old Alí Páshá's mosque.

Tombs of the principal divines in the time of Sultán Ahmed I.

Mollá Unf Abd-ul-halím Efendí otherwise Akhí Zâdeh Chelebí a second Abú Sa'úd (the celebrated Muftí) died 1013 (1694). Mollá Ak-Chelebí Bekir Efendí, buried outside the gate of Adrianople, near the convent of the Turbehdárs (mausoleum keepers). These keepers, since the time of Mohammed II., who founded them, have to keep the registers of the dead and of the graves. On any dispute arising concerning these matters their records are consulted. It is a strange history of death, and no where are such exact lists of the dead kept. Mollá Abd-ul-waháb Efendí, the brother of Kúchúk Táj-ud-dín Efendí, reposes in the precinct of the mosque of Sarikurz within the walls. Mollá Riswán Efendí, known by the name of Sál Khák, is buried at the gate of Adrianople and was famous for ready replies. Mollá Moghní Mustafá Efendí, son of Alí, known by the name of Sarikurz Zâdeh, is buried opposite the houses that join the court-yard of the mosque of Sultán Mohammed II. Mollá Sheikh Mohammed Chelebí, son of Sana'allah Efendí, is buried in the precinct of the mesjid of Hassám Beg Zâdeh near the horsemarket. Mollá Mustafá Efendí, the Khojá of Sultán Ahmed; his tomb is within the precinct of Sultán Selím's mosque: when I went to school, I never missed saying a fátihah in passing by his tomb on the road. Mollá Júnúní Ismaíl Efendí, a perfect gentleman and poet, but called Júnúní (the maniac) on account of his taste for wine. He repented at last of his follies. He died of the plague and reposes near Keskíndedeh. Mollá Ibrahim Hassám Zâdeh, one of my relations, buried in the court-yard of the mesjid of Lady Sherifeh near the mosque of Mohammed Aghá; his poems are celebrated under his poetical name of Sherífí. Mollá Abd-allah Ben Abd-ul-kerím, buried in the court-yard of Nishání Mohammed Páshá's mosque. Mollá Mohammed Moarrif Zâdeh, buried in the mesjid of Koghají. Mollá Kúchúk Mustafá Efendí buried in the mausoleum of the Leadenhall. Mollá Mohammed Fehmí Chelebí, buried in the precinct of Nishanjí Páshá's mosque; died 1004 (1595). Mollá Abd-ul-kader, famous by the name of Kadri Chel bí, is buried in the court-yard of the mesjid of the architect Sinán near his father-in-law Beg Zâdeh Efendí. Mollá the great Mohammed Ben Mustafá Bostán Zâdeh Efendí, buried near his father in the precinct of the mosque Shehzadeh, died between the age of sixty and seventy; he was an ocean of learning. Mollá Mohammed Serí Zâdeh, son of the daughter of Moje' Zâdeh; he learned the dictionary of Akhterí by heart and was an ocean of philological knowledge: he was buried in the precinct of the mesjid of Koghají. Mollá Yahyá Ben Pír Ali Ben Nassúh, celebrated by the name of Newí'í, was Khoja of Prince Mustafá, the son of Murád III.; he composed more than seventy works on different subjects: in his commentary of the Fússúss it is mentioned that the mausoleum of Rostam Páshá, of old Khosrew Páshá, of Ahmed

Páshá within the cannongate, the mausoleum of Sháh Khobán near the New-garden, that of Ahmed Páshá, outside of the gate of Adrianople, are all the works of the architect Sinán; he died 1007 (1598). Mollá Báki Efendí, the Sultán of poets, who lived from the time of Sultán Súleimán until that of Sultán Mohammed III.; his diván is an exquisite work, and his strophes of five and six verses are of the greatest merit: he died 1008 (1599) and is buried outside of the gate of Adrianople near the convent of Emír Bokhára (Nejári?). The chronograph on his tombstone is written in great letters (jellí) by the hand of the calligraphist Abdallah of Crimea, and is much visited by those who admire fine hand-writing. Sheikh Sunbul Efendí, buried in the court-yard of Kojá Mustafá Páshá's mosque. Sheikh Yakúb Efendí, buried in the same place, died 979 (1571). Sheikh Abú Sa'íd Ben Sheikh Sana'allah; he came with Sultán Súleimán from his native place Tabríz to lay down his head in the mosque of Sheikh Wefá. Sheikh Ramazán Efendí, buried in Alí Páshá's mosque. Sheikh Serkhosh Báli Efendí, buried in the leaden mausoleum. Mollá Fenayí Efendí Zádeh Alí Efendí, buried in the precinct of the mosque of Nishánjí Páshá; died 979 (1571). Sheikh Mossleh-ud-dín celebrated by the name of Núr-ud-dín Zádeh, from the village Eubárlí near Philippolis, accompanied Sultán Súleimán's body from Siget, and was buried himself in the precinct of the mosque of Kojá Mustafá Páshá 981 (1573). Mollá Moezzín Zádeh Mahmúd Efendí, buried outside of the gate of Adrianople on a causeway. Mollá the great Sinán-ud-dín Yúsuf Ben Hassám Ben Elabbás born at Suez, buried in the precinct of the mesjid of Sarigurz; he was a second Kemál Páshá Zádeh amongst the divines of Rúmelia, and the most learned of them after the great Muftí Abú Sa'úd. Mollá Mohammed Chelebí Ibn Sinán-ud-dín buried near his father. Mollá Kámi Efendí, born at Adrianople and buried before the gate that bears its name. Mollá Shems-ud-dín Ahmed, celebrated by the name of Kází Zádeh, died while Muftí, and was buried in his own mausoleum on the road to Karamán. Mollá Mohammed Nur-allah, called Akhí Zádeh, buried in the precinct of his mosque at the fruit-scala: it was in his mosque that I had the vision of the Prophet and of all the saints, previously to my setting out on my travels. Mollá Akhwein Zádeh, otherwise Khoja Chelebí, died 1015 (1606). Mollá Fazl, son of Mollá Alí Al-jamal, being offered the dignity of Muftí by Murád III., refused it; when he was interred on the causeway of Zírek-báshí in his father's mausoleum, the foot of his father appeared undecayed and fresh: there is a school attached to this mausoleum, where every morning a portion of the Korán is read. Mollá Hossein Ben Makhshí Sinán, buried in the court-yard of the mesjid of his father at Sarikurz. Mollá Hossein, called Sadri Chelebí, born at Ishtip, died 993 (1584). Mollá Fazl Aúz Efendí, commonly called Menav Kází, originally from Menavghád in the province of Alayeh, buried within the Crooked-gate in a fine mosque of his own foundation; died 994 (1585): he was

famous for the jests and sayings, that had passed between him and Sultán Murád III. Mollá Mohammed Ben Sheikh Mohammed Ben Eliás, otherwise Chevî Zâdeh, a Constantinopolitan, buried in the burying-ground near the mosque of Zirek-bâshî, died 994 (1581). Mollá Mustafâ Bergeví, buried outside the gate of Adrianople in a fine garden situated between Kemâl Pâshâ Zâdeh and the convent Emír Bokhára (Nejárá?). Mollá Mohammed Ben Sidí Ahmed Ben Oweis Ben Ahmed Ben Mahmúd, he was commonly called Kurz Sidí Zâdeh, a gentleman by birth and education, buried in the precinct of his father's school near the fountain of the judge. Seyyid Murtezâ from Begshehr in Karamania, buried outside the gate of Adrianople. Mollá Mustafâ, the son of Uzún Hassan Efendí, known by his poetical name Jenâni, died 999 (1590): his Turkish and Arabic chronographs are much valued. Mollá Betlí Efendí, son of the brother of Muftí Chevî Zâdeh's defterdâr Abdí Chelebí, buried in the mesjid of the Lady near Aghâ-jamí. Mollá Zekerîâ Efendí from Angora, he is buried near the Dâr-ul-hadîth (house for reading the traditions), which he built near the mosque of Sultán Selím I.; he was the father of Yahyâ, who was Muftí in the time of Sultán Murád IV. and some of his disciples also became Muftís. Mollá Námí Nishânjî Pâshâ, otherwise called Poyalí Mohammed Pâshâ, is buried at the mosque near Keskindede; he died 1001 (1592). Mollá Abd-ul-kerím, known by the name of Delí Imám, from Magnesia, buried before the convent at Ok-maidân. Mollá Táj Beg Zâdeh died 996 (1587) and is buried opposite the shop of Bedaví Shírpenjí, on the road near his father; this is the famous calligraphist and writer of Diváni Táj-beg-Zâdeh. On the day of his death died also the poet Súzení, who is buried outside the gate of Adrianople.

Sheikhs.

Sheikh Súleimán Efendí, from Díárbekr, was immersed in the ocean of contemplation and dogmatic contest. Sheikh Mossлах-ud-dín Efendí, the disciple and son-in-law of Mossлах-ud-dín Mergez, the head of the Dervishes Khalvetí. His tomb is near that of his master Mergez outside. New-gate.

Elogy of Mergez. He once said to his fakírs, "I heard here underneath the ground a voice saying: 'O Sheikh! I am a spring of reddish water imprisoned in this place for seven thousand years, and am destined to come to the surface of the earth by thy endeavour as a remedy against fever. Endeavour then to release me from my subterraneous prison.'" Upon this speech all his fakírs began to dig a well with him, and forth rushed a sweet water of a reddish colour, which if drank in the morning with coffee is a proved remedy against fever, and known all over the world by the name of the Ajasmá of Mergez.

Sheikh Kemâl-ud-dín Efendí the disciple of Súleimán Efendí, the Khalvetí, is buried in the convent of the bath of the Sofís. Sheikh Selâmi Mustafâ Efendí,

from Nicæa, buried outside the gate of Adrianople in the precinct of the convent of Emir Bokhárá (Nejárí?). Sheikh Ahmed Bokhárá, buried in the mausoleum, which was built for him by Murád III., near the Flower-hall. Sheikh Ahmed Sadik, from Táshkendí in Bokhárá, who made the journey on foot three times from Balkh to Constantinople, and from Constantinople to Balkh, is buried at the convent of Emir Bokhárá. Sheikh Khák Dedeh, the chief fountain of contemplation, born at Pergamus, was most famous by the name of Na'lbenjí (the farrier); his shop was in the market-place of the mosque Ghazílar inside of the Flower-hall.

At the great fire, which broke out at Sevgelún Mossella-páshá Serái, and in which poor Evliyá's house was also burnt to the ground, all shops round that of the farrier were consumed, and it alone, though only of wood, most miraculously preserved. Hossein, the farrier, grandson of the saint sheikh, refused to leave it, and said, "that as it was his grandfather's shop he would rather burn in it, than leave it." The shops having become scarce and dear, through the fire, this shop was let by the Mutewellí to a Jew, called Kopelí, who paid some páras more for it. When he was to take possession of it and to open its shutters, one of them fell upon his head and wounded him mortally. An Aghá of the suite of the vezír Mír Hossein and the lieutenant of the police (Súbáshí) came and took away the Jew's body and restored the shop to its former possessor, Hossein, the farrier, who was a saint-simpleton, and the keeper of the mausoleum of his great father, the farrier, Memí Dedeh. As his shop was in my neighbourhood, I am well informed of every thing relating to him. The mausoleum of Memí-dedeh was saved from the fire along with the houses adjoining it, and Sultán Murád came himself to witness this miraculous escape, and to distribute alms amongst his fakírs. This mausoleum is opposite the mesjid of Harají, contiguous to Sevgelún Mossella-páshá Sultán-serái. It was, when he lived, the house he lodged in; on the night of his death he appeared to Sultán Murád III., and asked from him that his own house might be converted into a mausoleum, with a convent and fountain attached to it. Sultán Murád assisted at the prayer over the corpse, in the mosque of Mohammed II., and then, like a private follower, took hold of the shroud and accompanied the funeral from the mosque to the house, where he was entombed in the year 1001 (1592). Sheikh Sha'bán the second, from Kastemúní, the disciple of the great Sha'bán, is buried in the court-yard of Sheikh Wefá's mosque. As we know nothing else of him, we say nothing, not to incur the tradition of the liars, which says: "a liar is he who relates every thing he hears." Sheikh Yakúb Khalvetí, the disciple of Pír Ali Dedeh, buried near the great aqueduct (Bozdoghán Kemerí). Sheikh Feth-allah Shámí, a disciple of Edris the Khalvetí, buried near the mausoleum of Sheikh Wefá. Sheikh Nimet-allah the Lexicographer, a native of Sofía, and a Dervish Nakshbendí, buried in the court of the convent of Emir Bokhárá outside the gate

of Adrianople; he went from Persia to Egypt to accompany Sultán Selím I. in his expedition, when he composed, during the winter-quarter at Haleb, the lexicon known by the name *Lúghatí Halímí*. Sheikh Sinán Efendí, buried outside of the New-gate, visited by paralytic men, who here find a cure for their disease. Mollá Mohammed Ben Abd-ul-weháb Ben Abd-ul-kerím, buried outside the gate of Adrianople near Kemál-páshá-zádeh. Mollá Mustafa, celebrated by the name of Bostán Efendí, son of a merchant at Tyre, buried outside the gate of Adrianople, was a virtuous man of most excellent qualities. Mollá Atallah Ben Ahmed from Berga; Muftí Abú Sa'úd said the prayers over his body, which reposes at Wefá's mosque. Mollá Sinán-ud-dín Saríkhán, from Akhissár, reposes near the convent of Emír Bokhárá, outside the gate of Adrianople. Mollá Mohterem from Táshkendi buried near Ayá Sófiyah. Mollá Nigissári Zádeh Mohammed Efendí, outside the gate of Adrianople. Sheikh Mohammed Dedeh, buried at Constantinople near the Seven Towers. Sheikh Yoghánjí Emír Efendí from Kilán, came to Constantinople to visit the tombs of his ancestors, who had fallen with Eyyúb, and was buried himself amongst them. Mollá Nishánjí Hassámí Sháh Mohammed Efendí, buried in the court-yard of the mosque of Nishánjí Páshá. The great and virtuous Kemál-ud-dín Mohammed, son of Ahmed, immortalized by the name of Tásh Koprí Zádeh, that is to say the son of Tásh Koprí Zádeh, the author of the biography of learned divines, *Shakaiki-námeh*, having accompanied Sultán Osman in his expedition against Hotyn, he died at Yassy, and his body, carried by a galley to Constantinople, was interred by the gate of Jubbeh Alí and buried in the court-yard of A'áshik Páshá's mosque. Mollá Nisháni Efendí Seyyid Mohammed, buried at Emír Bokhárá's convent; he wrote historical and other works: the work entitled *Miret-ul-Kainát* (the mirror of creatures) is of his composition, he translated also *Atayí Chelebí*. Mollá Mohammed, the son of Nishánjí Zádeh Efendí, the son of the daughter of Abd-ul-latif the son-in-law of Emír Bokhárá's son-in-law; he accompanied Sultán Osman II. on his Polish expedition, but died on the way from fatigue in the year 1024 (1615).

The sayer of Friday's prayers Zakerí, who was attached to the service of Sheikh Núr-ud-dín Zádeh Efendí, in music a second Fariabí. I, poor Evliyá, relieved my soul by his beautiful declamation. He was Khátib at the mosque of Kazánjilar (kettle-makers) in the time of Sultán Mustafá. Once having proclaimed prayers at noon, a kite took from his head his turban, and carried it to the top of the minaret, where it floated round the crescent. It remained there a whole week exposed to the eyes of the faithful. At last the Emperor having heard of it sent for the Sheikh, who related the story of his turban, and sung the same night the poem of the Prophet's birth (*Mevlúd*), and some sacred hymns (*Iláhiát*). The Emperor gave him a purse of gold to pay, as he said, his debts and to buy a shroud.

This was a prophetic word, for the same night a violent gale blew the turban from off the minaret to the ground, and the Sheikh himself died next day. He was buried near Khair-ud-dín, the founder of the mosque of the Kettle-makers. He died in the odour of sanctity, and the tunes of his hymns and mystic songs spread all over Rúm. Mollá Mohammed Ben Rejeb, one of the divines of Murád IV., poisoned by a woman, like Imám Hassan the martyr, he was buried outside the Crooked gate.

Mollá Sheikh Zâdeh born at Akchí-Kazánlik near Adrianople, buried in the neighbourhood of Keskindedeh. Mollá Ali Ben Abd-ul-ruúf from Nigissár, buried in the precinct of Sultán Báyzíd's mosque; the chronograph written in large letters (jellí) was composed by Atayí Chelebí. Keskin Efendí, a great Saint full of divine love; at the burying ground, which bears his name, forty to fifty thousand saints are said to be interred: if I were to relate their names and chronographs a book alone would not be sufficient. Mollá Mohammed Ben Yúsúf, celebrated by the name of Bakhshí Efendí, a native of Sparta in the province of Hamíd, died 1030 (1620), and was buried in the burying ground of Keskindedeh. Mollá Bostán Zâdeh reposes in the precinct of the mosque of Nishânji Páshá; a most eloquent writer, who composed in three languages, Persian, Turkish and Arabic, and was adorned by learning. Mollá Mohammed Ben Abd-ul-ghaní; the prayer over his corpse was said at the mosque of Sultán Mohammed II., before an immense crowd of people, and was then buried in the precinct of the mesjid of Abdi Chelebí in the year 1034 (1624). Mollá Abd-ul-kerím Chelebí, buried outside the gate of Adrianople near his father. Mollá Kanálí Zâdeh Abd-ur-rahmán Chelebí, born at Terhala, buried at Keskindedeh; a good-natured, generous man. Mollá Mohammed Sadik, otherwise Sidki, was attached to the service of Menav Efendí, buried near Bakhshí Sheikh-Zâdeh, to whom he was related. Mollá Abd-allah Efendí Ibn Ali Ben Abd-allah Ben Eliás Ben Sheikh Mohammed Ben Eliás, famous by the name of Ali Chelebí Zâdeh, buried near his father at the mesjid of Lady Sherifeh; a great lawyer. Mollá Gejdíhán Abd-allah Efendí a native of Anfar in Karamania, buried in his own house opposite the mesjid of Karghají Zâdeh. Mollá Ahmed Efendí, buried in his father's mausoleum. Mollá Mustafá Efendí son of Azmí Zâdeh, commonly called Háletí Chelebí; the Sultán of poets in his time, he left many poetical works. When in the agonies of death he suddenly improvisated the following verses:

Ah! wherefore do I mourn, when soon I shall be gay,
About to be renew'd, why am I in decay?
I'm like unto a bird, that falleth into snares,
When flying from the cage, to freedom he repairs,

He died 1040 (1630), and is buried in the court-yard of his own school, built at great expense. He was a wonderful writer, and besides his other poems he excelled particularly in strophes of four lines, in which he was unparalleled. Good

sense was dressed in his tetrasticks like Húrís in the tents of paradise ; he was also distinguished by the original turn he gave to his verses.

The Sultán of the contemplative saints (Molamyún) Kapání Mohammed Efendí, otherwise called Kisúdár Mohammed Efendí, because, though bare-footed and bare-headed, he used to wear his hair in thick bushes. Winter and summer he wore nothing but a white coarse cloth, and carried a hatchet in his hand. It is said he was a native of Gallipolis, but it is certain that his relations who came to dwell within the Flower-hall before the place of the coachmen (Arabajilar) came from Sirmium and Funfkirchen. He himself spoke the purest Bosnian. At Konia, he was one of the disciples of Erli Zâdeh, and became then himself a great contemplative saint. Having lodged during forty years near our house, I had the advantage, that at my birth he uttered the Ezán in my left ear, as Sana'allah did in my right. One day, when a boy, as I was reading the verse of the Súra Maideh — "We wrote in it that the soul is to answer for the soul" — Kapání Efendí passed, and hearing the verse cried "Allah ! Allah !" At this moment came Ali Khalkhál, a Pehleván of the convent of wrestlers, who begged from Kisúdár the blessing, that he might be slain like one of the martyrs of Kerbela ; Kisúdár gave him his benediction, and a drink from the leaden bottle he carried with him ; after which he entered a razor-shop. "Now," said Kisúdár, "the moment of the application of the verse has arrived." He had scarcely said so, when Ali Khalkhál came running out pursued by a Janissary, called Ahad Ali, who stabbed him. "There," said Kisúdár, "you see the accomplishment of the verse." Khalkhál was buried in the convent of the wrestlers, and Ahad Ali was put to death in prison and his body thrown into the sea. At another time it happened that the grand vezír Rejeb meeting Kisúdár, amongst the taverns of the Flower-hall with a bottle of wine, requested a prayer from him, and Kisúdár said : "Eat, drink and digest." "Father" said Rejeb Páshá, "is that a prayer ? I cannot accept it as one." "Well," replied Kisúdár, "Thou art grand vezír, thou canst not be Emperor ; what can I wish thee better ?" Seven days after this Rejeb fell sick, and was not restored to health but by Kisúdár's touch. At another time he came to Sultán Marád and told him, that in the course of three days his aunt Seygelín Mosella Sultána would be a bankrupt, and would need fifty purses for the repair of her house. "How so ?" said the Sultán. "You will see," replied the saint. Within three days after a fire broke out, and consumed the whole palace, so that the Sultána was obliged to run away half naked. Kisúdár is buried at the convent where he lived, and his tomb is much visited.

Sheikh Omer Efendí, a native of Dabira near Uskúb, the sheikh of the mosque of the Dragomans, was the substitute of Sheikh Abd-ul-múmen, who was called the Sheikh of the Dragomans. He is buried in the precinct of the convent of the Dragomans. He knew by heart the Korán, and was an ocean of deep learning full of

pearls. Sheikh Hossein Elem Kání, a native of Pest, which is opposite Buda. He followed the order of Dervishes called Bairámí, and then retired to the mosque of Sháh Sultán, at Constantinople where he lies buried near his own cell. "Praise be to God, who permitted me to enjoy the advantage of his conversation." He was a perfect Dervish, knowing God, and of a pure behaviour. Sheikh Hossein Túghání Dedeh, who first saw the light at Bergofja near Sofía, lived during thirty years a poor dervish Mevleví at the convent of the New-gate, where he followed Jelál-uddin, translated the Mesneví and read general lectures. He is buried in the precinct of this convent. He lived in my time, and I, the humble Evliya, was often favoured by being allowed to kiss his hand.

Saint-Fools, Idiots and Ecstatic, or Inspired Men, (Búdela, Molamyún, Mújazibún) Santons.

Hassan Dedeh, buried near the mosque of Mohammed II. within the gate of the dyers. He built a wooden turret (gulbeh) of the height of the minaret of the mosque, so high that no carpenter dared to fix a nail higher. It was thrown down by a gale of wind in the night, and in the morning the Saint was found blasted by the gale of death. Kisúdár Efendí has been already mentioned. Irmaghání Mohammed Efendí, born in Kojailí; he was called Irmaghání because he used to present every body with an apple. Having obtained the leave of Sultán Murád IV., he conversed at the bridge of the Bostánjí-báshí at Scutarí with the troops, amongst whom the plague was then raging, and wrote down the names of those who would die, and those who would escape. Within seven days seventy thousand souls died, as he had written in his list given to the Sultán, who was not much pleased with Irmaghání's having laid open this secret. He returned to Kojailí, where he died. Kapání Deli Sefer Dedeh, having taken his rest in an heated oven, when he came out took leave of some hundred persons, and threw himself into the sea, where he disappeared, as is universally borne witness to by the inhabitants of the Flowerhall. Seven years afterwards when the ships of Kara Khoja and Ali Bichen sailed from Algiers to Constantinople, Deli Sefer Dedeh came with them and settled at the Flowerhall. He was dumb then, and used to rove about and eat nothing but grass. The men of Kara Khoja and Ali Bichen related, that, while sailing through the straits of Ceuta for the Atlantic, they saw Deli Dedeh riding on a fish; that they took the saint on board, and that the fish followed the ship all the voyage till they reached Algiers, where it died and was buried on Deli Dedeh's intercession, who himself died the same year and lies outside of the Flowerhall near Khorossidedeh.

Sarebán Hakík Yetmish Ghrúsh Dedeh, was Aghá at Szímtorn in Hungary, and was amongst the saints of the army, which led by Sultán Mohammed III. waged war against seven hundred thousand infidels. The war being over he became dumb

for seven years, and these seven years having elapsed, he never uttered a word but yetmish ghrúsh (seventy piastres), which he continually repeated clad in the dress of a soldier of the Bosnian frontier. The Flowerhall is proverbial for its mud over all Constantinople. In these muddy streets he used to walk in winter time, and (what is astonishing) in so clean a way that he kept not only his Babújis, but also his soles, entirely free from mud. He foretold to Sultán Murád, that he would take Eriván, but lose it again within seven days, which really happened ; Yetmish Ghrúsh Dedeh died at the age of seventy, and was entombed by Bairám Páshá's order in the burying place of Zírek-bashí. My Lord, Melek Ahmed Páshá, related to me from Sultán Murád's own mouth, that he heard continually in the camp the words of Yetmish Ghrúsh, who, then however, was not there but at Constantinople.

Eskijí Dedeh, a great fool and (of consequence) a great saint. He gave to Jowán Kapijí a seal made of rice-flour, and the same week he got the seals of the Empire as grand vezír. He is buried at Karamán, where he lived. Na'lenjí Hossein Chelebí, who dressed in a wide gown (jubbeh) and with slippers, used to go round to all the great, from whom he collected money, which he distributed amongst the orphans. He dressed them cleanly, taught them music, and placed them in the service of vezírs and other great men. He died the very same day, that the news of the fall of Baghdád arrived at Constantinople. A'shúm Dedeh lodged at Suráj-khanah, (saddlers' house) he walked about never speaking a word, and used to clear the high road of stones. Divánch Dokhání Kuster Dedeh ; he was much given to the use of snuff, and boys often amused themselves by filling his hand with dust instead, which he took readily, so that many a time he snuffed up more than a hundred derhems of dust a day. Kisúdár Seid Abd-allah Chelebí, had been Mollá at Selanik, but left his charge after having drunk once of the bottle of Kisúdár, the Saint before mentioned, and roved about bareheaded and barefooted. Kisúdár Mollá Mustafá Chelebí, being Moderris at the mosque of Kazánjilar (kettle-makers), met with Kisúdár, and made a legacy of his books to the mosque of Khair-ud-din. He performed many deeds and works which preachers on the Chair could not attain. He died when, I, the humble Evliyá, undertook the journey to Trebízonde. Bulbul Divánessi (the fool of the nightingales) used to walk about carrying a cage with a nightingale in it, which sang even in winter. Dabbágh Divánessi (the fool of the tanners) used to walk naked in Constantinople, and lived in winter at Ok-maidán sweating, in the deepest snow. Bomúzli Divánch (the horn-fool) lodged in the house of a janissary, called Ahmed Dedeh Kojárish Oghlí. In the long days, he used to sit upon the bridge of the Sal-khánah of Kassim Páshá, and say to all who passed, "Shalla" (instead of Inshallah, if it please God) "you'll go to the Ka'bah !" The wonder was, that he knew men by their names, whom he had never seen before and saluted them as old acquaintances ; and instantly remembered those whom he had

not seen for twenty or thirty years, as well as the names of all their relations. His bosom was filled with horns of goats, gazelles, and sheep. Merry fellows frequently went to try him, by saying, "Ahmed, show me my horn?" If they happened to be married he would answer by some anecdote of their wives, and would give to some a small, to others a great horn from his collection. If the man, who asked, was not married, he used to answer, "thy horn is not grown yet." Sometimes Christians or Jews would mingle, in disguise, amongst those who crowded round him, but he never spoke a word to them, and when asked the reason, said, "they are Infidels and Jews," and then in anger insultingly turned his back to them. If some one said, "Ahmed Dedeh, I'll give thee a horn, dance a little," he would get up instantly, knock with the fingers of his right hand like a stork, and begin to dance like Venus in the sky, during which dance people brought him all kinds of horns. If you went to him a month afterwards and asked where your horn was, he would put his hand into his bosom and shew you the very same, which you had given him. If he had said to the same person three times, "Shalla, you'll see the Ka'bah," it was certain that this person was to undertake the pilgrimage. In brief, he was a lightheaded, merry fool. Since he undertook the journey into Abyssinia and the country of the Negroes, we have not heard of him.

Pápás Diváneh (the mad priest) at Galata. He was a pleasant fool, with whose manners the whole world was pleased, and whose tricks we have amply described in our work *Shaka-námeh* (or perhaps *Shifa-námeh*). Dürmish Dedeh at the Castle of Rúmelí; all the sailors used to give him in passing an occa of meat. He advised some captains to undertake such a voyage, and others not to sail for such a place, and his advice, if followed, turned to their advantage. Sumulki Dedeh on the Hippodrome; if he threw bones to a man passing, that man was sure to get that day some advantage in the diván, but if he spat upon him it was the contrary. Ilikji Divaneh, a fool without tongue, who used to eat nothing but ilek (probably a kind of paste, or cake). The women who sell ilek were always near him. He showed with his fingers the man from whom he desired an ilek, which if he got, he broke instantly and eat with great pleasure. It is known that when the hangman tortures a thief, he makes him swallow a kind of gauze (borunjik) which is then dragged up again with a fathom, so to turn up the stomach and bile. It is surprising that the swallowing gauze, instead of being a torture to this Saint-fool, gave him the greatest delight, and that nobody ever saw the least evacuation from him. Saving your presence. Having never spoken a word, he went the day before his death to one of his friends, to whom he recommended to wash his corpse, to pray over it, and to bury it before the gate of Sílívrí, where all sufferers from palpitation of the heart would be cured by drinking water, with a little of the dust from his grave in it. This place is actually visited for this purpose.

The Sultán of all Saints-fools is Minkání Mohammed Chelebí, called Sabáh Sabáh, son of the Chaúsh Kyaya of the Janissaries. Having foretold to his father that he would die next morning (sabáh) he retained that word as his name. He used to spit in the faces of those to whom he took a dislike large quantities of phlegm, which I saw him do once to a friend of mine. He accompanied all parties of pleasure on shore and on sea, and roved day and night through the streets of Constantinople. At the time Kara Mustafá Páshá was grand vezír, he one day made a great riot at the diván for the deliverance of his mother from prison, who had been confined for smoking tobacco. "Release," said he, "the women and confine the men, which if you do I don't care for, as I have no father." Thus he got his mother released. One day having met at Meit Iskelessí a Jew's funeral, he mingled amongst the Jews, who thereupon cried out, that they were burying one of their own people and not a Moslim. The fool silenced them by spitting in their faces, and kicked and rated them so, that they lost their senses and ran away, leaving the corpse in the middle of the street; because they are superstitiously afraid that even a Moslim passing under, or above a coffin, the dead becomes a witch or the devil himself. At last he made his peace with them for some piastres. Another time he cried during three days, that there was fire at the Prince's Islands; on the fourth day a great fire broke out at Constantinople, and lasted three days, which shewed, that Sabáh was not a mere fool. Sheikh Mohammed, otherwise called Kazí Zádeh, the sheikh of Sultán Murád IV., was born at Sofía, and succeeded to the Sheikh of the Dragomán, Omer Efendí. He attacked the Sofís as their declared antagonist; when he accompanied Sultán Murád on the expedition to Baghdád, he not only did not visit the tomb of Mevlaná Jelál-ud-dín at Konia, but prevented others also from visiting it. Sultán Murád having sent twice for him, he refused to come; the Sultán angry, sent a third messenger, who running full speed met the sheikh on the way, and came against him with such force, that the sheikh fell and broke his leg, and thus he never saw Mevlaná's tomb. He was one of the greatest sheikhs of this century, distinguished by his eloquence and penetration, in which he was unparalleled in his time. He was transferred from the mosque of Báyzázid to that of Ayá Sóliyah, where he preached to an immense audience. He also left some good poems under the poetical name of Ilmí. Molla Nigissárí Zadeh, buried at the mosque of A'ashik Pashá, composed no less than an hundred and six valuable works. Mollá Hassán-ud-dín lies near the bath of Sultán Selím. Mollá Kara Hassan Efendí, buried in the convent of Emír Bokhárá. Mollá Harem Chelebí from Ak-seráí, buried near Kemál Páshá Zádeh. Mollá Kuchúk Táj-ud-dín Ibrahim Chelebí from Hamíd, buried at Emír Bokhárá's convent. Mollá Ibrahim Ben Ni'met-allah lies outside of the Crooked gate. Mollá Sinán-ud-dín, the Imám of the Súleimánieh, who used

to attract great crowds by the harmony of his voice, is buried at the mesjid of Koghají Dedeh, near the mosque of Selím Khán. Sheikh Mossлах-ud-dín, the son of Sheikh Wefá, entombed in the mausoleum of A'ashik Páshá.

Well informed men know, that the great sheikhs may be classed in two principal orders,—that of Khalvetí, and that of Nakshbendí; but according to the tradition, which says, “The ways to God are as manifold as the souls,” there are many thousand ways and religious orders. After the Khalvetí and Nakshbendí, rank first—the Bairámí, Wahidí, Zeiní, Mevleví, Rúshení, Gulshení, Begtashí, Ni'metallahí, Núrbakhshí, and one hundred and forty other orders of dervishes like these, which are all derived from the Nakshbendí originating from Abúbekr. The Wahidí trace their origin to Omar, the Zeiní to Osmán, the Khalvetí to 'Alí. The first sheikh at Constantinople was Habíb Karamání, buried at the convent of Ja'ferábád at Súlíjuh, opposite Eyyúb, who had seventy thousand disciples. His successor was Sheikh Oveis, buried at the convent of Kojá Mustafá Páshá, formerly a convent of Nuns, but converted into one of dervishes by Mohammed II. Kojá Mustafá Páshá, vezír of Báyzíd II. built the mosque. The Zeinís became famous by their twelve sheikhs called 'Ibád (servants). The successors of Yahyaí Shirwání were Seyyid Omer Rúshení and Gulshení. The most famous orders of dervishes are the Gulshení, Mevleví, Khalvetí, Jelvetí, Sinání, Begtashí. The sultan of poets Revání, born at Adrianople, lies near the Forty Fountains in the courtyard of his own mosque. His diván is one of the most valuable of works.

Having finished (God be thanked for it!) all the funeral monuments existing within the town of Constantinople, we will now proceed to the suburbs of the Capital.

SECTION XLV.

Of the Suburbs of Constantinople.

The suburb outside the Seven Towers was at the time of the infidels a Lazaret, where people who came by roads infected by the plague were obliged to remain seven days. After the conquest by Mohammed II. the Lazaret was changed into shops for tanners and butchers. It is now a well inhabited suburb with a great mosque (jamí), seven small ones (mesjids), a bath (hammám), seven establishments for distributing water (sebil), three convents (tekíeh), three hundred houses of tanners, fifty of limemakers, and seventy of chalkmakers; and is chiefly inhabited by unmarried men. In time of war this suburb affords five thousand stout tanners. The offensive smell prevents great people from taking up their abode here, but the inhabitants are so accustomed to it, that if any person perfumed with musk approaches them they feel annoyed. They are wealthy people, a blessing they owe to the saint of tanners, Saint Ahúrán, who one day having carried dogs

excrements in his apron, was asked what he had got ; when, actuated by false shame, he replied, “ Money,”—and money it was. To the recollection of this miracle the tanners owe their wealth ; it is a known anecdote, that a tanner, named Hají Alí, possessed dogs’ excrement, which he had collected during forty years, and for which he was offered, by English merchants, 40,000 piastres, but did not sell it. Outside this suburb is a fountain, where on a square piece of marble is engraved a goose, of admirable workmanship. This fountain goes by the name of Kázli Cheshmeh, or the fountain of the goose.

SECTION XLVI.

The Imáret of the New-gate.

Outside of the New-gate is a suburb of five hundred delightful houses with gardens. Here is the mosque, convent, and bath of Merguez Efendí, and a house of Wevlevís, with lodging for seventy Mevlevís, and a room for their religious exercises (sinán-khánah), surrounded by high trees. Athári, a famous Pehleván, wrote on the walls of this convent in large letters the words, “ We have Al-’azíz al-hekím, and he is the worthiest, the greatest,” and then painted a lioness, which is the admiration of all who see it ; many poets have composed verses on it. This suburb has seventy shops, excellent water, and many places visited for devotion. My salutations to you !

SECTION XLVII.

The Quarter of the Artillerymen.

So called because the artillerymen were stationed here in the time of Mohammed II., when war, on the side of Rumelí, was resolved on. It lies on an elevated ground laid out in gardens. The principal mosque is that of Nishánjí Páshá ; besides which there are seven mesjids, a convent, seven kháns, a small bath, built by Kara Chaúsh, the Aghá of the Janissaries, and a small market (súk) in which, however, you find every thing. It enjoys good air, and the advantage of the water of the Forty Fountains. The best and most solid palace is that of Melek Ahmed Páshá, adorned with numerous koshks and baths, and a fine basin of water which is under the inspection of the Náib of Eyyúb. The fountains of the palace of Defardár Nishánjí Páshá and of Júrjí Páshá are adorned with chronographs.

SECTION XLVIII.

The Quarter of the Tent-pitchers (Mahallei Otákjián).

Its name is derived, like the preceding quarter of the artillerymen (Mahallei Topjián), from the circumstance, that the tent-pitchers of the army had their station here, when war was about to be made against Rúmélí in the time of Moham-

med II. It has a salubrious air, fine gardens, more than two thousand houses, four mosques, seventeen mesjids, six convents, and three kháns ; the best convent is that of Emír Bokhára, which, with the mosque of the market, is of Sinán's building. It is situated on a height, about a thousand paces outside of Egri-kapú (the Crooked-gate), and is subject to the Mollá of Eyyúb.

SECTION XLIX.

The Suburb of Nishánjí Páshá.

An extensive quarter of nearly three thousand houses, situated on a lofty height on the western side of the town. The mosque of Nishánjí Páshá towers above all the rest, and is adorned with a chronograph by Melhem. There are fifty mesjids, four convents, a bath, and twenty shops, but no kháu. The bath is an incomparable work, built by Sinán Páshá in the time of Sultán Süleimán.

SECTION L.

The Suburb of the Potters, called Mahallei Chomlekjián, or Chomlekjilar Mahallessi.

It is situated on a level surface on the sea-shore outside of Constantinople to the west. There are a thousand houses, surrounded with fine gardens and koshks, and four scalas or landing places (iskeleh) ; viz. that of Yá Wúdúd, of Zál Páshá, of Khoja Efendí and of the Defterdár.

On the opposite side of this quarter are the suburbs of Kháss-kói and Pírí Páshá, separated from it by the sea, yet so near that you can discern the men and women. This suburb has its Súbáshí (officer of the police) and (Kazí) judge, under the Mollá of Eyyúb. It contains some mosques, wherein the prayer of Friday is said ; the largest is that of Zál Páshá, which is adorned with three hundred and sixty-six glass windows, the finest of all the mosques in the Ottoman Empire built by vezírs. From the North you ascend the court-yard by a flight of steps ; there are six lodgings for students. The complete description of this mosque would alone require a volume. Architectural ornaments and decorations are nowhere lavished in so prodigal a way as here. The minute carvings and arabesques, with which the mihráb minber (pulpit of Friday prayer), and mahfil of the Muëzzins (place of the Muëzzins in the mosque) are adorned, may be best compared with those in the mosque at Sinope. The court-yard is surrounded on three sides by the cloisters of the college. The Minaret is of exquisite workmanship. The Architect Sinán, in this building, displayed his utmost art. The mosque of Defterdár Nazlí Mahommed Páshá is a little old mosque near Defterdár-iskelessi. The builder was one of Sultán Süleiman's defterdárs. Besides this mosque you may count no less than one hundred and seventy mesjids, but without dining establishments (imáret), a khán and seven convents. The famous

Cháush of the Janissaries, Kara Mezák, who led the rebellion against Osman II., and put to death that unfortunate prince, built here in the middle of a garden a fine house for Mevlevís, which having been thrown down by an earthquake, the place was again converted into a garden. On both sides of the principal street are about three hundred shops of handicraftsmen of every description, but especially farriers. On either side of the great road also, are about two hundred shops of potters, filled with works of terra sigillata of lime from Kághid Khánah, and from Sariýarí. The cans, cups, and drinking vases, which are made here, only find their match in those of China, or in the fayence, manufactured outside of Nicæa. The lime of this place has, however, a quality to be met with no where else; it refreshes the brains of those who drink out of the vessels made from it; and affords a fair commentary on the verse of the Korán, which says, "That every thing is vivified by water." The great manufacturers in pottery sell their cans at from forty to fifty piastres each, as presents for vezírs and other great men. The fountains of Khalíl Aghá, Sokollí Mohammed Pashá, Sháh Sultán, and Defterdár Nazlí, are adorned with chronographis. There are places of pilgrimage (Ziáretgáh) at Zál Páshá, and the tombs of Mollá Moselí Efendí, the son of Báli Efendí, who wrote notes on the Miftáh; of Mollá Ahmed, known as a poet by the name of Kál Zádch; of Mollá Bakí Efendí; of Sheikh Pír Ahmed and of Sheikh Mahmúd Al-Karamání.

SECTION LI.

Of the great Suburb of Eyyúb.

Eyyúb is a large town, of no less than two hour's circumference, on the western side of Constantinople, to which it is joined by a continuation of palaces along the shores of the port. It is ruled by a Mollá, who, according to the institution of Mohamed II. is appointed with five hundred aspers. Seven hundred villages belong to his jurisdiction, with twenty six Náíbs, or substitutes. His legal revenue amounts annually to ten thousand piastres. There is also a particular Súbáshí and Mutewellí (administrator.) It is not surrounded by walls, but is confined on one side by the sea, and opposite to it stands the village of Súlíjeh. The houses and palaces laid down in the registers amount to nine thousand eight hundred. The distance from Zál-Páshá, along the seashore towards Kághid-Khánah, to the palace of Jowán Kapújí is three thousand paces; beyond these places dwell the bricklayers. In the opposite direction from the mosque of Zál Páshá to the Koshk of Edris is also three thousand paces, and the same number from Zál-Páshá to Bulbulderch, to Topjilar and to Nisháñji-Páshá.

Description of the Mosque of Eyyúb.

This fine mosque was built by Mohamed II. in honour of Eyyúb on the seashore.

The great cupola, to which is attached a half arc on the side of the mihráb, has no columns within, but is alone supported by strong vaults. The mihráb and minber are destitute of ornament. On the right side is the place for the emperor. There are two gates; one, the principal entrance, opposite the mihráb, and the other on the right hand. On the first are written in large gilt letters the words: "God be praised, His house has been made habitable." On the right, and on the left, is a minaret with a single gallery. The Courtyard, which is surrounded on three sides by the cloister of the college, has in the middle a high koshk supported by marble columns; between this koshk and the tomb of Eyyúb stand two immense plane trees, under the extensive shade of which people perform their prayers. This courtyard has also two gates, the western one leading to another exterior courtyard planted with seven plane and a great number of mulberry trees; upon both sides are water-pipes for ablution. Of the colleges of the town of Eyyúb, that of the same name and that of Sokollí Mohammed Páshá are the principal. Amongst the houses for reading the Korán (dár-ul-kirayet) that of Sa'd-ud-dín Khoja Zádéh is the first, and amongst the palaces that of Ali Páshá deserves to be distinguished as the work of the architect Sinán. The bath of Eyyúb was built by Mohammed II., with separate rooms for men and women, besides six hundred private baths.

The Water-establishments are, the Sebíl of Sultán Ahmed in the courtyard of the mosque; that of Kassim-páshá near his monument; the fountain of Resúl Páshá built with three corners at the head of the landing place, and that of the market with the chronograph marking the year 975. Of shops there are no less than a thousand and eighty five, no bezestán, but markets (charshú), where every thing is to be found, such as those of the cobblers (khaffáf) of the milkmen (lebbán) and sellers of toys (oyúnják). The yoghúrd and kaimák (sour milk and cream) of this place are excellent; every Friday, when many thousands repair here to visit the tomb of Eyyúb, the merchants stand ready in their shops to serve them with excellent cream and honey.

The Walks of Eyyúb.

On the road to Kághid Khánah stands Koplíjá Ayazmah on a high hill within a tuft of trees. Persons ill of the quartan ague are cured of it, if during three weeks they drink every morning of the water of this spring. The walk of Agaskessi is also situated on elevated ground looking towards the canal of the Black sea. The walk Jindí Meidání is at the end of Eyyúb on the way to Kághid Khánah. Every Friday some thousand horsemen assemble here to perform their exercises. The walk of Kiamish, frequented by the lovers of fishing for groundlings (Kia bálighí) which are only to be found here; though a black and not shining fish, yet they have a very good taste, no smell, and cause no indigestion however plentifully you may eat of them. The walk of the sea-bath

(Denis hamámí); every Friday a great number of people crowd to this place, where those who like, bathe in the sea amongst the small islands. Here the lover and the beloved mingle without restraint, and take delight in embracing each other, swimming in the sea. You fancy you behold the angels of the sea swimming amongst the angels of mankind dressed in blue aprons. Such a delightful bathing place is no where to be found, but at Eyyúb. The walk of Ján Koyússí. North of Eyyúb on the burying ground stand some houses. There is an old well that goes by the name of Ján Koyússí, the well of souls. If a person who has lost any thing performs here a prayer of two rika'át devoting the merit of it to Yussúf, and asking that great Prophet to describe to him what he or his relations have done amiss, a voice is heard from the bottom of the well describing the place where the lost thing or person is to be found. This well answers to everything except about the five hidden things, (which as the Prophet declared nobody knows but God), as for example, if any one should ask, "Whether the child in the mother's womb is a boy, or a girl?" in that case no answer is returned but "stay a little." I, the humble Evliyá, having myself inquired one day at this well, where my uncle Osmán then was, and what he was doing, received the answer, that he was buying flour at Aidinjik, and would soon join me; he having arrived thirteen days after, I asked him where he had been, and what he had been doing on such a day, he replied, "that he had been buying flour at Aidinjik." The walk of Edris Koskh, built by Sheikh Edris of the order of Bairámís; in the time of Sultán Mustafá his convent was levelled to the ground, the sheikh having been accused of impiety. There only remains now a fountain and some trees. The walk of the Forty Cypresses, a fine meadow and beautiful walk. The walk of Bulbuldereh, the vale of nightingales, so called on account of the great number of nightingales that here pour forth delight into the ears. The inhabitants of Eyyúb are for the greatest part fair, and of the class of 'Ulemas, and are called Kúrbánjí, or Sacrificers, because when a number of people vow a sacrifice to Eyyúb, they slay it (sheep) in their houses and let all partake of it. It is for this reason that the wits of Constantinople call the inhabitants of Eyyúb by the name of Kúrbánjí and Koljákjí.

Praiseworthy Products of Constantinople.

The most excellent white bread, kaimák, yoghúrd, peaches, apricots, and pomegranates. The herons, that have their nests in the two great plane-trees in the courtyard of the mosque drop every year two plumes of feathers upon the tomb of Eyyúb.

Description of the Sepulchral Monuments of Eyyúb.

The first is that of Khaled Ben Zeid Eba Eyyúb, the Ansarite, the companion

of the Prophet. When the Prophet fled from Mecca to Medina under the guidance of Gabriel, who held the bridle of his camel, it fell upon its knees before the house of Eba Eyyúb, who received the Prophet as his guest, by which act he insured to himself the favour, that the Prophet's tomb now stands on the site of his house. Eba Eyyúb was one of the Prophet's most faithful companions, both in time of peace and war; and has preserved many traditions from him. Under the reign of Moavia, the son of Sofián, the Omniad, he with Moslemah twice headed an expedition against Constantinople. From the first he returned to Damascus with a rich booty; in the second he conquered Galata, and a truce having been concluded with the Emperor on the condition that he, Eyyúb, should be allowed to make the pilgrimage to Ayá Sófiyah to perform his devotions there, or at the place of Solomon, he was killed on his return before the Crooked gate, by a stone cast down upon him by the infidels. There is, however a tradition, which says, that he died of dysentery. Mahommed II. having laid siege to Constantinople was, with his seventy saint attendants, seven whole days searching for his tomb. At last Ak-shems-ud-dín exclaimed, "Good news, my Prince, of Eyyúb's tomb," thus saying he began to pray and then fell asleep. Some interpreted this sleep as a veil cast by shame over his ignorance of the tomb; but after some time, he raised his head, his eyes became blood-shot, the sweat ran from his forehead, and he said to the Sultán, "Eyyúb's tomb is on the very spot where I spread the carpet for prayer." Upon this, three of his attendants together with the Sheikh and Sultán began to dig up the ground, when at the depth of three yards they found a square stone of verd antique on which was written in Cúfie letters; "This is the tomb of Eba Eyyúb." They lifted up the stone, and found below it the body of Eyyúb wrapt up in a saffron-coloured shroud, with a brazen play-ball in his hand fresh and well preserved. They replaced the stone, formed a little mound of the earth they had dug up, and laid the foundation of the mausoleum amidst the prayers of the whole army. The cupola, the mosque, the college, the khán, the bath, the dining establishment and the market were built by Mohammed II. and all his successors added some improvement to its splendour, so that his funeral monument resembles now a koshk of Paradise. The windows of the mausoleum look into the courtyard of the mosque, the walls are cased with china, and his tomb is surrounded by a silver grating; his banner being placed at his head. It is full of gold and silver lamps, of candlesticks with candles of camphor as high as a man, of censers and of vases for rosewater (bokhúrdán and gulábdán) set with jewels. The Koráns of old writing are no where to be found in such numbers and splendor as here, unless it be at the tomb of Alí, and such precious gifts, trappings and suspended ornaments are to be met with only in the mosque of Sultán Ahmed I. At the feet of the Saint is a cistern, from which all those, who visit the tomb drink, and are with God's assistance freed from their diseases; the

tablets, with inscriptions in gold, which adorn the walls have not their equal except in the mausoleum of Ali. A full description of this tomb would alone require a complete work. God bless him, and us through his interference!

The funeral monument of Abú Sa'úd Efendí. He was born at Muderris Kóï a village in the neighbourhood of Constantinople, and was the most learned divine since the days of the Prophet, and called therefore a second Na'mán. His commentary on the Korán extends to twenty-four sciences and is extracted from seventeen hundred other commentaries, and has therefore no equal. He was Sultán Súleiman's Muftí. Following the doctrine of external worship he railed at the Mystics, but at last Gulshení, the great Mystic, in the presence of Sultan Súleimán, succeeded in convincing him, and obtained from him his fetvas, declaring the dances (devr) of the Dervishes legal. He received also instruction from another Mystic, Ommí Sinán, and opposed himself to those who were of a different opinion. He died in the year 972 (1564). His tomb, a cupola with iron-railed windows and marble columns, is near Eyyúb's in the milk-market. Close to it is his cell (záwieh), a school for boys (mekteb), an establishment for distributing water (sebíl), and a place of annual pilgrimage. His son is buried near him.

The tomb of the son of Hossein Bikara, the son of 'Timúr, known by the name of Bedi'í-uz-zeman (the wonder of his time); he threw himself at the feet of Sultán Murád IV. at Tabriz, came with him to Constantinople, died of the plague, and is buried in the courtyard of the mosque. The brother of Muftí Ahmed Efendí, who was preacher at Sultán Eyyúb and died in the year 1020 (1611), is also buried at Eyyúb. He travelled with much difficulty in Persia on account of his name Omar, which is not usual there; the substitute for it (God forbid!) is the name of Yemán. Mollá Khoja Abd-ul-'azíz Efendí buried at Eyyúb near his father. He and his brother Es'ad Efendí, known by the name of Khoja Zadelér, were both at the same time chief judges of Rúmelí and Anatolí. Mollá Sheikh Mohammed Efendí, the son of the Khoja of Sultán Murád, died 1011 (1601); his funeral prayer was performed in the mosque of Eyyúb by Mohammed Efendí from Sentari. He was profoundly learned in all kind of sciences and a remarkably good poet. Sheikh Jelíl Ali Ben Khizr, celebrated by the name of Fazíl Ali Beg; he was of the family of Edebálí, the famous Sheikh of Sultán Osmán's time: he girded Sultán, Ahmed I. with the sword in the mosque of Sultán Eyyúb, where he lies buried. Sheikh Eyyúbí Mahmúd Efendí, the successor of Yakúb Efendí, one of the great saints of the order Uhalvetí; he built a convent near the mosque of Jezerí Kassim Páshá, where he is buried. The Sheikh of the Sheikhs, the great reader of the Korán, Ahmed Efendí Al-missrí was the teacher of the Sultán, and a great master in the art of reading the Korán. He died Imám of the mosque of Eyyúb in the year 1000 (1591) and was buried within the enclosure of the mausoleum

of Sokollí Mohammed Páshá. He was the master of Evliyá Efendí, the master of me, poor Evliyá, the traveller. The Muftí Hamed Efendí is also buried at Eyyúb ; he founded a mosque and a college at Constantinople, at the place called the elephant's height. I, the humble Evliyá, frequented, during seven years the general lectures (*dersí-a'ám*) in this college under Akhfash Efendí. Wankúlí (the author of the Arabic Dictionary printed at Constantinople) was one of his disciples. He died in the year 985 (1577). Mollá Khoja Zádéh Mesúd Chelehí, buried within the enclosure of the school, which his father had built at Eyyúb. Mollá Sarí Mosslah-ud-dín, from Amasia, buried underneath a window of the mosque of Eyyúb ; an excellent Persian scholar. Mollá Abd-allah Martelos Zádéh born at Constantinople, is buried at Eyyúb near Hamed Efendí ; celebrated for his learning. Mollá Sa'd-ud-dín Ben Hassan, famous by the name of Khoja Zádéh, died while performing ablution at Ayá Sófiyah, and is buried within the enclosure of the reading house, which he built at Eyyúb. The monument of Kara Mustafá Páshá, the conqueror of Cyprus, is buried within the interior gate of the left side of the courtyard of Eyyúb underneath a cupola : his victorious bow and arrow are suspended at his head. Mollá Sáchlí Zádéh Efendí the first, buried in the vicinity of Eyyúb. Mollá Pír Mohammed Azmí Efendí, died in the year 1040 (1630). Kíz Guzel Seyáwúsh Páshá, the vezír of Súleimán Khán, buried beneath a high cupola in the market-place, built by the great architect Sinán ; the chronograph is written on the window, which looks towards the great road. Mollá Bába Zádéh Mohammed Efendí, buried in a separate enclosure. Mollá Mohammed Ben Abd-allah, famous by the name of Hasbí Mollassi. Mollá Mohammed Bakír, known by the name of Dúk Habbí Zádéh, died in the same hour as the Persian Prince Hyder Mirza, which occasioned at the time much talk about the simultaneous deaths of these two Persian gentlemen. Mollá Khojáí Zádéh Mustafá Efendí, a good and learned man. The virtuous, the learned, Mollá Sheikh Abd-ul-kader Ben Elhájí Mojed, that is the Muftí Sheikhi Efendí, is buried near the mausoleum of Eyyúb. Mollá Feridún Beg, the Nishánjí, whose name is Ahmed, and who was educated by Chiví Zádéh, was the Nishánjí of Mohammed III., whose ascent to the throne he solemnized by chronographs. Sheikh Bába Mahmúd Efendí, a native of Philippolis and a good poet. Besides many of his own compositions, he copied the commentary of Abú Sa'úd. In prose and poetry he was a second Jámí. His tomb is a place of pilgrimage * for divines. Gházi Pellák Mustafá Páshá, Súleiman's vezír and Kapúdán Páshá, who took the sea with forty galleys and sailed round the Cape to the Arabian gulf, to Lahsa and

* Zláret, (visitation or pilgrimage), is one of the words mostly used to designate a tomb, visited on account of the fame of the deceased ; the other synonymous terms for funeral monuments are, markad (monument), kabbeh (cupola) and the most common, turbah, translated mausoleum, but which signifies properly a mound of earth (from turáb) and preserves the ancient idea of the tumulus.

Basra, from whence he proceeded to Baghdád, and was present at its siege and conquest. He died at Constantinople vezir of the cupola, and was buried beneath a separate one before the imperial gate of Eyyúb. Kandí Mustafá, the son of Jelál, the Nishánjí, buried with his brother Saleh at Eyyúb in the enclosure of his own mosque. Mollá Mohammed Ben Mohammed, famous by the name of Ibn-en-nejár, a native of Karamania, buried at Eyyúb. Mollá Ja'fer Efendí, the son of Abd-en-nebí Efendí, the uncle of Abú-Sa'úd, is buried in the mosque of Jezerí Kassim Páshá at Eyyúb. Mollá Mohammed Emín Karabághí, a native of Shirván, buried at Eyyúb opposite the mosque of Sháh Sultán. Mollá Alí Ben Abd-ul-'azíz, celebrated by the name of Ommveled Zádeh, buried near Mohammed the son of Abú Sa'úd, died 981 (1573). Mollá Asa'd Efendí, son of Sa'd-ud-dín II., buried near his father at Eyyúb; he wrote seventy-six works on different subjects of the law: a second Abú Sa'úd. Mevlaná Seyyid Kassim Ghubári from Amed, buried near Eyyúb; he was an eloquent, well-bred, sweet-tongued man, whose conversation exhilarated many melancholy faces. Mollá Saleh Efendí, the adopted son of Sa'd-ud-dín, the Khoja of Murád III.; at the age of forty years he had already written ninety-six works, which is the more astonishing, as his time was taken up with the duties of his charge. He was a second Hanífeh, and was buried according to his will near his father. Thabanjí Yassí Mohammed Pashá, the vezir of Murád IV., lies near Sultán Eyyúb. Mollá Alí Ben Mohammed Osmán, the younger brother of Khoja Omar Efendí; a very pious man, who used to perform regularly his five prayers in the mosque of Sultán Mohammed, and to mutter continually praises and prayers. Mollá Seyyid Mohammed Ben Mohammed, the descendant of Sheikh Burhán-ud-dín, who is interred in the place Egerder in the province of Hamíd; he is buried in the mausoleum, which he built himself at Eyyúb: my father was on terms of intimacy with him. Mohammed Ben Hassám, celebrated by the name of Chelebí Zádeh, died 1043 (1633); the funeral prayer over him was performed at the mosque of Sultán Mohammed II., and the body buried near Eyyúb: I received many benefits from him. Mollá Nilíjeh Mustafá, buried at Eyyúb. Mússa Chelebí, the favourite companion of Sultán Murád IV.; he was given up by Rejeb Páshá to the rebel Sipahis, and his body torn in pieces at the Seráú of Ibrahim Páshá. Sultán Murád IV. assisted at his funeral prayer, and his body was entombed at Eyyúb within an iron enclosure looking on to the great road: the chronograph is written in gold letters on an azure ground. Kara Mollá Sunbul Efendí, buried at Eyyúb. Ferhád Pashá, the vezir of Murád III. and Mohammed IV., is buried near the landing place of Eyyúb in a mausoleum built by Sman. Sheker-Pára Khatún, viz. Lady Sugarbit, the favourite Sultána of Sultán Ibrahim, built her mausoleum near the landing place of Eyyúb, but having been exiled to Ibrím, and having died in Egypt, her monument re-

mained empty. Mollá Ghanayí Efendí, the poet of Murád III., buried opposite the house of Abú Sa'íd beneath a window looking on to the great road: he wrote a diván and a work called Bahr-námáh. Kassim Páshá's monument is in the market place. Ja'fer Páshá the vezír of Selím II and Murád III; his monument is on the side of the middle street of Eyyúb: he died 995 (1586). Sokollí Kojá Mohammed Páshá, the grand vezír of the Ottoman empire during the reigns of Suleimán, Selim II. and Murád III, who, after having been at the head of affairs for forty years, was killed in the diván by a mad soldier from the frontier, in the year 987 (1579): amongst the monuments of vezirs, there is none greater than his, it has a dining hall and college attached to it; it was built by Sinán. Sheikh Bába Yússúf of the order of the Dervishes Bairamí buried at the koshk of Edris. Pertev Páshá, the vezír of Súleimán. On the same day that the castle of Siget fell after Súleimán's death, the news arrived, that Guláï in Transylvania had been conquered by Pertev Páshá at the head of eighty-seven thousand men. Pertev Páshá was buried at Eyyúb, and Sinán the great architect built a cupola over his grave. My salutations to you!

SECTION LII.

Of the suburb Súlíja, its Mosques, Colleges, Kháns, Convents, Palaces, and Monuments.

Súlíja is a pleasant town or suburb situated opposite to Eyyúb on the other side of the canal, and consists of twelve hundred houses subject to a particular Súbashi, (lieutenant of police) depending from the Mollá of Eyyúb. Its various names which in all languages signify milky, being in Persian, Kendshir; Arabic, Rab-tailebn; Turkish Súlíja; Greek Galata, have been given on account of its excellent milk. From this place to Eyyúb you pass over in boats, but the sea is too shallow for large ships; in the time of the infidels there existed a bridge suspended by chains, the ruins of which are actually still seen. There is a walk by the waterside through meadows to the villages of Alí-beg and Kághid Khánah. The houses of Súlíja extend along the seashore to where the height of Ja'fer-tágh begins. The best mosque is that of the Chaúsh-báshí, with one minaret of stone; there are besides some mesjids, four convents, a bath, a khán, fifty shops, and a fine walk at the head of the landing place. At the extremity of Súlíja is the summer palace (Yállí περίαλος) of Kara Agháj, which was formerly a garden of Ibrahim Páshá, where Sultán Murád IV., pleased with the spot, used to amuse himself with looking at the crowds passing to the walks of Kághid Khánah (les eaux douces). Mohammed IV. built here an Imperial palace with an Ustá of the Bostánjis attached to it; near it is the garden of Abú Sa'úd Efendí, where the famous Mufti of that name composed his commentary Tefsír; the garden of Bazir-ghán-báshí (the head of mer-

chants); the Yállí of Ibrahím Khán Zadeh, built by Sokollí Mohammed Páshá; the Yállí of Dervish Zádeh, a new building, without a garden; and the Yállí of Kemál Efendí a small building.

Of convents, the first to be mentioned is that of Ja'ferábád, founded by Ja'fer a servant of Sultán Súleimán, situated on high ground surrounded by trees with sofas, seats and kitchens. Sultán Súleimán sitting one day in the koshk of this convent received some Indian presents of a dining table made of Russia (India) leather, an hundred china plates, and an hundred cups, which he presented to the Convent. In the time of the rebellion these gifts were brought to the treasury; and but one drinking cup remained, made of the half of a peach's kernel (cocoa nut) which held two occas of water; the other half of the kernel is in the Imperial treasury. Sultán Selím II. used to drink the purest wine out of this cup, which contains a quantity sufficient for five men. The inscriptions and fine paintings which are seen on the stuccoed walls of this convent exceed all description; especially a gazelle on a rock, which Mání, the famous Chinese painter could not draw so well. The convent of Hassanábád, built by Hassan the Mamlúk of Pervíz Aghá, a rich man, who in the time of Sultán Murád IV. lived within the Flowerhall. The wits of Constantinople agreed to call this convent Nez-nám, the signification of which is in Russian "I dont know." It is situated on a hill commanding the finest view. As long as the founder lived he used to give, at the commencement of every month, a splendid entertainment of music and players. The convent of Abd-us-selám, with so large a garden that people may lose themselves in it.

The gardens of Alí Aghá of old Yúsúf and of Ghani Zádeh. The last on the North side borders the Ok-maidán, and on the West looks towards the canal of Eyyúb. Pilgrimages of Súlija. — The famous caligraphist Ahmed Efendí, celebrated by the name of Kara Hisári, is buried in the courtyard of the mosque of Chaúsh-báshí, without a cupola in a mere marble sarcophagus. He wrote the inscriptions in the mosque of Sultán Súleimán, and also that on his own tomb, which is a pattern for all caligraphists. The tomb of Habíbí the poet, one of the intimates of Sultán Selím I., is at the convent of Ja'ferábád; he was buried there because he followed the sect of Imám Ja'fer.

SECTION LIII.

Description of the Gardens and Walks of Kara Pírí Páshá.

Kara Pírí Páshá, who was vezír in the time of Báyzid II and Selím I, being much pleased with this situation, ordered a garden to be laid out, and a suburb to be built, consisting of more than a thousand houses, subject to the jurisdiction of Eyyúb under a separate Súbáshí, and which to this day is called Pírí-páshá. A

Lady, of the name of Aini, erected here a mosque and a minaret of the thickness of one brick, so delicate that all who understand anything of architecture look at it with astonishment. In the year 1000 it was repaired by Arslán Aghá, the chamberlain. The mosque of Tarshjí Zádéh Hossein Chelebí, within the place of the bricklayers, was the work of the architect Sinán, and is the only one in this quarter, the rest of it being occupied by the houses of Greeks, Armenians and Jews. At the head of the harbour is situated a bath, two hundred shops, a great number of taverns, frequented by the sailors of the ships, which are stationed in the harbour during winter, and two hundred shops of bricklayers who work on the lime which, in the summer time, is extracted from the bottom of the sea by Albanese divers. This lime remains forty days exposed to the influence of the air, and is then worked by men who knead it with their hands and feet and make it into bricks; the houses of Constantinople being covered with these bricks appear all of a red colour, peculiar to the bricks of Pírí Páshá. An Ayazmah, which is in this suburb, called the Ayazmah of the cup (sebú) causes all attacked by the ague, who drink it, to vomit, by which means they are cured. The Greeks frequent it in great numbers. Outside of Pírí Páshá, Sultán Mohammed IV, the conqueror of Yassova, Varadin, Uivár and Candia, found in a garden a pure spring, over which he built a fine fountain: the chronograph of it is inscribed on white marble in azure letters, by the calligraphist Mustafá Chelebí. I say nothing of the pilgrimages, as I know of none here.

SECTION LIV.

Of the Mosques, Convents, Kháns and Baths of Kháss-kóí.

This place consists of three thousand houses with gardens, in some of which lemons and oranges are cultivated; the houses look to the sea and belong to Jews. It is under the jurisdiction of the Mollá of Galata, and has a separate Súbáshí, Colonel of Janissáries and guard (kúllúk); there is a large and small mosque (jamí and mesjid) but no khán, college, or dining establishment. One quarter only is inhabited by Moslims and eleven by Jews, who were formerly distributed in so many jima'ts, or companies, but since the Jews' quarter in the town of Constantinople, within Jews-gate, was consumed by fire, and the ground consecrated by the mosque of the Valideh, the Jews, exiled from the town, all flocked to Kháss-kóí, where there are now twenty more companies, amounting to eleven thousand souls. Kháss-kóí is a Jews' town like Salonica, or Safet in Arabia. There are twelve synagogues and seven churches in the two Greek quarters; there is also a quarter of Armenians, six hundred shops, but no bezestán, fifty shops of tanners, one hundred wine-houses and three hundred for búza. The intoxicating applemast of the Jews (kúpelí) and the musk-wine of the Greeks (triantaphylla) are famous.

The musk-grapes, which are found here may be met with best at the island of Tenedos. The Jews cultivate fine peaches and the Greeks, cherries. The heights of Kháss-kóí are the general burying place of the Jews. They are all laid horizontally and their graves covered with white heavy stones, in a way which is to be seen nowhere else. It is some years ago since their cursed Khakhám gave them leave to be buried also in other places. Near to the Jews' cemetery of Kháss-kóí is an Ayazmah, which if drank of seven times relieves the quartan ague. It is much visited by the Greeks. At the time I, poor Evliyá, was in love, I walked on a Friday night in this burial-ground of the Jews and began to cry; "O my good fortune! O my good fortune." Having thus cried, a spectre (divgúl) started up, from which I fled calling out God's name, Ya Háfiz (O all guarding!), and hid at this Ayazmah, where I passed the night. In another place, please God! I'll relate the strange things that happened to me that night. Near to Kháss-kóí along the shore is the garden of the Arsenal, where Mohammed II. fixed his banner at the siege of Constantinople, and distributed the booty to the Moslems, and which on this account, adorned with kosks, basins, sofas, and twelve thousand trees of different kinds, was made a garden like paradise; its perfume conveys an idea of eternal life. Tall cypresses exclude the rays of the sun, the fountains murmur day and night, and innumerable birds cheer the spirits by their song. The peaches and apricots are of most exquisite taste. Sultán Ibrahim built a koshk on the shore of the sea, which may be compared to the palace of Khavarnak. Here oysters are collected which are eaten with lemon, and wine drank with them. People who do not drink wine, if they eat oysters will find them a powerful aphrodisiac; such a strengthening dish are oysters taken at the garden of the Arsenal. The fishermen pay to the U'stá, or inspector of the garden, every year twelve thousand aspers. This inspector commands in his service three hundred men. Here also are the boat-houses of the imperial boats. If the emperor wishes to go to a new palace, or anywhere else, his throne is fixed under a canopy, embroidered with jewels, on the stern of a kir-lánguji (swallow), a fast sailing boat, and he then views the delightful shores of the Bosphorus; or he mounts the Arab horses (koheilán), which are kept in the imperial stable of the Arsenal and delights in playing jerid and mail on the Okmeidán. So fine a spot is the garden of the Arsenal. I, poor Evliya, performed here many acts of devotion; the Bostánjis on service are all pious good men, which is the natural consequence of Ak-shems-ud-dín's blessing, who having fixed his station at this place at the siege of Constantinople, with his forty disciples, blessed all those who should serve here. Mohammed II. planted with his own hand seven cypress trees, which exceed all others in height. Ak-shems-ud-dín also planted one with his own hand, which instead of green branches puts forth white. It stands near the basin of the Thímshírlík.

SECTION LV.

Of the Houses, Gardens and Pilgrimages of Kassim Páshá.

In the time of the infidels Kassim Páshá was a monastery called Ayá Longa, but Mohammed II. converted it into a Moslim burying-ground. It is proved, that at the sieges of Constantinople by Eyyúb and Moslemah, by Harún-ur-rashíd, and by Báyzíd, when a part of the town was in possession of the besiegers, this place was the burial-ground of all the Moslims slain at the siege; and even now relics of Cúfic inscriptions are found on some stones, as I have mentioned before. Therefore it is that Súltán Mohammed II. built here an arsenal of seven arches, and a council room for the Kapúdán Páshá.* The town of Constantinople growing too narrow for the throngs of people, the great monarch Sultán Súleimán commanded his vezírs, the conqueror of Napoli, (di Romania) Kassim Páshá, the conqueror of Chios, Piáleh Páshá, the conqueror of Akhiska, Ferhád Páshá and the conqueror of Alaeddevlet, Ayás Páshá, to build the suburb called now Kassim-páshá. It is in the jurisdiction of the Mollá of Galata; its civil commanding officers are the Kapúdán Páshá, the Kyayá Beg of the arsenal and the Subáshí. There are one thousand and eighty-five walled houses with gardens. Kojá Piáleh Páshá, the High Admiral, who had twelve thousand prisoners, his slaves, employed them in building at the extremity of Kassim-páshá a mosque, a college and a convent. This mosque not being frequented, he cut a canal from the harbour to it (near an hour's distance), so that the sea washed the foot of the mosque, which was then more visited on account of the gardens and plantations on both sides of the canal. After his death the canal being neglected, and boats unable any longer to navigate it, it happened that every one advanced his house on the banks according to his fancy so that very soon the whole canal was obliterated. My father however told me, that he had seen the sea at Kassim-páshá come up to the place called Dortaghezlicháh. It would be easy to re-establish the canal, if government would do it.

Description of the Imperial Arsenal.

This building was erected by Súleimán I, who built a magazine for powder, seventy barracks for captains, eight others covered with lead, a new council room, the prison (bagno) the koshk of the place for playing the jeríd, the gate of Sháh-kúli, and the landing place of Meit (the dead). The Kapúdán Páshá commands by Súleimán's constitutional laws, twelve thousand Arabs, one hundred and fifty interior and as many exterior captains, seventy Arab Aghás invested with drum

* The garden and burying-ground have since been converted into an establishment of docks and hangárs; and the writer of these lines himself saw the last trees cut down, and the last tombstones carried off, in the time of Kapúdán Hossein Páshá.

and horse-tail, and forty banners of infidels, who row the galleys (kurek-keshán). He also built thirty-five hangárs (vaulted magazines) with towering roofs, to each of which an inspector was attached. Three hundred Arabs were appointed for the service of the prison, and the captains made the whole night the round of the thirty-five hangárs. Thirty-five other captains made the round outside, in the town, because in Sultán Súleimán's time there were in the bagno and in the tower of Galata no less than thirty thousand prisoners, who were kept in order by wardens and inspectors. Besides these there is the prison of Sanapula * (Santa Apollonia ?) which is so well constructed that escape from it is impossible ; a bird could not find its way out. The floor is paved with marble so that escape by excavation is impracticable.

Kassim Páshá is so well inhabited, that no place on its seven hills and vallies remains uncultivated. It consists, according to the description of the time of Súltán Murád IV, of eleven thousand and sixty houses. In the time of Súleimán it was lighted at night with lamps before each mosque, hangár of the arsenal, shop and doorway. There are ten quarters of Greeks and one of Armenians, but none of Jews, who only frequent their shops. It is not surrounded by walls, but strengthened by stations for guards (robát). From the harbour to Piáleh Páshá's mosque is twenty thousand paces, and from the Ok-maidán to the the Dorty-ul-aghzí (quattro strade) at Galata (Pera) nine thousand paces.

The first mosque is that of old Kassim Páshá on a square foundation with a square roof and without columns, situated within an old building. The courtyard is ornamented with plane and mulberry trees. It formerly had a dining establishment (imáret), now a hospital (bímár-khánah). The minaret is the work of the architect Sinán ; the court of justice (mehkemeh) is within the courtyard (harem) of the mosque, which has two gates, one to the right and one to the left. The mosque of the Kyayá Beg, with a leaden roof, and one minaret. The mosque of Mohammed II. built at the old council room is very small. The mosque of Súleimán I. at the new council room (diván-khánah). The ministers of these two mosques are paid from the Imperial treasury. The mosque of Sheikh Ebhem Efendí frequented by pious men. The mosque of Yahyá Kyayá, near the house of the Mevlevis, with a leaden roof in the form of an ass's back (khâr-pusht). The mosque of Háji Khosrew on the road of Tatavla on a height, with one minaret. The mosque of Hamdí Efendí near the Ok-maidán covered with lead. The mosque of Emír Sultán, the work of the architect Sinán, on the top of a hill ; a square building with a leaden roof. The mosque of Kúláksís (without ears) built by Sinán. The mosque of Sinán Páshá like the former in the form of an ass's back ; the harem is ascended by a flight of steps, on a hill which commands a fine view. The

* It is from this name of Sanapula that perhaps the name of Bagno took its origin, if not from a bath.

mosque of Piáleh Páshá in the opening of a valley, with its southern side on a causeway, built by the old Captain Páshá, conqueror of Chios, has twelve cupolas supported by columns of red granite; the mihráb and minber simple, the rails of the windows of brass, not iron; they were made of the bells of Christian churches: the windows are of bright glass. On the entrance is written by the caligraphist Kara-hisári, in gold letters, the verse of the Korán: "Salutation to ye, who are good, enter it and remain there for ever." On the outside the cupolas are supported by columns of bee-coloured stone (zunbúrí). On the wall of the mihráb are written various verses and the name of Omar in large characters. The exterior courtyard is also covered with vaults of lead. Six large plane-trees throw their shade on the courtyard (harem) which has four gates. To the right and left of the western gate are forty cells of the college. When Piáleh Páshá commenced the building he found on the North side seven vases filled with gold. These vases now stand at Constantinople in the Sebíl (establishment for distributing water) at the head of Uzún-charshú, all of marble. It was built with this legal treasure. He built also a convent, a monument, a bath, and market-place. Besides these great mosques (jami) there are here the following mesjids: the mesjid of Piáleh Kyayá, of Yahyá Kyayá and of Memí Kyayá.

Colleges.

There are four Colleges attached to the mosque of Piáleh Páshá, seventy reading schools, three halls for reading the Korán, twenty one convents of dervishes, Khalvetí and Jelvetí, Ushákí, Mevleví, and others; the most renowned is the convent of Emír Sultán with more than one hundred cells. Here all the fakírs mindful of the verse, "O ye! who believe in God mention often his name," assemble every Friday and Tuesday night to proclaim the unity of God and to vivify their spirits by mortifying their bodies. Khalíl Páshá provided this convent with a pure spring of water for the general benefit. The convent of Kúláksis, for dervishes of the order Khalvetí. The convent of Moabber Ibrahim, near the bath of Piáleh Páshá. The convent of Ushákí Efendí near the garden of Hájí Hydur. The convent of the Mevleví-khánah built in the time of Sultán Murád IV. by Abdí Dedeh, who himself worked at this building; a second Ferhad: it is situated on a high spot enjoying good air and water.

Baths.

The bath of Kassim Páshá is well built and provided with pure water. The bath of Hekím-báshí is small, but with very good water. The bath of Kúláksis with good servants, nice waiters, who however are deaf as is implied by the name (Kúláksis, no ears). The bath of Piáleh Páshá is one of the most famous of palaces.

The Seráís of Piáleh Páshá, Kara Khoja, Kúrd Chelebí, Hossein Aghá, and Sichán Khalifch. I do not give the list of the Sebíls, which I am not acquainted with.

Walks and Pleasure-grounds.

The first walk is at the old Convent of Ok-maidán, originally built by Mohammed II., who transported hither the statues of Ayâ Sófiyah for the bowmen to shoot at, a shot at which is actually called the "shot of the idol". This convent was built for the union of the bowmen, and enlarged by Báyzíd II, who himself took delight in archery. Having fallen into decay it was repaired by Mustafá Páshá, the sword-bearer of Sultán Murád IV., so that it looks quite new. Below it is the walk of Aína Ayazmah (the mirror-spring). There is no building, but an Ayazmah over-shaded with trees. The admirers of the fair sex frequent it to enjoy the sight of them, who however are only to be seen sometimes and not always; for "nothing is constant" as they say:

The world would be the finest place for pleasure
If death would only cease to fill his measure,

and again

How fair a time, would be that time,
Did beauty last, and love not blast.

The walk of Hassan Kárlighí constructed in a spacious valley for the meeting of the bowmen, who in this retired spot enjoy the fresh spring of water and fine walks. Every Friday crowds of these disciples of Sa'd Wakkáss (the protecting Saint of bowmen) repeat here a fátihah to his memory, and then shoot at the mark (púta). It is surrounded by large plane trees. The walk of the fountain of Diodár; the spring known by this name is in a corner of the Ok-maidán within a tuft of trees. The walk of the convent of Piáleh Páshá is in a valley. The convent is surrounded by walls, and holds, in the lower and upper stories, two hundred men. Handicraftsmen assemble here to feast on many thousand dishes. Its great kitchen resembles that of Keikawús, provided with three thousand brazen plates and dishes. Here are tall plane trees and an excellent spring of water. The walk of Sogujik Ayazmah, a spring surrounded with willows. The walk of the vineyard of the Bosnians, with rose-trees of the size of apricot-trees. No where in Arabia, Persia and Turkey are finer roses than here, a blessing from Sheikh Boshnák, a disciple of the order of Sheikh Ushákí. The walk of Dedch created by Abdí Dedeh, the Sheikh of the Mevlevis. The walk of Kúrd Chelebí, a fine shady walk; and many others, which it would be too long to describe here in detail.

Description of the shops of Kassim Pásh.

There are altogether three thousand and sixty shops, but no bezestán; the

tanners alone have three hundred large establishments, each of which affords occupation for twenty or thirty stout youths. This place is famous for the yellow saffian, the red leather and the glue prepared in it. If a murderer or thief takes refuge amongst them, they will by no means give him up to justice, neither will they let him escape, but keep him amongst themselves, and by giving him work and occupation force him to become a useful subject. Two streams which flow through this suburb are on both sides bordered by shops, and over them are three single-arched stone bridges, viz: the bridge of Kassim Páshá, the bridge of Emír Aghá, and the bridge of the gate of the arsenal; besides these three stone bridges there are eleven wooden ones as far down as the valley of Piáleh Páshá. From the bridge of Jama-bazár (Friday-market) over Sheikh-deressi to the garden of Hájí Ahmed are seventeen low passages for landing places fastened with chains.

Description of the markets (Bazár Charshí). Juma'-bazári (Friday-market), Kassim Páshá Charshussí bazári, the bazár of Piáleh Páshá, of the tailors and of the tanners.

Names of the Quarters.

The quarter of the dead, or the burying ground, an old quarter. The quarter of Kánlikoz in the same place. The quarters of Kassim Páshá, Ketakhorieh, Pialeh Kyayá, Juma'-bazari, Bayúk-dereh, Kushúk-dereh, Ushákí, Tatavla, Depe-báshí, Badla, Sari Kyayá, Aidín Cháush, named after the Alchymist, Chelebi Kúzdin on the height opposite the Diván-khánah, Yeldegirmeni, Kuchúk Piáleh Páshá, Emín Efendí, Sinán Páshá, Koja Piáleh Páshá, Kuláksís, Hamdí Efendí, and Hájí Ahmed.

Of the Inhabitants of Kassim Páshá.

There are three classes; first, soldiers, the Captains of the navy and guardians of the Arsenal, all dressed in the Algerine style, reds caps, bornús, dolámas, great knives, and a kind of half boots (tomák); some of them are bareheaded. They are all excellent troops, the pay of which according to the Constitutional laws of Süleimán amounts annually to three thousand and seventy purses, which are paid every three months at the arsenal. The second class are the handicraftsmen; and the third, merchants; there is also a fourth class, who are dervishes clad in 'abá, every one of whom is a monarch in his way. The women are modest and fair. The climate pleasant.

Eatables and Beverages of Kassim Páshá.

These consist of white cracknels (gurek), white bread (semíd), pastry (churek), and peaches of exquisite flavour, apricots, grapes, roses of Boshnák Dedeh, kaimák (cream), and yogúrd (curd), and fat sheep. Of the handicraftsmen, the tailors, who make the Algerine dresses, are famous for the neatness of their stitch, in which they are unparelled by all other tailors of Constantinople. The gloves and embroi-

dered stockings which are worked here can only be rivalled by those of Frengistán and Gúrjistán (Georgia). The tanners work yellow saffian and red leather (kosle) for which they are noted all over the world. The caps (keche) which are sold in the market of Piáleh Páshá are no where worked so neatly, except at Magnesia and Konía. The ship-builders in the Arsenal are not to be equalled in Europe.

*Monuments and Tombs of the Great and of Sainted men, which are visited
at Kassim-páshá.*

Behind the Arsenal lie many thousand brave Moslims, who fell in the Arab sieges, on which were written the verses we have already mentioned in the history of Constantinople; it is a place of general pilgrimage. Meit Zadeh's tomb. His father going to the siege of Erla recommended the child, then in his mother's womb to the care of God Almighty. Soon after his departure the woman died and was buried; she was then delivered in the tomb, and nourished her child by a miracle. The father on his return, having heard of his wife's death, desired to be shown the grave, where he found the child suckled by the mother's breast, which had not perished. He praised God and took the child home, who became a great and learned man, and died in the time of Sultán Ahmed I. and was again buried close to his mother. A cupola was erected over the grave, which is a place of general pilgrimage. Near it are buried my father Dervish Mohammed Zillí, and his mother, my grandfather Timúrjî Kara Ahmed, and great grandfather Yawúz Ali Uzbeğ and innumerable relations of mine, poor Evliyá's; I offer a prayer for them! The tomb of Abd-allah, Sultán Súleimán's saw-maker. Ghání Piáleh Páshá and Moabber Efendí are buried before the mihráb of the mosque of the first. Beneath the cupola is suspended in a glass ball a carving of the island of Chios. It is hard to conceive, how the man who cut it out contrived to introduce it into the glass ball. The monument of Sheikh Pír Ali, known by the name of Edris; he was so called from having been the son of a poor tailor at Terhala (Edris being the Saint of the tailors). He was a dervish of the order Bairámí, following Hassám-ud-dín of Angora. He was strangled and buried at an elevated spot in Kassim Páshá behind the Arsenal on the way to the Ok-maidán. He worked many wonders and made many pious foundations. One of them is the koshek of Edris on the North side of Eyyúb. The building was levelled at Sultán Murád's death, but the basin, fountain and place of prayer in the meadow are remaining. The tomb of Atúli Mustafá Ushák Zadeh buried near his father Usnák Dedeh a pious, worthy and learned man. The tomb of Sheikh Osmán, or Emír Sultán, generally called Emír Efendí, a dervish Bairámí from Sivás, who is buried near Kúláksís. The tomb of Sheikh Mevleví Ismail Dedeh from Angora, died 1041 and was followed by Adeli Ali Adem Dedeh; though blind during seven years he commented on the Korán and Mesneví, and

besides this much esteemed commentary on the Mesnevî he wrote eleven books, and was an ocean of learning and virtue; he is buried at the Mevlevî-khánah of Kulleí Kapússí (tower of Galata). Contemporary with him lived Sheikh Abdî Dedeh, who built the Mevlevî-khánah of Kassim Páshá, and in mystic love was a second Jelál-ud-dín. He knew all those who came to the convent by their names, though he had never seen them before, and when he began to sing he intoxicated all dervishes. He is buried in the court of his convent. One of his miracles was, that Sultán Murád IV. on returning from Brússa to Constantinople by sea, and being nearly drowned at Bozborún, saw at the head of his boat the sheikh who calmed the waves. The tomb of Súrurí Chelebí the son of Khoja Sha'bán a merchant at Adrianople; he left one hundred and fifty works on all subjects and was buried in the courtyard of his own mesjid at Kassim Páshá. Mevlaná Imám Zádéh Mohammed Efendí, died at the same time with Bagdádí Zádéh, and is buried at Ok-maidán in the burying ground of Wais Sinán Efendí. My father told me often, that every one of them was unparalleled in his time.

SECTION LVI.

Of the Builder and Buildings of the great Suburb of Galata.

It takes its name from gala, which in greek is milk, because in the time of the Greek Emperors it was the abode of the shepherds and their herds, and was celebrated for its dairies. A castle was built near the Leaden-hall for the security of the shepherds. It is situated to the North of Constantinople and distant only a mile on the other side of the harbour; on the west it stretches a distance of eighteen miles as far as Kághid-Khánah. The Genoese, who on the shores of the Black sea erected the castles of Kaffa, Súdák, Watátelí, Baliklagha, Akkermán, Sarikermán, Menkúb, Kirej, Tomák, and Azov, built also the fortress of Galata. In the year 92 of the Hejira, when Omar Abd-ul-'azíz laid siege to Constantinople he erected the tower of Galata, which was called Kulleí-kahr, the tower of vengeance. He built the quarter of the Leaden-hall and the mosque called the mosque of the Arabs, the mihráb of which is turned too much towards the Kibla. Abd-ul-'azíz left Súleimán son of Abd-ul-Malek his lieutenant at Galata with Moslemah and a strong garrison and made sail towards Syria to take possession of the Kálifat. The eleventh and last siege of Constantinople was that to which Ak-shems-ud-dín encouraged Mohammed II. and on this occasion Galata was also conquered. The Castle having suffered much from earthquakes was repaired by Báyzázid II. The chronograph of it is written in large letters (jellí) on a marble slab above the hall for oil (Yagh Kapání). The tetrastick signifies: "If a stone of this high castle hurts an enemy's body, the town is exalted above the moon."

Description of the Castle of Galata.

It is all stone, in the form of a board for counting money upon, surrounded by a strong wall but which is not triple like that of Constantinople. It has interior and exterior gates, which are as follow: 1. on the west side towards the arsenal of Kassim Páshá, the gate of the dead (Meit-kapu-sí); 2. the gate of the Azábs looking towards the south; 3. the gate of the rowers (kurekjí) in the same direction; 4. that of Yágh Kapáni; 5. that of the fishmarket (Balik-bazár); 6. that of Karakói; 7. the eastern gate towards the sea of the Leaden-hall (Kúrshúnlí-makhzen) called by the Greeks that of Saint Nicholas, where there is the Ayázmah of the Apostle, which is drunk as physic for the ague; 8. Kirej-kapu-sí, the gate of chalk, looking towards the east; 9. the little gate of the tower; 10. that of Top-khánah; and 11. the great gate of the tower. The three last look to the land-side, and the eight first look to the sea. In the interior castle or citadel are the following gates: 1. the small gate of Karakói; 2. the gate of Muhál, inside of the little tower gate; 3. the gate of Meidánjik; 4. that of the church, kilisseh; 5. the interior gate of the Azábs; and 6. the gate of Sadik.

Of the Circuit of Galata.

Its circuit is twelve hundred and sixty paces. In the time of Sultán Murád IV. during his expedition to Eriván, Bairám Páshá repaired the walls; they were measured by architectural admeasurement and found to be eighteen thousand cubits (arshin) and to have two hundred and six towers and three thousand battlements; the height of the walls were forty royal cubits and in some parts even eighty cubits. The tower of Galata, raised by Mohammed II., is one hundred and eighteen cubits high, the top of it is covered with lead. Constantinople can no where be viewed on all sides except from this tower, from whence it is seen in its triangular form, and not only Mount Olympus, but through a telescope even the buildings of Brússa, which is at the foot of it, may be seen. This tower is conspicuous at the distance of three miles from Constantinople. Ten stories of it are prisons, it now serves as a magazine for ship-stores and is ascended by a stone staircase, to which the iron-gate (Timúr-kapú-sí) leads. I, poor Evliyá, amused myself more than once in this place on occasion of some tumblers performing here their feats. On the land-side of Galata a deep ditch extends from Meit-kapú-sí to Top-khánah. I have seen many thousand castles, but never with a ditch like this, unless it be that of the castle of Akkermán built at the confluence of the Dnieper with the Black sea. In this ditch sailors are constantly twisting cords and cables. It has a large and deep wall bordered by burying grounds. There is no wall on the side towards the sea, where there are only open markets (Charshú-bazár.)

Mosques and Foundations at Galata.

The first is the mosque of the Arabs built by Omar Ben Abd-ul-'aziz ; it was at different periods a church and a mosque. The walls and gate are ornamented ; it is a mosque of spiritual effect. The minaret is of the same height as the tower of Galata. Outside of the gate of the Azábs is the mosque of Mohammed Páshá in the style of an Imperial Mosque, with the windows looking to the sea. As it is built in a very narrow place the minaret is separated from it and stands on the other side of the way ; it is much frequented on account of its being situated at the head of the landing place where there is always a great crowd : it is the building of Kojá Sinán. Outside of the gate of Yágh Kapán is the mosque of that name, covered with a leaden roof, and built by the same famous architect ; the minaret is low and ascended by some steps only : below it are oil-shops. Near the Leaden-hall is also the mosque of Kara Mustafá Páshá, the vezír of Murád IV. and conqueror of Baghdád. It was formerly a church and Ayázmah, has a leaden roof and one minaret and is much visited. Near it is the mosque of Karakóï, a small mosque without college or house for reading the tradition. Such reading establishments are attached to the mosques of the Azábs, of Mohammed Páshá, and of Kara Mustafá Páshá. There are from seventy to eighty abecedarian schools, but no dining establishment (imáret).

The Sebíl-khánahs, or establishments for distributing water, are : the Sebíl of Mohammed Páshá inside of Azáb-kapú ; the Sebíl of Rúznámeji Ibrahim Efendí ; the Sebíl of Kana'án Páshá, the vezir of Murád IV., in the market of the bow-makers ; the Sebíl of the Captain, and that near the mosque of the Arabs. The fountains are few in proportion to this large town ; the first of them is that of Mohammed Páshá outside of the gate of the Azábs.

There are eighteen quarters of Moslims, seventy of Greeks, three of Franks, one of Jews, and two of Armenians. In the interior castle are no Infidels at all, indeed there are none till you come to the mosque of the Arabs. The Inhabitants of the interior castle have in their hands a khatti-sheríf of Sultán Mohammed II, by which they are allowed to suffer no Infidel among them, and to kill those whom they apprehend in arms. These inhabitants are for the greatest part Moors, who were driven out of Spain and settled at Galata ; the rest of this town is full of Infidels, the number of whom amount to two hundred thousand according to the conscription of Murad IV., and that of the Moslims to sixty-four thousand. There are seventy churches of the Infidels. The French convent, called the convent of the Organ, is situated on an elevated causeway and ascended by seven steps. Near it is the Venetian convent, which, having been burned down, lay in ruins for twenty years, when it was repaired at the peace of Kandia by permission of the grand

vezír, Koprili Zâdeh Ahmed Páshá; it has a square belfry reaching to the clouds. These churches are painted inside and outside with wonderful figures that seem to breathe. The Greeks have a church and hospital, the Armenians three churches and the Jews two synagogues. The different quarters of the town are both day and night looked after by watchmen to prevent all disorder among these people, who are much inclined to rebellion, for which they have been at times punished by the sword.

Commanding Officers of Galata.

The Mollá, appointed with the pay of five hundred aspers, lodges near the mosque of the Arabs; three hundred villages distributed in forty-four districts acknowledge his jurisdiction. The Náib of each jurisdiction is appointed with one hundred and fifty aspers. His annual revenue amounts to seventy purses. The inspector of the mosque founded by Sultán Ahmed I. is the kizlar-âghá, and as such is the second public authority at Galata. The third is the Voivode; the fourth the Custom house officer of the oil magazine; the fifth, the head of the caulkers; the sixth, the Muhtessib; the seventh, the Ayák Naíbí (two officers of police ruling the markets); the eighth, the Súbáshí (lieutenant of Police); the ninth, the inspector of the wine, who receives annually seventy thousand piastres; the tenth, a Colonel of the Janissaries commanding from five to six hundred men; the eleventh, one of the Múmjí (serjeants) of the Janissaries, who watches over the taverns to prevent all riot, because wine, as the prophet says, is the mother of all vices; and the twelfth, the Aghá of Constantinople, who regulates the supplies of wood to the City. These officers keep both day and night a good look out, because these Infidels are a riotous people, as bad as the Maltese.

Description of the Shops of Galata.

The Shops altogether are three thousand and eighty. The market-places (charshú) are those of the cobblers (khafáf-khánah), the sugar-market, the oil-market, and that of the grocers, besides a bezestán, with twelve cupolas and four iron-gates, built by Mohammed II. There are two hundred taverns and wine houses, where these Infidels divert themselves with music and drinking. Fish, fruits and milk are excellent, as is also the sherbet (mubtejil) prepared here for the Solis.

Description of the Houses of Galata.

From the sea-shore up to the tower of Galata are the houses of the Genoese, all built of stone, and the streets regularly cut. Altogether there are eleven hundred and sixty streets; the most frequented are, the great road along the sea-shore, the street of the Voivode, that of the mosque of the Arabs and that of the tower. The Cáravanserái of Rostem Páshá is the work of Sinán. There are no gardens in this town. Outside of the gate of the rowers are the barracks of the caulkers, who

have their Aghá, and Chorbají (colonel) ; their duty is to caulk the gallies of the Imperial arsenal. They number two thousand men divided into forty companies (bolúk). Outside of the gate of Karakói are the Ajemogláns (the recruits of the Janissaries), commanded by the Aghá of Constantinople, occupied in dealing out wood. Their captains (oda-bashí) wear on their cap (fess) the turban (destár) in a particular way, dress in natta-coloured dolimás, black half boots and red papúshes, embark in their boats and go to the shores of the Black sea to collect the necessary provision of wood for the capital. They levy from the ships they meet one asper of Kol (tax for the round they make), and row clothed in white shirts.

Praise of the Baths of Galata.

The bath within the gate of the Azábs is ascended by a flight of steps. That of Mohammed Páshá enjoys the best air and water. That of Pokklija is very old, as is also that with a basin of the gate of Karakói. The one within the gate of Topkhánah is not so fine. There are besides three hundred baths in private houses.

Of the Manners and Customs of the Inhabitants of Galata.

They are either sailors, merchants or handicraftsmen, such as joiners and caulkers. They dress for the most part in the Algerine style, because a great number of them are Arabs and Mogrebins. The Greeks keep the taverns; the Armenians are merchants and bankers; the Jews are the negotiators in love matters and their youths are the worst of all the devotees of debauchery.

Exquisite eatables and beverages of Galata.

The first and best is the white bread, called franjúla; the sweetmeats, liqueurs and confitures sold in the sugar-market are no where to be found in such perfection, unless it is at Damascus. The halwa is sold in painted paper. The white bread (semíd) is seasoned with spice. One of the greatest branches of its commerce are mariners' compasses and watches. The taverns are celebrated for the wines from Ancona, Saragossa, Modania, Smyrna and Tenedos. When I passed through here, I saw many hundreds bareheaded and barefooted lying drunk in the street; some proclaimed their situation by quoting the verse,

I am so drunk, that I the world don't know!
Myself, or what the wine is, I don't know!

Some sung;

I drank the ruby wine, how drunk, how drunk am I,
A prisoner of the locks! how mad, how mad am I!

Another said;

My foot goes to the tavern, no where else,
My hand grasps tight the cup and nothing else;
Cut short your sermon, for no ears have I,
But for the bottle's murmur, nothing else.

God knows, that I partook not of a drop by the invitation of these drunkards, but mingling amongst them I became perfectly aware of their condition. I drank only of the sherbet, called mubtejil, made with Athenian honey. Those who lose their money through drinking and forfeit their liberty are shut up in the prison inside of the gate of Yágh Kapán, where they recover their health. The fair sex of this town are celebrated. The Inhabitants have something of the nature of Dervishes and keep in winter time good conversations. The harbour of Galata is defended against the winds from all quarters, and in the winter time more than a thousand ships ride at anchor here. The northern suburb of Galata is considered to belong to Top-khánah, because it has its proper commanding officer. There are no pilgrimages at Galata.

SECTION LVII.

Of the Buildings and Monuments of Top-khánah, of the Gun-foundery and the great canons.

Top-khánah, in the time of the Infidels, was a convent situated in the middle of a forest; this is the mosque called the mosque of Jehángír: as it was dedicated to Saint Alexander the Infidels visit it once every year on the feast of this Saint. A tradition says, that Alexander, Zúlkarnín, enchained at this place magicians and witches from Gog and Magog by throwing mountains on them with the incum-bence to take the sea during the forty winter days (Zemherír) in brazen ships in order to watch the sea surrounding Constantinople; but those demons having cut the mountains, which shut up the Black sea, it broke in by the Bosphorus and the demons were all buried in the Black sea. Thus the foundation of Top-khánah is carried back to Alexander. Mohammed II. built here the gunfoundery and Báyzíd II. enlarged it, and added the barracks.

Description of the Establishment of the Gunners.

In the time of Súleimán I., who governed forty-eight years, all kings and monarchs yielded peaceably to his power, with the exception of the Emperor of Germany, who continued at war with him. Of these forty-eight years Súleimán had passed four in making war in Arabia, four in Persia, four against the Venetians and thirty-six against the Emperor of Germany. These Germans are strong, warlike, cunning, devilish, coarse infidels, who excelling in artillery, Sultán Súleimán endeavoured to equal by assembling gunners and artillerymen by rich presents from all countries. He pulled down the gun-foundery built by his ancestors, Mohammed and Báyzíd II., and built a new gun-foundery, which no one, who has not seen it, is able to judge of what may be accomplished by human strength and understanding.

Praise of the Gun-foundery.

It is situated on a height, distant an hundred paces from the sea-shore, surrounded by walls so strong, that it could resist any siege. In the middle of it rises a square building forty cubits high, covered by a roof in the shape of an ass's back, through which large furnace chimnies (camíns) give escape to the smoke of the work-shops. On the roof, upon which you can walk, are many hundred casks of water in the case of fire, occasioned by sparks from the chimnies, and which would be immediately extinguished by the people who keep watch upon it.

Of the rooms where the Models of Guns are formed.

These models are made, in the rooms appropriated to the purpose, by putting into the forms a mass of lime mingled with from forty to fifty thousand eggs, which fills the hollow space for the gun. When founded this mass is extracted, and the gun is perfect.

Of the Camíns.

The camíns, or ovens, for melting the brass are built in two places with a particular kind of stone, which alone can bear the strength of the fire. The lower part of the oven is hollow, the upper part vaulted. Here forty to fifty thousand quintals of brass are deposited with the fragments of old cannon, and a sufficient quantity of tin is kept ready.

Praise of the Gun-forms.

Before the vaulted camíns the moulds of the cannons are buried in earth with the mouth upwards. If guns of the largest calibre are to be cast, ten forms are put in the camín; if culverins twenty; if small guns (shahí) one hundred; but if guns for the gun-boats (chaiks) which are so large that a man may get into them, five forms only are placed in at the same time: the mouths of these forms are covered with lime of the Kághid Khánah. Canals, or gutters, are then made on the floor, like those made by the bostánjís to conduct the water in gardens, which canals terminate at the mouth of the oven. On both sides of the furnaces with the cupolas are placed immense piles of wood, cut a year before and well dried. On the day of founding, all the masters, calfas, founders, the General of the artillery, the first guardian, the Imám, Muezzin, and time-keeper (múakil) assemble, and whilst they cry "Allah! Allah!" the wood is thrown into the ovens. After being heated by burning twenty-four hours, the founders and fire-workers, strip naked, put on their papúshes only, and an odd kind of cap which leaves only the eyes visible, and a thick kind of sleeves, to protect the hands; because the fire having raged in the furnaces twenty-four hours, no person is enabled to approach them on account of the heat, if not dressed in like manner. Whoever wishes to see a fine specimen of the infer-

nal fire, must look at this. The twenty-four hours having elapsed, notice is given to the vezírs, the muftí, and sheikhs; forty persons and the founders are admitted within, the rest of the servants are shut out, because the metal when in fusion, does not bear to be looked on by evil eyes; according to the tradition "The eye is truth."

The masters (U'stád) then desire the vezírs and sheikhs, who sit on sofas at a great distance, to repeat continually the words: "There is no power and no strength but in God." The masters then with wooden shovels, throw some hundred quintals of tin into the sea of molten brass, and the head founder (dogiji-bashí) says to the great vezír, the other vezírs and sheikhs, "throw as alms for the true faith, some of your gold and silver coins into the brazen sea." The great vezír then gives him some purses of gold, so does the khazinedár-bashí from the Emperor's side, and each of the other vezírs give one or two purses of gold to the head founder, who throws them, before their eyes, into the molten brass, saying: "In God's name." Poles like the yards of ships of fir are used for mingling the gold and silver with the metal, and are replaced, as fast as they are consumed. As soon as the surface of the brass begins to bubble, the masters know that it is in a complete state of fusion, more wood is thrown into the fire as before, great care being taken that not a drop of water is to be found among it, because a drop of water thrown into the molten brass would burst all the forms, and destroy all those who are present. On both sides of the ovens forty to fifty sheep are kept ready. All the vezírs, sheikhs and the rest of the company, rise. The time-keeper gives notice to the master of the furnace half an hour before it is time to open the mouth of it; the man who says the prayers (duaji) repeats the accustomed prayers and all the assembly cry, Amen! All are very fervent and zealous in their prayers, because it is a most dangerous business, in which many masters and vezírs have perished. The time fixed having expired, and been announced by the time keeper, the head founder and masters, dressed in their clumsy dresses of kech, open the mouth of the furnace with iron hooks, saying, "Allah! Allah!" The metal beginning to flow, covers the faces of the men with a glare at a hundred paces' distance. The vezírs and sheikhs take white sheets and sacrifice the sheep on both sides of the oven. The metal flows from canal to canal into the form, which, if of the largest, is filled in half an hour: the flowing brass is then stopped by an oily mass of clay and flows to the next. Prayers are said again, and so till the end, when seventy robes of honour are distributed and augmentations of pay are decreed: their dresses of keche are taken off and the General of Artillery gives a feast to the grand vezír. The cannon remain a week in the moulds, after which the soul (míl) is taken out, and they are polished. The joiners then take the cannon into their care like beloved children, and make them ready for war. There is a separate building in the foundry for the arabaji

or gun-carriage-makers, and a separate one for those who model the clay of the forms, which comes from the village Saríyár on the Bosphorus. It is a large indescribable fabric. Above the gate which looks to the South is the lodging of the head founder, with numerous cells.

Description of the Founders.

They are distributed into Bolúk (pulks) each of which has its Oda-bashí, captain, and Chorbají, colonel.

Description of the Barracks of the Artillerymen, Topjí.

They were built by Mohammed II., Báyzíd II., and Súleimán I., like the foundry. One door looking to the south, one to the north. The first on the sea-side is ornamented with different trappings; on one side of it is painted a lion pursuing a stag, and on the other side, a prisoner chained down. Painters believe them to be from the pencil of Sháh Kúli. Inside, are the rooms inhabited by the colonels, captains, veterans, cooks, and artillerymen; they dress like the janissaries, in leathern gowns, and wear knives with silver chains. They are the bravest troops, and in twenty-two battles, wherein I was present, I saw no braver, because, when the enemy, pointing their guns on ours, swept away forty or fifty gunners at a discharge, still with all that, they were as busy at their guns as ants. Sultán Ibrahim, on a visit to the foundry, having taken his lodgings in the koshk above the gateway, this koshk has since been reserved for the Emperor. At the time when Hafiz Ahmed Páshá went against Baghdád, there were no less than seventeen hundred guns, every one worth a tribute of a province, besides sixty so large that cobblers and other poor men made their lodgings in them: the balls fit for those guns are even now to be seen, but there are only six of these large guns remaining. The finest are those of Nakásh Ali Páshá; the other famous cannon are those of Mohammed II., Báyzíd II., and Súleimán, that of three mouths, and six of forty spans, of Ali Báli, Hamza Báli, Assa Báli, Choltútunáz, Kondáktútunáz, Div-báli, Eskibáli, Karabáli, Ejderbáli, Kirkmilbáli, Shakibáli, Palamar Kírán, and Delitop, which are fired at the two Bairáms and on other great occasions. These guns (of the batteries of the seraglio) are shaded by plane and cypress trees, by linden trees, and willows. On the second day of the Bairám many thousand persons assemble here, and stretch themselves on the ground of the walk. The artillery is one of the greatest treasures of the Ottoman Empire. According to the registers of the General-in-Chief of the artillery, there are in the thousand and sixty large and small fortresses of the Empire, in the palankas, mandras and towers, altogether seventeen hundred and forty-five guns, besides thousands in the Imperial fleet.

Of the Commanding Officers of the Suburb of Top-khánah.

The first are, the Náíb (substitute) of the judge of Galata, and the officer of the police, Ayák Náíbí; the commander of the troops on land is the Topjí-báshí, and at sea Bastánjí-báshí, the Súbáshí and Muhtessib keep order in the market. There are one hundred and seventy quarters of Moslems, twenty of Greeks, seven of Armenians, and two of Jews, but none of Franks nor Gipsies. This suburb is composed of high houses, with gardens and many palaces, situated on the sea-shore, called Yallí (περίωλος); such as the Yallí of Terekjí, of Hossein Aghá and Melek Ahmed Páshá.

Mosques of this well inhabited Suburb.

The mosque of Kilij Ali Páshá rivals those of the Sultáns, it is situated on level ground on the sea-shore, and built entirely on the plan of Ayá Sófiyah, with the exception of the gates, two of which open to both sides, and one towards the Kibla; it was erected in the year 988. The Mausoleum, wherein the celebrated Admiral, who built this mosque, is entombed, is close to it. The chronograph is formed by the words, *Es-selám oldi Ali Jamian Beitol-harám*, "Greetings to you, Ali, whose mosque is like that of the Ka'bah." The great cupola is supported by four pillars, the mihráb and minber are much ornamented, and the windows are all of glass. Above and below them is the súra mulk, written on blue china, in the beautiful character of Kara Hisári. The suspended trappings are very nice; the garden before the mihráb is enlivened by the songs of various birds. On the left side, where Kilij Ali Páshá lies buried, is suspended his sword and bow.

Praise of Ali Páshá.

He was a most simple and believing man, whose original name of U'lúj was changed into Kilij. At the first Friday-prayer of his newly-finished mosque, when the singer of the Na'at, or antiphon in the Prophet's praise, began in the highest tone, Ali Páshá stood up, and directing himself to the singer, asked, "What is all that brawling for, are we here in a tavern or an ale-house?" The Vezirs near him said, "My Lord, he sings the praises of the Prophet." "Well," said he, "is Mister Mohammed pleased with this brawling?" and as they answered, "Yes," he asked "How much have I written down for his pay? Look into the register." They replied, "Ten paras." "Well," said he, "how much have I assigned to that fellow, who praises our Emperor Murád." They said, "Forty aspers." "Well, which is greater, the Lord Emperor or Mister Mohammed?" Having been answered, "that the Prophet was yet greater than the Emperor," he said, "Well then put the Imperial and Prophetical brawler on the same footing of forty aspers." This jest

is known amongst the wits. Every Friday he used to sit on the exterior sofa of his mosque and distribute a purse among the poor. In the court-yard are plane trees and water-pipes for ablution. The exterior court-yard has four gates; the minaret is but one story high. Sinán has here shown the mighty hand of his knowledge.

The mosque of the lesser Chaúsh is on a hill; on another hill, opposite the gun-foundry, the mosque of Abú Fazl, enjoying a fine view; the mosque of Mohammed Aghá at Findiklí on the sea-shore, and near it that of Mohay-ud-dín, near the oven of Assa Chelebí. Also at Findiklí is the mosque of Mollá Chelebí, with a high cupola. In the quarter of Ayás Páshá is the mosque of Mohammed Efendí. The mosque of Prince Jehángír on the spot of Alexander's Convent, built by Sultán Súleimán, who devoted the merit of it to his son Jehángír's memory; it stands on the top of a high hill, which is ascended by a flight of one hundred steps from the mosque of Mohammed Aghá, situated on the sea-shore. On some places are seats for reposing, because it is extremely difficult to ascend this height without rest. Notwithstanding the steepness and narrowness of the way, a strange fellow once rode up it, who, having killed somebody in the market-place of Salibazár, was pursued to this place, where his pursuers stopped because they believed it was impossible to get up the height on horseback. Nevertheless he rode up it in a miraculous manner, and made his escape. The square mosque is covered with a light cupola and a fine minaret. The court-yard is adorned with plane-trees. In the afternoon company assemble here to look at the ships on the sea; it is the work of the architect Sinán. Amongst the mesjids we name only that of Schíl Beg, because it is the same architect's work, and omit the schools, reading houses, and dining establishments, which we are not well acquainted with.

Convents of Dervishes.

The most celebrated of all is situated on the top of the hill behind the gate of the tower of Galata. It is dedicated to Mevlaná Jelál-ud-dín, the founder of the Mevlevís, and was erected by Rúmí Iskender Páshá. It was founded for one hundred Dervishes, and enjoys a fine view. The Convent of Jehángír. The Convent of Abd-ul-Kader Jeiláni, of Tútúm, of Karabash, of Chaúsh-bashí, of Issa Chelebí, and Abú Said.

Walks.

The Fountain of the bootmakers (jizneji) on the sea-shore is a fine pleasure-place, looks towards the sea, and contains a thousand men. The kitchen is provided with a thousand plates, and adorned with slippers and boots (papúsh and jizmeh). The Master bootmakers assemble in one place, and the apprentices in another. The walk of Ayás Páshá. The walk of the Samsún-khánah, or the

kennel of the large dogs (samsún). Near it is the walk of Munejim-koyússí, the astronomers' well, which is one hundred and five cubits deep, and was dug by the famous astronomer Alí Kúshjí for astronomical observations. But the Ulemás having represented by petition to the Emperor, that wherever such an observatory should be formed, the people would be prompt to rebel, Alí Kúshjí was removed. Sultán Murád IV. wrote to Muftí Yahyá Efendí two words with his own hand, for the purpose of asking whether the well was filled up, but not having put the necessary points to the letters, neither the Muftí nor the divines were able to read them or understand the Emperor's intention. The door-keeper hearing of their dispute about the meaning of these letters without points, said, "With your permission, gentlemen, I should be glad to see the Imperial rescript and to make it out." The Muftí said, "How wilt thou be capable of decyphering what we despair of understanding?" Moid Ahmed and Báli Efendí quoted on this occasion the Persian verse,

Believe not every word to be empty,
A leopard may spring forth.

The door-keeper having got the Imperial rescript, instantly read, *Shú rassadí yikillimí*, "This observatory is it to be destroyed?" "God be praised," said the Muftí, "the door-keeper has extricated us from a great difficulty, because no points being on the last word it was impossible to know whether it ought to be read bealemí, beka-lemí, tealumí, or thikillimí. Now the Khassekí (the Bostánjí who carries the Emperor's orders), may go back and carry the fetva," which was to the purport of filling up with sand the astronomer's well. The Emperor then gave to the Captain Páshá Rejeb orders to fill the well with earth. The walk now only perpetuates the remembrance of it. The door-keeper who extricated the Muftí so happily from this difficulty was rewarded by the Molláship of Kútahia. Near the astronomer's well is the Ayázmah of Pelijik with a spring of excellent water.

The Sebíl-khánahs, or establishments for distributing water, are in number above two hundred. The first is that in the corner of the court-yard of Kilij Ali Páshá's mosque, and opposite to it is that of Silihdár Mustafá Páshá, the captain of Murád IV.

Fountains.

At Findiklí is the fountain of Silihdár, the favourite of Sultán Murád IV., that of Síawúsh Páshá, that of Hassan Chelebí, the inspector of the Custom-house in the court-yard of the convent of Mevlevís (at Pera); another fountain of the same Hassan outside of the little gate of the tower of Galata; the fountain of Asa'd Efendí built 1022 (1613); the fountain of the Corsair before the convent of the bootmakers; the fountain behind the wall of Hossein Efendí's house; and the

great fountain of Sultán Ahmed I. at Top-khánah, a large square fountain before the gate of the gun-foundry.

The Baths at Top-khánah.

They are six in number. The bath of Alí Páshá is a clean well-served bath frequented by all classes; the bath in the Jews' street is not so well built; the bath outside of the tower of Galata; that near it of Galata-seräi; the bath of the lesser Chaúsh-báshí near the gun-foundry, and the bath of Mollá Efendi at Findikli. There are besides seven hundred private baths.

Of the Shops of the Handicraftsmen.

At Top-khánah and Findikli there are in all eight hundred shops, but no bezestán. The fruit-shops are famous for their elegance, because they are shaded by large trees. Amongst the most exquisite niceties of this place is the roast meat, called kerdeh kibáb, the khosháb (a kind of sherbet), the beer of millet (búzâ) the white bread (súmúni), light as sponge, white and well-eyed, finer than the bread of Sabánja and Amasia. Issa Chelebí, the famous baker of it, received a boon from a Dervish, by the power of which every thing succeeded that he undertook. He became the baker of the world, because this bread is carried even to Isfahán, and though three months in going, it does not spoil.

Of the Inhabitants of Top-khánah.

The greatest number are merchants, sailors, and artillerymen, flocking together from the shores of the Black sea, from Sinope, Amastra, Heraclea, Bartin, Bafra, Samsún, and Ojeshehrí; and a great number of Georgians and Abaza. The Abaza, to prevent their children from being brought up like the boys of Constantinople, send every year those of one and two years of age with their nurses on board ship to their own country, to be brought up there until they are fifteen years old, when they are brought back to Constantinople and sold, or offered as presents, to the great people and favourites of the Emperor. Lo! our late Melek Ahmed Páshá and Síawúsh Páshá were Abaza, born at Top-khánah and brought up in their own country.

In proportion to the size of Top-khánah it has but few fountains and market-places, but the houses are all provided with wells. The best houses are those of Jehángír and Ayás Páshá; they rise one behind the other, and are surrounded with gardens. The streets are all paved like those of Constantinople, Eyyúb and Kassim Páshá; the roads are wide, and the mosques near to one another, for the people generally are pious men. The great people wear splendid dresses, and the merchants dress according to their revenues. The women wear the cloak, fer-

rajeh, with a dulbend on the head and a veil before their faces, and are thus most decently dressed; they are very amiable.

Tombs and Funeral Monuments of the Saints and Great Men at Top-khánah.

Issa Chelebi is buried near the oven that bears his name, beneath a cupola; the tomb of Mevlaná Nakíb Yahyá Efendí; the tomb of Kilij Alí Páshá at the left hand of his mosque, where his sword and bow are suspended. At Findiklí, on the great road, is the tomb of Kalenderí Mohammed, that of Mitkálí Solák Zádéh is in the cemetery of the Convent of Mevlevís, at the tower of Galata, and that of the painter Behzádí in the same place, where also Sheikh Adam Efendí is buried.*

SECTION LVIII.

Of the Foundations and Buildings of the Suburb of Beshik-tásh.

This town was formerly called by the Infidels the *cradle-stone*, which is the translation of its present name. The country being yet covered with wood, a monk, called Yashka, built here a great church, and brought from Jerusalem the stone on which Jesus was first washed after his birth at Bethlehém, which gave the name to the Convent and place. Heraclius removed this cradle-stone to Ayá Sófiyah, where it is even now seen and visited at the right hand gallery. This suburb enjoys fine air and a good situation, and contains six thousand houses, surrounded with gardens; the inhabitants are all Mussulmans, excepting one quarter of Armenians, one of Greeks, and one of Jews. The largest palaces on the shore (yallí) are those of Kapúdán Ja'fer Páshá and of Kapúdán Kassim Páshá, which have from two to three hundred rooms and a mosque; the yallí of Bába Súlcimán, that of Minkári Zádéh, that of Alí Efendí, of Azmí Zádéh, of Defterdár Emir Páshá, of Freng Mustafá Efendí, of Hafis Ahmed Páshá, of Osmán U'stá, and of Melekí Kadin, where the Emperor partook more than once of a repast.

Description of the Gardens of the Ottoman Court.

Dolma-bághjeh was formerly a small garden with cypress-trees. By command of Sultán Osmán II. all ships of the fleet, and all merchant ships at that time in the harbour at Constantinople, were obliged to load with stones, which were thrown into the sea before Dolma-bághjeh, so that a space of four hundred yards was filled up with stones where the sea formed a gulph, and the place called "the filled up garden," Tolma or Dolma-bághjeh. Sultán Osmán used to delight in playing jerid here. This riding-ground was converted into a garden, and Sultán Selim I.

* In the same Convent is also the Count de Bonneval's grave.

built a *koshk* and basin; no other building exists. The cypress-trees growing here are of a nondescript height. The service is performed by a master (*ústá*) and two hundred men of *Bostánjís*. It may be called *Beshik-tásh* (cradle-stone) from the chests of oak filled with stones, sunk before the garden, to prevent its being destroyed by the violent raging of the *sirocco*, though a thousand years before these chests, called *beshik* or cradles, were sunk, this place was already so called.

In the time of *Báyazid II.* it was the *Yallí* of a *Páshá*, but then became an Imperial abode, so that it is now a palace with many *sháhneshtíns* and rooms, though of no great extent. *Sultán Murád IV.* happened once to be reading here the satirical work *Sohámí* of *Nefí Efendí*, when the lightning struck the ground near him; being terrified, he threw the book into the sea, and then gave orders to *Bairám Páshá* to strangle the author *Nefí Efendí*.

The garden of the young *kapiji-bashí* is a place full of shade; the garden of *Kazánjí Oghlí* was also an Imperial palace, of which *Sultán Murád IV.* made a present to *Kia Sultána*. It is very well worth seeing, particularly on account of a fountain (*jet d'eau*), with many elegant pipes in the upper story. Besides these *yallís* there are in the town the houses of *Kiremetji Zâdeh*, of the lesser *Chaúsh* and some others of great men. The inhabitants of *Beshik-tásh* are pleasant people; a great number of them occupy themselves with gardening. They dress in different styles. The greatest part of them are Anatolians, but there is also a great number of Constantinopolitans. The fair sex of *Beshik-tásh* are high-spirited, they look on their lovers but from the corner of the eye, and flatter no strangers. They keep their favours to their own people, and are renowned for their attachment. The legal authorities of this place are, the *Náib*, or substitute of the *Mollá* of *Galata*, and the *Muhlessib* and *Súbáshí* (two officers of police). The garden is under the high command of the *Bostánjí-báshí*. This town has no castle, but is very secure.

Mosques.

The mosque of *Kara Sinán Páshá*, a hundred paces distant from the sea; the wall is composed of white and red stones. In the court-yard six cupolas are supported by columns, and the windows ornamented with iron rails; the exterior court-yard is planted with tall plane-trees. In one corner of the harem, or court-yard, is the tribunal of Justice (*Mehkemeh*). Formerly the dining establishment was kept up, and might be yet. Before the *mihráb* are buried some great men. Between the *mihráb* and the landing place lies a large field. The mosque of *Ahmed Durrák*, near *Dolma-bághjeh*. The mosque of *Abbás Aghá*, a square mosque. There are also a great number of *mesjids*. The college of *Khán-ud-dín Páshá*, but no abecedarian schools, one house for reading the *Korán*, but none for reading tradition. There is a *Cáravanserái* on the sea-shore. The landing place

of Beshik-tásh is the most frequented, because in time of war all the Anatolian troops, that pass from Asia into Europe, land at this place. There are three baths, that at the bridge, that near the great mosque, and that near Yahyá Efendí, besides one hundred and ninety private baths; the fountain of Yahyá Efendí. There are seventy shops. The shops and fountains are few in proportion to so large a place, but the houses and gardens are all supplied with water by wells. In summer-time many thousand boats carry water from here to Galata, where there is a scarcity of it. Among the eatables are, the pumpkins called *súrákhí-dolma* (bottle-shaped), cabbages, mulberries, and the fish which are taken here.

Walks.

There are no less than one hundred and sixty gardens, every one like paradise, fragrant of roses, narcissuses, and odoriferous herbs. The walk of Yahyá Efendí, in a deep shaded recess of the hills, luxuriant with plane, cypress, willow, fir, and nut-trees. Some well intentioned people have constructed a sofa at the foot of the spring, within the murmur of which all kinds of birds sing their melodious notes. It is an old pleasure place, where friends are wont to meet.

The Convent of the Mevlevís, at Beshik-tásh, of one story high. The room for the dancing and singing of the Dervishes (*simá'a-khánah*) looks towards the sea. It is covered with a curious wooden roof, which our present architects would be unable to execute. It is very high and lofty. The cells of the Fakírs on the west side and the dancing room are of nut-tree wood; three sides of the latter are enclosed with glass windows. Its Sheikh, Hassan Dedeh, who was more than an hundred and ten years old, when he died, mounting the chair (*kursí*) on the days of meeting and becoming enraptured, sometimes commented upon the verses of the *Mesneví*, according to the original intention of their author. His successor, Nizen Dervish Yússúf Jelálí, at times threw himself down from the chair on the Fakírs, and when he sung, he was in such raptures that all those who heard him remained astonished. All divine lovers collected round him and listened to his heavenly songs until they were out of their senses. He was a Prince in the speculative way of contemplation.

Monuments of the Great men buried at Beshik-tásh.

The tomb of Ahmed Durrání, near Dolma-bághjeh. The tomb of Yahyá Efendí, deceased 918 (1570); he is buried on the top of a high hill facing the sea; the four walls of his monument are covered with the inscriptions of many hundred thousand divine lovers breathing out their feelings in verse. Born at Trebisonde, he was the foster brother of Sultán Súleimán, because Súleimán and his father Selím I. were both born at that place. Yahyá having been brought to Constanti-

nople, was buried on the top of this hill, where even now he converses every Friday night with Khizr, taking from him lessons of mysticism. Near it is the tomb of Kapúdan Ali Páshá, who founded a mosque at Chios, and on the Bosphorus at Yení-köi. He spent fifty thousand piastres for an aqueduct to the mosque of Emír Efendí, near the quarter of Kúlaksís at Kassim Páshá. Before the mosque of Beshik-tásh on the sea-shore, beneath a cupola, is the monument of Kapúdán Khair-ud-dín Páshá (Barbarossa), who commanded at the conquest of Tunis, Tripoli, and Algiers, and died in 970 (1562). Sinán, the architect, built it, and also that of Yahyá Efendi above-named.

SECTION LIX.

Of the Buildings and Foundations of Orta-köi.

It was formerly only inhabited by Infidels, but in the time of Sultán Súleimán, the Defterdár Páshá having built a mosque, a number of great men took up their abode here. It consists of from two to three thousand houses rising one above the other on both sides of a valley, with a great number of Yallis or sea-shore palaces (*περίαλος*). The place is full of Infidels and Jews; there are two hundred shops, a great number of which are taverns, and a vast number of gardens. The public officers are; the Mollá of Galata's substitute (Náib), the Súbáshí and the Janissaries. The Bostánjí-báshí takes cognizance of penal suits. Besides the mosque of Defterdár Páshá there is but the mesjid of Baltají Mahmúd Aghá. The bath of Khosrou Kyayá was built by Sinán, where the air is fine and the waiters are boys. On the sea-shore is the fountain of Tekeli Mustafá Páshá. There is no establishment for distributing water (*sebíl-khánah*), no place of pilgrimage, and no other foundation of any kind.

SECTION LX.

Of the Buildings of Kúrút-cheshmeh.

The houses of gentlemen border upon the sea-shore; inland, in an extensive valley, is a quarter of Moslims, with a bath, a mosque, two companies (*jama'át*) of Jews, and three quarters of Greeks. The Jews have three synagogues, and the Greeks two churches, and altogether there are two hundred shops. It has no khán, bezestán, or other pious foundations, but a great number of gardens. Its Náib is subordinate to the Mollá of Galata, and it has an officer of the police, súbáshí, and one of Janissaries, yassakjí. Opposite to this place, on the other side of the channel, is Kúzgúnjik. There are no visiting places of saints and no walks.

SECTION LXI.

Of the Buildings of Arnaúd-köi.

The houses are about a thousand, with gardens, and the inhabitants are all Greeks and Jews. It has no mosque, mesjid, school, or kitchen for the poor (imáret), and but one small bath and a few gardens. The Greek females are distinguished. There is white bread and biscuits. The Jews are famous for playing upon musical instruments, particularly the tambour. The greater number of the Greeks established here are Lázes; there are but few Musulmáns. In the bay, which the shore forms from here to Akindiborún (the torrent's point), lie in winter-time many hundred ships. The public officers are, the substitute (Náib) of the Mollá of Galata, the súbáshí, the yassakjí and the Bostánji-báshí. Akindiborún (ὀζυρπόρον), the torrent's point, is a rocky place where many boats perish. The boatmen drag their boats with ropes over this dangerous place, and thus pass it. The Rúznámejí of Murád IV., Ibrahim Efendí, built a fountain here. The garden which formerly belonged to Hassan Khálifelí, the Aghá of the Janissaries, has become an imperial one since the owner was torn in pieces by the troops, who revolted in Sultán Súleimán's time. The garden of Bebeg belongs to the Sultán, it consists but of a kosk, built by Selím I., and is not much frequented; there are tall cypress trees in it. Further on is the garden of Delí Hossein Páshá, which belongs to the Emperor also; it is adorned with pine trees. The place, Kialar (the rocks), consists of from forty to fifty houses, with Sidkí Efendí's mosque, underneath which rises a limpid stream. From here you come to Rúmeli-hissár. My greetings to you.

SECTION LXII.

Of the Form and Size of Rúmeli Hissár.

It was formerly an old convent of the Infidels on the top of the hill inhabited by a monk, who was secretly a Mussulman, and was at the head of three hundred Dervishes. As soon as he heard of Mahommed II. having ascended the throne at Adrianople, he sent him a message to let him know the good news, that for him had been reserved the conquest of Constantinople, suggesting at the same time that he should build a castle here and two at the Dardanelles to intercept all provisions for Constantinople; and that meanwhile the army should move from Adrianople. Mo'ammed overjoyed with this news made all possible exertions. He went first, with the leave of the Greek Emperor Constantine, on a hunting party to Terkos on the shore of the Black Sea; where, exchanging presents with the commanding officer, he pursued his hunting without the smallest resistance, and sent presents of what he killed to Constantinople. He begged leave to build

on the spot where the castle now stands a hunting house, and consulted with the monk, who in secret was a Mussulman, and enjoyed his intimacy. Envoys came from Constantinople with the answer, that the Emperor would allow as much ground as a bull's hide would cover, but no more. Sultán Mohammed now traced out in the Envoy's presence the foundation of a tower no larger than a bull's hide. At the same time he commanded from Constantinople many thousand workmen and miners, who brought from the harbour of Borgház on the Black Sea in one night from forty to fifty guns, placed them along the seashore and covered them with bushes. He then began to build the castle, concealing in the same way the foundations by bushes; after which he cut the hide by the monk's advice into small strips, by which he marked out the circumference of the castle on the lime rocks. The monk said, "Gracious Emperor, your name being Mohammed, the same as the prophet, let this castle be built in the shape of the characters that form the name. It is now forty-one years since I received the destination to superintend this building, being a perfect architect, but I kept it secret from the world." Thus saying, he called his workmen together, and built the castle of Rúmeli in the form of the word Mohammed, as written in Cufic characters, which is to be read perfectly from the mountains of Anatoli. The tower on the top of the hill, seven stories high, represents the *mím* (m), the gate of the Dizdár the letter *ha* (h), the great tower on the sea-shore, the second *mím*, and the square on the side of the convent of Dúrmish Dedeh the *dál* (d). The letters which form the name of Mohammed, if taken in their arithmetic value give the number 92, which is also that of the bulwarks of this fortress. The arithmetic value of the letters, which compose the word *khán* being 651, there is the same number of battlements. The castle being built in six months, they burned the bushes, which hid it from the sight; the troops entered it rejoicing, with the necessary artillery and ammunition, and the architect throwing away the mask of a monk, declared himself publicly to be a faithful Moslim. He begged to be made Dizdár, or commanding officer of the castle, which was granted him. The Greek Emperor receiving this news sent an ambassador to complain, that a castle had been built contrary to the peace. Sultán Mohammed in answer sent the hide of the bull cut into small pieces, and said that he would plead guilty of the breach of the peace, if the castle exceeded in the least this granted measure. The Infidels now wished to make a new treaty of peace, but Mahommed would not grant it, and built two other castles at the Dardanelles, by which means he intercepted from both seas the conveyance of provisions, so that he nearly reduced Constantinople by famine. Such is the castle of Rúmeli resting on the west side on towering rocks, and therefore without a fosse. Its circumference is six thousand paces, the height of the wall is forty cubits, and of the three towers, each of them having ten cells, eighty royal cubits. People who are disgraced by the

Emperor's anger are kept here prisoners in the tower, representing the *mím*. The castle has three gates; the northern or mountain gate, the inferior gate opening towards the town, and the third with the iron-railed window, which is always shut. One hundred and five guns are on the ramparts, besides the large guns in the gun-boats. The Dizdár (commander) and three hundred men of the garrison watch it day and night. One hundred and eighty houses, which are within the fortress, stick to the rocks like swallows' nests. There is a mosque of Mohammed II. with one minaret, two mesjids, and two large granaries; it has no market-place (charshú-bazár) or other establishment.

On the sea-shore are on a small line one thousand and sixty houses without gardens, but with many koshks looking to the sea; three mosques, eleven mesjids, seven schools, one bath, two hundred shops, and one convent, which is mentioned above, of Dúrmish Dedeh. There are here but five houses of Greeks, that are free of gifts, and no Jewish houses at all, no wine and ale houses (*mei-khánah* and *búsá-khánah*) because the inhabitants are all very good Moslims. The owners of the *yallis* (shore-palaces), rich and noble men, reside in winter-time in the town of Constantinople. The inhabitants of this place are for the most part fishermen, men of the garrison and others, handicraftsmen. On the mountain are incomparable cherries, celebrated all over Turkey, Arabia, and Persia, where they are called *gulnári rúm*, and two of which were found to weigh a piastre. The current which runs before the castle is called *Sheitán akindissí*, the Devil's current (*ὁ ἑρπύρεων*); a boat is driven by it in a moment from hence to the shore of Kandillí.

Pilgrimage to Rúmeli Hissár and Miracles of Sheikh Ismail.

The Emperor being at Kandillí, when the Sheikh's and his disciples' bodies were thrown into the sea at Constantinople at the stable-gate, he and his ten followers came floating before that place, dancing on the waves with their heads in their hands. The Emperor's suite seeing this miracle, represented to him that they must have been unjustly executed. The Emperor began to weep as he watched them floating against the current to the opposite shore of Rúmeli Hissár, where they were buried at the foot of Dúrmish Dedeh, and where, during ten nights, light was seen pouring down on their graves. This Sheikh Ismail Chelebí was executed at the Hippodrome, near the fountain of Chokúr Chesbmeh, with his ten followers; he was called *Kúr-bán Ismail* at his birth (Ismail, the victim,) and really died a victim seventy years afterwards. On the spot where he fell a chapel has been erected by his friends, which is to be seen at the back of *Dikilí-tásh* (the burnt column), as a mesjid with iron-rails.

Pilgrimage of Hassan Zarîfî.

He was a messmate of the famous Sheikh Gulshenî in Egypt, and after his death, by permission of Sultán Sûlcimán, became his successor at Langha; he was born at Sírúz, but buried at Rúmelî Hissár, near Dúrmish Dedeh, in the year 977 (1569.)

SECTION LXIII.

Of Istena and its Buildings (Lasthenius sinus).

In the time of the Infidels it was a place of Convents and Churches, the ruins of which are even now to be seen; the principal was that of a monk called Istenia. When the Genoese were in possession of Galata he left this convent and went to Candia, where he built a convent, which bears the same name. This on the Bosphorus is a place of about a thousand houses, situated on the western shore of a gulph capable of containing a thousand ships. It has three mosques, seven mesjids, one bath and twenty shops, no kháns, but many gardens. The inhabitants subsist by gardening and fishing. The air of this place is not good owing to its being so completely landlocked. On the point is a fine koskh, which serves for the reception of guests. In the winter two or three hundred ships ride here in safety.

SECTION LXIV.

Of the buildings of Yeni-köi (the new village).

So called because it was built by Sultán Sûlcimán's order; it is a nice new town, consisting of three thousand houses with gardens. Its Náib is subordinate to the Mollá of Galata; there is also an officer of the Janissaries and chaúshes, because the inhabitants, mostly from Trebizonde, are a quarrelsome people. They are rich captains of merchant ships, and have therefore fine houses. There are three quartérs of Moslims, seven of Infidels, but none of Jews, and three mosques, of which that of Kapúdán Khalîl Pashá on the shore is a very pleasant one. Before the house of Hájí Omar is the market of venison, that is to say, of the boars and stags, which the hunters of the Janissaries take in the mountains of Istranija, and sell here in hams; they feed these animals previous to killing them in the meadow before the house of Hájí Omar. On the seashore are an hundred houses of biscuit-bakers, for the ships that navigate the Black sea take all their biscuits from Galata and this place. The wine is praised by debauchees, but is indeed bad. There is no school, bezestán or fort here, but a great number of fusileers, because it happened once that on the feast of Bairám three hundred chaiks of Cossacks carried off a thousand prisoners and five richly laden ships. Since that time Sultán

Murád IV. garrisoned it with a company of Janissaries, and ordered the Bostánjibáshí to keep watch throughout the night. The garrison encamps during the summer in the meadows of Terkos and Oskokarí.

Pilgrimage of Dúrmish Dedeh at Rúmeli Hissár.

He is buried on the Kibla-side of the fortress; the Dervishes Begtáshí superintend it with their drums and lamps. He was born at Akkermán, but carried off when a youth to Constantinople and left at this castle. He used to foretell to those who went to sea whether they would make a good or bad voyage, and acquired by his predictions and miracles during twenty years much credit, and was buried in the time of Sultán Ahmed I. at this place, which is generally visited.

It is by a blunder, that the description of this pilgrimage, which ought to have been mentioned above at Rúmeli Hissár has been postponed.*

SECTION LXV.

Of the Buildings of Tarapia.

There stood here formerly a Dalián or wooden look-out for fanging fish. Selim II. having taken delight at this place in catching fish, which were roasted under the shade of some tall cypress trees, commanded his vezír, Sokollí Mohammed Páshá, to erect on the spot a place, which from the amusement (tarab) the Emperor enjoyed, was called Tarapia. This was its foundation. In the time of Sultán Murád I. when the Russians invaded Yení-kóí, the inhabitants of Tarapia gave battle to the Cossacks, and refused to give them the least thing, not even a grain of mustard. The Infidels enraged at this behaviour set fire to the place and burnt it down. It has since then been raised to its present state. There are eight hundred houses, one quarter of Moslims and a mosque, with seven quarters of Infidels. Where the Dalián, and the cypress trees, stood is now a shore-palace of the Inspector of customs, and is the highest in the place. There is no bath and no kitchen for the poor, but there are forty small streets and many gardens.

SECTION LXVI.

Of Boyúk-dereh to the North of Tarapia.

This was also a pleasure-place of the Sultáns Selim I. and II., who delighted in fishing here. It is surrounded by thick woods, which are impenetrable to the sun. In this great valley (boyúk, great, and dereh, valley) are cypress, planes, weeping

* This is most probably an insertion of a copyist and not of the Author.

willows, and other tall trees, the shade of which affords situations for garden sofas and prayer-places. The pleasure parties of Sultán Selím were the origin of the village built near this valley. There are altogether a thousand small houses, one quarter of Moslims and seven of fishermen, boatmen, and gardeners, all Infidels. By the landing place is a mosque, built by Kojá Defterdár Páshá, a bath, and some small streets, with a great number of gardens.

SECTION LXVII.

Of Sariyár.

It was a large town in the time of Iskender Zúlkarnín, for when he cut the channel of the Black sea to unite it with the White (by the Bosphorus), he discovered here a gold mine, which was the reason why he cut the channel in another direction, and built a town in this place, which town was called Farandra. The Genoese destroyed it, but it was afterwards restored to its present state. It consists of about a thousand houses on the shore of the Bosphorus with vineyards and gardens. There are two quarters of Moslims and seven of Infidels, but none of Jews. It has a mosque, a mesjid, a bath, and a small market. The inhabitants, for the most part Anatolians, live by gardening; the Infidels by their shipping, by fishing and by keeping wine-houses. In a deep recess of the valley is the rose-garden of Chelebí Solák, which pleased Sultán Murád IV. so much, that he said, "Though servant of the two noble cities of Mekka and Medina I have no such garden." Flatterers advised that it should be made a present to the Sultán, who however did not accept it, but lavished great presents on its possessor, that he might increase the cultivation of the garden; besides this paradise-like garden there are seven thousand others. The cherries of this place are celebrated; those which in the town go by the name of Castle-cherries come from this place, each of them yields an hundred drops of juice. The inhabitants of Constantinople spend here three months in the year. The gold mine was given up by Defterdár Páshá because the expenses exceeded the proceeds. From the mine of clay, the clay is taken for the gun-forms; it is a yellow pure kind of earth which is carried hence to Top-khánah and kneaded there.

SECTION LXVIII.

Of the Building of the Castle at the mouth of the Bosphorus (Bogház Hissár).

In the time of Yánkó, the son of Mádiyán, there existed on the two mountains opposite to each other two strong castles. The one which is on the European side is decayed by the lapse of time, and the Infidels found means in the reign of Sultán Murád IV. to advance with their fleet of boats up to Tarapia and Yeni-köi; the

Emperor being deeply affected at their having plundered and burned these two places, with those of Buyúk-deréh and Sariyár, consulted with his vezírs; and, by the advice of Rejeb Páshá and Kúzu Alí Aghá, he ordered two strong castles to be erected on both sides of the canal to shut up the entrance of the Black sea. These two strongholds were finished in a year, and prevented the Cossacks from carrying on their depredations. They are built on a strait of the Bosphorus, so that the distance between them amounts but to half a mile, and people speaking with a loud voice understand each other from both sides of the channel. Ships pass here with the swiftness of an arrow. The castle is of a square form built on the sea-shore. It has an iron-gate looking to the Kibla-side. The circumference is one thousand paces. There are sixty houses for the garrison, a mosque built by Sultán Murád IV., two granaries, an arsenal, two hundred guns large and small, a Commanding Officer (Dizdár) and three hundred men. The legal authority is the Náíb, or substitute of the Mollá of Galata, the Dizdár holds the executive power, in conjunction with the Bostánjí-báshí. The houses for the garrison are outside the Castle. There is no khán, bath, market-place or other establishment, but there are a great number of vineyards.

Description of the Fanal (Fanarakí).

Outside of the Castle, every night on a high tower is lighted a fanal for the benefit of the ships in the Black sea, which guided by its light enter the Canal. The length of the Black sea from the mouth of the Bosphorus to the fortress of Azov is seventeen hundred miles. This is the Canal which was cut by Iskender Zúlkarnín to unite the Black and White seas. The traces of this work are even now to be seen on the rocks. Praise be to God, who has enabled me to give a description of all the towns and large places on both sides of the Black sea, on which I made three excursions as far as the country of the Abazas.

I have now finished the description of all the places and towns situated on the European shore of the Bosphorus, which from the Seven Towers to the mouth of the Bosphorus makes two journeys. There is no dreary interval between the aforesaid places, but a continuation of gardens and vineyards. Having finished the description on the side of Rúmeli we now pass over to the side of Anatoli.

SECTION LXIX.

Of the Asiatic Castle.

This castle was built at the same time as the European one opposite to it by Sultán Murád IV. It is a strong square building on plain and even ground. The height of the walls is twenty cubits; the gate opens to the south. Its circumference

is eight hundred paces. There are eighty houses for the garrison, a Dizdár and three hundred officers, a mosque of Sultán Murád IV., two granaries, and one hundred guns. The guns are all pointed to the opposite castle of Rúmelí and to the entrance of the Black sea; each gun carries to the distance of ten miles. On the southern side of this castle is the place called Kawák, consisting of eight hundred houses, which nearly encircle a large harbour, and are surrounded with gardens, all belonging to Moslims, a mosque, seven mesjids, a bath, two hundred shops, a fountain, and an abecedarian school. The inhabitants, who are merchants, sailors and gardeners, are all Anatolians. Their legal authority is the Náíb of the Mollá of Scutarí. The executive power is shared by the Commander (Dizdár) and the Bostánjí-bashí. There are always from two to three hundred ships in the harbour watching for a fair wind to sail either up or down the straits. The chesnuts here are famous; north to this place is the Mount of Yúrús.

Description of the Castle of Yúrús.

It was built by Helena; here was also a convent of a monk called Yúrús, who gave his name to the mountain. It is an old, dark-coloured castle. There are two hundred Mussulman houses, with a mosque of Sultán Báýazid I., who passing the Bosphorus to quell a revolt of the Moldavians, conquered this castle on his passage, and founded the mosque. Mohammed II. repaired and garrisoned it, but it has now neither commander nor garrison. It is a square strong-hold on the top of a high mountain, its circumference is two hundred paces, surrounded on all sides by a wood of chesnut-trees; the inhabitants are all wood-cutters; the cattle are numerous, and yield excellent milk and yoghúrd.

On the east-side of the castle on a heath is the pilgrimage of the Forty. The inhabitants of this castle light fires upon any danger threatening from the Black Sea, but not in the night-time, because the vessels sailing in the Black Sea would mistake it for the light-house and steer against the rocks.

Praise of the Light-house (Fanal).

On the top of a high tower is a great Fanal lighted with whale-oil. by which the ships sailing in the dark on the Black Sea find their way into the Canal. The village of Kawák, which is below the castle of Yúrús, is five thousand paces distant; five thousand paces further on along the sea-shore is the Cypress-point, where Súleimán raised a causeway, adorned with cypress-trees. From hence people ascend the mountain of Josue (the Giant's mountain) to visit his tomb. You are two hours in ascending; there is a convent and some fakirs attached to it. On the top of the mountain is a well three yards deep, which affords excellent water.

SECTION LXX.

Of Begkos.

This place consists of eight hundred houses, surrounded with gardens, nearly encircling a large harbour. It has a mosque, a mesjid, a bath, an abecedarian school, and small streets. The inhabitants get their living by fishing, gardening, and cutting wood. Though it is under the jurisdiction of Scutari, yet it is charged with the payment of an hundred and fifty aspers to the astronomer of the court, who is at the same time judge of the village. The executive is entrusted to the U'stá of the imperial garden at Sultánieh under the authority of the Bostánji-báshí. It is a sweet place, enjoying fine air. Before the village is a Dalián, or structure, for fanging the sword-fish (*Xiphias*), it is composed of from five to six masts, on the highest of which sits a man who keeps a look out for the fish that come in from the Black Sea. When he sees them drawing near, he throws a stone into the sea in order to frighten them, wherein he succeeds so well that they all take the direction of the harbour, where they think to find security, but fall into the nets laid for them under the water. The nets being closed, on warning given from the man sitting in the look-out, the fishermen flock round to kill them without their being able to make any resistance with their sword. The fish if boiled with garlic and vineyard herbs is excellent. The payment for the lease of this fishing establishment (Dalián) amounts to seventy yuk of aspers, i. e. seven million aspers.

The garden of Tokát, so called from the koshk built by Mohammed II., who while hunting on this spot received the news of Tokát having been conquered by Mahommed Páshá. The rising fountain springs from the floor to the roof, and falls into a golden cup. An U'stá and an hundred Bostánjis are on service here. There is a bath with numerous rooms. When the Emperors hunt, the animals are driven together for their inspection in this park. Sultán Murád IV. delighted in this place; there is a pillar which was raised in remembrance of a jeríd he threw a remarkable distance.

Akbábá is a fine walk of an hour's distance inland, like those of Al-Behader, Sekí, Alem-tágh, Koyúnkúru, and of the mountain of Josue. South of Begkos, on the sea-shore, is the garden of Sultánieh, a garden like Paradise, enclosed by Báyzád II. In the time of Murád III., U'zdemir's son, Osmán Páshá, having laid waste the towns of Genji, Shamál hieh, Shirván, and Tebríz, carried away from the latter place a cupola, with windows and slides, which he presented to the Emperor, who, that such workmanship might not be lost, ordered a koshk to be constructed with it in this garden on the shore of the sea. Painters are astonished that the pictures have suffered no injury from the air of the sea after so many years. All creatures between heaven and earth are here painted, for the most part in hunting parties.

The garden is ruled by an U'stá and seventy men of Bostánjís. Close to it, on the south, is the place of Injirli of three hundred houses, with gardens, a mosque, a mesjid, and a bath in the palace of Hezár Para Ahmed Pasha, but no market-place. Near it is Jubuklí-bághjeh. Báyzázid II., having brought his son Selím I. from Trebizonde to Constantinople, gave him in this place in a fit of anger eight strokes with a cane (jubuk), which eight strokes were prophetic of the eight years of his reign. At the same time he said to him, "Boy, don't be angry, these eight strokes shall fructify during eight years of reign." Selím stuck the dry cane into the ground, praying to heaven that it might strike and bear fruit. The Sheikh Kara Shems-ud-dín and Báyzázid himself said, "Amen;" the cane began to take root, and even now bears cornels, five of which weigh a drachma. It is from this miracle, effected by the prayer of Báyzázid II. and Kara Shems-ud-dín, that this place is now called Jubuklí-bághjeh. The cornels are the size of the dates from Medina. Selím I. having ascended the throne and conquered Egypt, beautified this place. After passing it, along the sea-shore, a thousand paces further on, is the village of Kánlijah.

SECTION LXXI.

Of Kánlijah.

It has nearly two thousand houses with gardens and fine yallís. There are no Infidels, but altogether seven quarters of Moslims and seven Míhrábs (amongst mosques and mesjids). The first is that of Iskender Páshá at the head of the landing place, built by one of the vezírs of Süleimán, a square building with a wooden roof covered with lead, and a minaret, the work of Sinán. There are various mosques, two schools for boys, a college, a school for reading the tradition, another for reading the Korán, a khán, but no kitchen for the poor, and but one bath. In this bath is a lion carved in marble in so wonderful a manner that it appears to be alive. The milk and curd (yoghúrd) of this place are famous.

SECTION LXXII.

The Castle of Anatoli.

On the mouth of the small river Gök-dereh (heavenly torrent) on the sea-shore, is a stronghold on the rocks, built by Mohammed II., very small, and of but a thousand paces in circumference; the gate opens towards the west. Inside is a house for the commander (Dizdár); the garrison consists of two hundred Tímá-riots; the villages belong to the province of Koja Ali; the guns are pointed to the opposite shore of the Canal, where this castle is faced by Rúmelí Hissár. Before the castle is but one mosque, that of Mohammed II., and no other monument;

the suburb consists of a thousand and eighty houses, great palaces and yallís, which however are much exposed to the sun in the afternoon. There are no Infidels or Jews, but all Mussulmans; besides the mosque mentioned, there are some mesjids, and seven schools for boys, a small bath, and twenty shops, besides a great many gardens and vineyards.

The Walk of Göksú (Aretas).

A river resembling the spring of life, which flows from mount 'Alem-tágh, is adorned on both banks with gardens and mills. It is crossed by a wooden bridge, under which pass the boats of lovers, who come here to enjoy the delicious meadows; it is a place very well worth seeing. Cans, cups, and pots, are made and sold, of a reddish clay found here. The jurisdiction of this place belongs to the Mollá of Scutari. The executive power is divided between the Súbáshí and Bostánjí-báshí.

South of this place is Kandilí, the koshk of which was built by Murád III.; Murád IV., much delighted by the air and the view, spent here a great deal of his time. It is a delicious garden, adorned with many pleasure-houses. The mountains behind are laid out in vineyards. The garden is ruled by an U'stá and one hundred Bostánjís. South from it Mohammed IV. made a present to Vání Efendi of a place called Papaskúrússi, an Imperial gift.

The walk near this place is called Kulleh-bághjessí (tower-garden). Sultán Selím I. having ordered, in a fit of anger, his son Súleimán to be put to death, the Bostánjí-bashí feigned to obey the Sultán's command, but killed another boy instead of the Prince, whom he shut up during three years in this tower. Selím on his return from Egypt, feeling his end to be drawing near, reproached the Bostánjí-báshí as the cause of his being about to die without heirs. The Bostánjí-báshí kissed the ground, and brought Súleimán from this tower to Sultán Selím's presence, who caught him eagerly in his arms. The Bostánjí-báshí was rewarded with the government of Egypt, and Súleimán built on the site of the tower, where he had been shut up during three years, a magnificent building nine stories high, everywhere furnished with water-pipes and fountains. There exists here a wonderfully tall cypress-tree, which Sultán Súleimán planted with his own hand. Of the different delicious fruits of this garden, the figs are the best.

SECTION LXXIII.

The Village of Chengell-köi.

This is called the village of hooks (chengell), because at the time of the conquest of Constantinople by Mohammed II. certain old anchor-hooks of the time of the Byzantine Emperors were found here; it is subject to the Mollá of Scutari. The

mountain and hills opposite to it are all laid out in gardens in the Persian fashion. A great number of the inhabitants are Greeks; the palaces, many of which belong to the Sultán and to the vezírs, are very fine; the finest are those of Moan Oghlí, of Begler-begí, and near it the garden of Istáros, an Imperial garden like a Persian Chehárbágh; the koshks and handsome buildings seen here, are to be found in no other imperial palace. But God knows the foundation of this palace must have been laid under the constellation of Mars, because Sultán Murád IV., having fixed his abode here, issued many orders for shedding blood. Eliás Páshá, who had raised a rebellion in Anatoli, and shut up the passage of Pergamus, was brought into the Emperor's presence at this place, and executed with many others. The inhabitants are a noisy and quarrelsome people, but the place is well built and cultivated. There are three thousand and sixty houses of stone, some with upper stories, and some of one floor only. The mosque is in the middle of the market-place.

SECTION LXXIV.

Description of Istáros.

Its name is a corruption from the Greek (Στραπὸς). Some give it another derivation; they say that when Báyzid I. marched to the siege of Constantinople, a battle was fought here about a church, and that Báyzid said, *Biz búni Isterus*, "we will have that;" the last word is said to have been corrupted into Istáros. This place is under the jurisdiction of the Mollá of Scutari. The houses are all of stone, faced with brick; the mosques are well built.

Description of Kúzhúnjik.

It takes its name from the pious man Kúzhún Babá, who resided here in the time of Sultán Mohammed II. It is ruled by a Súbashi subordinate to the Mollá of Scutari. There are fine Seraís and Yallis. From hence, passing the garden of Nakásh Páshá, the harbour of the oxen (Bosphorus), and the garden of the Palace of Kia Sultán, you arrive at Scutari.

SECTION LXXV.

Of the Mosques, Kháns, Colleges, and Baths of the Town of Scutari.

The town of Constantinople was besieged seven times by the Arabs in the time of the Omniades, and though they imposed tribute upon it, and were in possession of Galata, yet they were obliged to return without being able to take the town: But in the year 245 (859), Harún-ur-rashid arrived with an hundred and fifty thousand men at Scutari, where Seyyid Battál took up his station with three thousand brave men, who continually pillaged the Infidels.

Seyyid Battál, having heard that a great number of Moslims had been killed at Constantinople, in the citadel which Harún-ur-rashíd had erected within the gate of Sílívrí, now the site of the mosque of Koja Mustafá Páshá, revenged their deaths by the devastation of the places surrounding Scutarí, as Kúzhúnjik, Chengellí, Fendik, Kartál, and Dárijeh, cut off the heads of three hundred monks, and returned with immense booty, first to his native town of Malatiyyah, and then to Harún-ur-rashíd at Baghdád, to whom he reported the martyrdom of the Moslíms killed at Constantinople. Harún-ur-rashíd now advanced for the second time with an army of two hundred thousand men, and assaulted the town for three days, within which eighteen thousand Infidels were killed, and twenty thousand taken prisoners; amongst them the Emperor, who was carried before Harún-ur-rashíd, and hanged on the belfry of Ayá Sófiyah; an immense number of Infidels were killed, and the citadel, built on the spot where the mosque of old Mustafá Páshá now stands, again garrisoned with ten thousand men. Harún-ur-rashíd returned to Baghdád, but the Seyyid, whose name was Ja'fer, the son of Hossein, fixed his tents on the heights of Scutarí, opposite the Maiden's tower, (Leander's tower), and remained there seven years cultivating the ground in gardens. These gardens are called to this day the gardens of Battál, of Al-Beháder, of Sheja'an, and Ghází-kói, that is to say of the Champion, the Renowned, the Brave and the Victor's village. The last name (Ghází-kói) was corrupted into Kadí-kói (Chalcedonia). Seyyid Battál Ghází having returned after seven years into Syria, the Greek Emperor built at Ghází-kói a strong-hold, the ruins of which are even now extant. The Greeks then dug a ditch from Scutarí to Jámlijeh, with an earthen wall, and a watch tower on the mountain of Jámlijeh. Similar towers were built on the heights of Toighár, Yassí, and Piáleh Páshá, altogether twelve large towers, which were garrisoned by forty thousand men; the Commander of Scutarí afraid of Seyyid Battál, built a tower on a rock in the midst of the sea, wherein he placed his daughter and his treasures, hence it is now called the girl's tower (Kiz-kúllessí).

Seyyid Battál, after the conquest of Syria, having heard of the establishment of Scutarí, hastened with seven hundred men only to Constantinople, laid waste Scutarí, and crossed in a boat to the girl's tower, and carried off the Princess, daughter of Nicephorus, with all her treasures. He performed his prayers at the place which is called the garden of Scutarí, and having begged from heaven the boon, that Scutarí might be one day wholly inhabited by Moslims, he burned it down, and returned with immense booty to Modania. Nicephorus embellished this town afterwards in an astonishing way, and so did Mohammed II. and Súleimán. and it is always increasing by Seyyid Ghází's blessing. According to the description of the time of Sultan Murád IV., this town, built on seven hills and valleys, consisted of nine thousand houses, situated close to each other, with gar-

dens, vineyards, sérâis, and yallis. The name of Scutarí is a corruption from Eskidár (old house), which stood on the ground now called Scutarí's garden, and is the place where the tent of Harún-ur-rashíd stood, and where Seyyid Battál made his first establishment. Scutarí is a great place of passage, because all foreigners from Anatoli, Arabia, Persia, and India, coming to Constantinople, pass through it. It is six miles distant from Constantinople. The boats, which intend landing here, go first towards Beshik-tásh, from whence they are borne here by the current, thus making the distance nine miles. The passage to Scutarí is difficult, and great care must be taken particularly in a southerly wind. This town consists of seventy quarters of Moslims, eleven of Greeks, and one of Jews, but no Franks; it is not fortified. The Judge (Mollá) is appointed, with the pay of five hundred aspers, and there are five substitutes subordinate to his jurisdiction. His legal revenues amount to forty thousand piastres a year. A regiment of Janisaries mount guard. There are also veterans of the gunners, armourers, and sipáhís; a great number of noble and learned men have taken up their residence here. The Muftí, however, resides at Constantinople, and the Nakíb-ul-eshráf, head of the Emirs, has a substitute here; there is also a Sübáshí and six hundred Mutewellís, or administrators of pious foundations, of which there are a great number in this town.

Mosques.

The mosque of Mihrmáh, the daughter of Sultán Süleimán, was built by Sultán Süleimán in the year 954, in remembrance of the said Sultána, his daughter. The court-yard (harem), is ascended by a flight of steps on both sides; and in the middle of the yard is a basin of water, adorned with plane-trees. On the outside of the mosque are sofas of stone, covered by cupolas, which are supported by columns. The chronograph is inscribed on the Kibla-gate (chief entrance); and there are two minarets, each one story high.

The mosque of the Sultána Válideh is a great foundation near the horse-market; it was built by the mother of Sultán Murád III. Situated on the top of a hill, it represents a mountain of light. On three sides of it, from the Kibla-gate to the mihráb, are elevations (tabaka) for the people and lamps; the windows are adorned with variegated glass; the inscription on the Kibla-gate contains the chronograph. Outside are galleries covered with cupolas, which however are exceeded in height by the principal cupola of the mosque. The exterior court-yard is planted with plane and linden-trees. On both sides there is a minaret with one gallery. All the buildings belonging to it are covered with lead. It is the work of Sinán, and of an extremely solid construction.

The Mosque of the Sultána Válideh Kossem. Kossem Sultána was the lady of

Sultán Ahmed I., and the mother of three Sultáns, viz. : Sultán Osmán II., Murád III., and Mohammed IV. She was killed in the reign of the last by the Kizlar-Aghássí Súleimán, who dragged her by the hair and strangled her, by the advice of the grand vezír Sívúsh. She built it herself on the top of a hill, it is a lofty building, with a great cupola, sofas, a minaret, and a harem (court-yard).

The mosque of Sultán Ahmed I. is in the old style, with one minaret on the border of the Imperial garden Khúнкиár-baghjessí.

The mosque of Sultán Murád IV. with a low minaret, which holds but a few people.

The mosque of Sultán Selím I. is, like the preceding, a private Imperial mosque (khass), and not for the community (a'ám).

The mosque of Sultán Murád IV. in the garden of Istáros, and that of the same at Jámljah, a solid building.

The mosque of Mahmúd Efendí, in the town of Scutarí.

The mosque of Arslán Aghá, and that of Shemsí Páshá. The last a sweet little mosque, the work of Sinán, on the sea-shore.

Colleges.

On the landing place is the college of Mihrmáh, that of the middle Válideh, that of the great or new Válideh, and that of Shemsí Páshá, all built by old Sinán; besides that of Lady Kelína.

The houses for reading the Korán, are, that of the Sultána Válideh, that of Sultána Esmakhán, of Shemsi, and Haji Páshá, which are also the work of Sinán.

Kitchens for the poor (imáret). That of Mihrmáh is a most splendid establishment, where all passengers receive twice a day a brass plate, a dish of barley-soup and bread, every night a candle, and for each horse provender; but the gift to passengers is only for three days. The second establishment of this kind is that of the middle Válideh, where every Friday piláw and zerdeh are distributed amongst the poor; the servants of the mosque, who are regularly paid, amount to eight hundred. The third establishment is that of the new Válideh, which like the two preceding was founded for the poor; to whom is also open the kitchen of Mahmúd Efendí. In short there are no less than eleven dining establishments at Scutarí, which if I should minutely describe, the book of my travels would become a book of bills of fare.

Description of the Convents at Scutarí.

There are altogether forty-seven Convents. The first is that of Mahmúd Efendí, a large establishment of the Khalvetis, of whom three hundred, day and night, praise the Lord with cries, which intoxicate the followers of divine love; that

of Abd-ul-kader Jeilání; that of Dútjî Zadeh also of Khalvetís; that of Kara Ahmed Sultán in the burial-ground; that of Hájî Beg Tásh, near the yallí of Kia Sultán, at the Oxen's Harbour; that of the lepers, on the great road outside the town, where all the leprous (meskin) are lodged and provided for. If lepers are found in the town, they are carried to this place, whoever they may be. Leprosy being an epidemic in Rúmeli, those who are attacked with it are not allowed to stay in towns, but are lodged outside in separate houses; yet it is not so in Egypt, where this evil being very common, people who have lost a hand or foot by it already, eat, drink, and sleep together, so that leprosy propagated by families descends to their children and their offspring, who have neither eyebrows nor eyelashes.

Description of the Baths of Scutari.

The bath of the Sultán, on the market of the landing place, is a pleasant, well-built, delightful bath, with good waiters. The bath of the middle Válideh, very neat, and clean. The bath of Kossem Valideh; as it was the last built, the architect in its building mixed the different styles of the preceding ones, so that it is an incomparable bath. The bath of Jinjí Khoja is provided with water that rivals the spring of life. There are besides these eight hundred private baths.

Description of the Caravánserdáis at Scutari.

There are in all eleven Caravánseráis. The largest is that at the head of the landing place before the mosque; it has an hundred fire-places, and stables for an hundred horses, all covered with lead, and is the foundation of Sultána Mihrmáh. The Caravánserái of the middle Válideh is of the same extent, and has besides a separate place for camels. The Caravánserái of the great Válideh is appropriated for the lodgings of great men. Amongst the palaces, that of Koja Mohammed Páshá, the vezír of Suleimán, is the work of Sinán, as are also the seráis of Hájî Páshá and the yallí of Piáleh Páshá.

Description of the Kháns.

There are no less than five hundred kháns or houses for travelling merchants, but they are not all covered with lead; each of them has from forty to fifty fire-places; some of them are inhabited by sipáhis, who come here to pass a couple of months. The gates are shut with chains, and guarded by porters. Two of the best are, that of Nassif Páshá, and that in the horse-market.

Sebils.

There are sixty-six sebils, or establishments for distributing water, besides the

fountains, the most remarkable of which is that of Kara Mustafá Páshá, near the guard-house of the Janissaries.

Markets.

There are altogether two thousand and sixty shops, but no bezestán, and no market exclusively appropriated to any particular guild; the handicraftsmen are all blended together, even the tanners are established in two different places; the market of the sipáhlís is a street shut up at both ends. There are four thousand and ten vineyards, and three hundred gardens with fragrant flowers.

Walks.

Scutari is surrounded on all sides with delightful walks, the finest of which, however, are those of the Imperial gardens. The most celebrated of all is that of great Jámlíja, where a koskh was built by the present monarch, the chronograph of which was composed by me, poor Evliyá. The walk of little Jámlíja is a hunting place, tufted with trees. The walk of Kilánish Búrni, between Kází-kói and Fenerbághjessi, a bay with a bottom of white sand, where lovers and their beloved swim like angels of the sea, and sport together. The gardens of Kádí-kói (Chalcedonia) of Hyder Páshá, of Al-Behader, of Sheja'a, of Kia Sultán, of Piáleh Páshá, and of the Falconers (Túghánjilar) where they have their establishment during the time the Sultán resides at Scutari. The walk of Kiz-kullessí (Leander's tower); this is a high square tower of eighty cubits high, on a rock in the sea, at the distance of an arrow-shot. The rock is two hundred paces in circumference; it is defended by an iron-gate. Inside are seven rooms, and a cistern. It is garrisoned by an hundred men and a commander; there are forty cannons pointed on all sides. The pleasure-place of Salájik is a swimming place, where in the afternoon company assemble to swim, or to look on. The same is the case with the swimming-place of Shemsi Páshá. The walk of Kaishbinári is a woody place, with a delightful spring. The pleasure-ground of 'Alem-tágh abounds with game.

Of the Occupations and Traffic of the Inhabitants of Scutari.

The soldiers are the first class, they dress in rich brocades. The other classes are those of the gardeners, the divines, the fakirs, the boatmen, and the merchants, who dress according to their means in dolimáns and ferrajehs of cloth; as the greatest part of them are Anatolians they speak the dialect of this province, but the gentlemen of the town speak in the purest way, and are poets and learned divines. The Dervishes Jelveti at Scutari, being of the principal order of Dervishes, you find here a great number of musical people, who sing different songs of divine love (iláhi) in the established rhythm. The number of the fair sex in this town is

very great, and poets have made some of them the subject of a Shehrenguíz, or town-revolt.

Eatables and Beverages.

There are white cracknels, good roast-meat, fresh kaimák, sherbet, with musk-raisins.

Pilgrimages, or Monuments of great Sheikhs and Saints.

The tomb of Sheja'á Bába, one of the companions of Seyyid Battál, who died while gardening from being stung by a serpent, and was buried in his own garden. The tomb of Asumání Dedeh, a man lost in contemplation, who lifted his eyes always to heaven, and talked to himself. When Sultán Selím I. marched into Persia, he encouraged the Sultán by saying: "March on Selím I. and endeavour to get on the way of the Imánís." This was of good foreboding, because the word endeavour (Chaldir) became the name of the field of battle, on which Sháh Ismail was slain. He is buried near the convent of Karaja Ahmed Sultán. The tomb of the famous Sheikh Hedayí Mahmúd; he died in the year 1038 (1628), and Weissí Efendí, who was one of his followers, wrote his chronograph; he is buried near his own convent. Close to it, beneath a high cupola, is also buried the vezír Khalíl Páshá. The late Mahmúd Efendí, who through his spiritual teacher, the celebrated Kissudár, got the name of Hedayí, was born at Sívri Hissár, in Anatolia, and pursued the career of professors and substitutes of judges. Having one night in his sleep seen a vision of hell, he was so frightened, that as soon as he awoke he gave away all he possessed, and sat up a Sheikh, on his carpet, at Scutarí. In short he kissed the hands of seven Emperors, and marched by the stirrup of Sultán Ahmed I. He had an hundred and seventy disciples, and was the pole-star of his time, the treasurer of mystic truth, the fountain of knowledge, and the candle of the mihráb of contemplation. His excellent qualities and good works exceed all number. He composed no less than an hundred volumes filled with spiritual songs (iláhí) on ascetic subjects (tassawúf). Praise be to God! that I, poor Evliyá, had the good fortune to converse with him; he covered me with his cloak, and adopted me as his spiritual child. I glorified myself, that I have heard an infinite number of good maxims from his mouth, and that I have kissed his blessed hand. The tomb of Mevlaná Mohammed Emín Bedr-ud-dín Zâdeh, born in Shirván, and buried near the convent of Karaja Ahmed Sultán. The tomb of Koyara Yáli Khair-ud-dín Efendí, a good natured man.

Of the Buildings of Kadi-köi (Chalcedonia).

The Greek Emperor Nicephorus was the first to establish a fortification here, being afraid of Seyyid Battál; Mohammed II. destroyed this castle, and assigned

the revenues of the place as Kháss to the Kizlar Agassí. There are eight hundred houses, one quarter of Moslins, seven of Greeks, six hundred vineyards, and some wind-mills on the shore. In the market is a small mosque, with one minaret covered with brick, built by Osmán Aghá, the Kizlar Agassí of Mohammed (the conqueror), a bath and an hundred shops. The harbour is full of fish.

SECTION LXXVII.

Of the Imperial Gardens and other Walks in the Environs of Constantinople.

The Imperial garden at the point of the Seráï, to which Süleimán paid particular attention, has no equal in the world. Eight thousand gardeners (Bostánji) are enrolled as a military body. Opposite to this is the garden of the arsenal, dating from the Greek Emperors. The garden of Kara Agach, laid out by Sultán Mohammed IV. The garden of Mírgúneh, at Kaghid-khánah, planned by Sultán Murád IV. The garden of Khalkalí, formed by Sinán at the command of Süleimán. The garden of Siávúsh Páshá, also planned by Sinán. The garden of Fetikói, laid out by Sultán Báýazíd II. The garden of Davúd Páshá and Iskender Chelebí, by Sinán. The garden of Dolma-baghjeh, established by Sultán Osmán II. The garden of Beshik-tásh, by Sinán for Khair-ud-dín Páshá. The garden of Sílvrí, and that of Harámí Dedeh, by Mohammed II. The garden of Iskender Chelebí, formed by Sinán, for Süleimán. The garden of Hassan Khalifeh and Bebeg, by Selim I. The garden of Feridún, the meadow of Boyúk-dereh, the garden of Tokát, on the Asiatic shore of the Bosphorus, and those of Sultánich, Jubuklí, and Kandillí, were all arranged by Sinán for Süleimán. The garden of Jámlíja, by Sultán Mohammed IV. The garden of Fener, laid out by the architect Sinán. The garden of Hyder Páshá also by Sinán, for Sultán Süleimán. There are altogether forty Imperial private gardens, but I have only mentioned those known to me. In each of them are from one to three hundred gardeners established, and to each is attached a stable with race horses (kohe'lán), which are ready day and night.

Walks in the Environs of Constantinople.

Within the town itself, it must be remembered there are the Hippodrome (At-maidán); the place of the Aghá's meadow (Aghá chairí maidání); the place of the new garden (Jení-baghjeh maidání); the place of Wefa (Wefa maidání); the place of Báýazíd II., of Süleimán, of Mohammed II., of the horse-market, of the wagoners, of Sultán Selim, of the harbour of gallies, of the Prince, of the Seven Towers, of Ayá Sófiyah, of the Válideh, of Langha, of Búják-bághí, of Lálezár-bághí, of Emin Ogí, of Chárdák Ogí, of the wooden gate, of the Ayázmah's gate, of the great Ayázmah's harbour, of the Flower-hall, of Jubbeh Ali's gate, of the fanal's

gate, of the palace-gate, of Aivânserrâi's gate, of the sand-gate, of Langha-gate, of Langhasea, of Psamatia, and of Davûd Pâshâ's gate.

On the outside of Constantinople are the following: The field of Sûleimân outside the Sîlîvrî-gate, a fine meadow with a spring like that of life, and a towering koshk; the walks of New-gate, of the convents of Mevlevîs, of the guns-gate, of Zagaryaillessî, where all the Ottoman hunting dogs, pointers, are kept in the summer time. The chief is the Zagarjî-bâshî, one of the lieutenant-generals of the Janissaries; the garden of Bairâm Pâshâ, of Kassim Aghâ, the place of the gunners, of the tent-dressers, of the Yawûdûd's landing place, of the Destardâr's landing place, of Eyyûb, of Edris's koshk; the place for playing the jerid on the way to Kaghid-khânah; the walk of Ali Beg's village of forty houses, a mosque and seventy-eight tall plane trees; the walk of Lâlezâr, famous during the flowering of tulips; the walk of the koshk of the master of the horse (Emîr Akhor) on the river of Kaghid-khânah. When the horses of the Emperor are turned into the fields in the spring for green food, the master of the horse dwells in this koshk, where he gives a feast to the Emperor and presents him with two Arabian blood-horses, for which he receives a sable pelisse, and ten of his boys are taken into the Imperial harem as pages. It is a beautiful meadow, where the Arabian horses called koheilân, julfî, tarîfî, ma'nek mossafaha, mahmûdî and salawî are fed on the finest grass, trefoil and oats. Such luxuriant herbage is no where else to be found, unless it be in the fields of Passin in Rûmelî, on the steppes of Hamûn, in the vallies of Soghânlî, on the alps of Bingöl, on the steppes of Wân, Salmâss, Terjân, and Kipchâk. So famous are these meadows of Kaghid-khânah, that, if the leanest horse feed in them for ten days, he will resemble in size and fatness one of the large elephants of Shâh Mahmûd (the prince of the Gaznevîs). The walk of the convent of Kaghid-khânah is celebrated all over Turkey, Persia and Arabia. Turkish poets have praised its beauties in particular poems, called Sherenguîz (town-revolt). The river flows from the vallies near the Levendchiftlik on the shores of the Bosphorus. The washermen here wash shirts and other linen without soap, nevertheless they become extremely white after having been twice washed. Indian merchants also bring their bales to this place to immerse them once in the flood. On both sides the river is adorned with many thousand plane and cypress trees, maples and willows; the meadows yield luxuriantly all kinds of grass and trefoil. The herb Egreh is found here in greater perfection than at Asov, or in the marshes of Canistra. Here also grows good Aloe (Eger-gokî). On days of recreation many thousand lovers with their beloved repair hither in boats, and swim in the water to enjoy the sight of their loves without hindrance. There being many nets laid on both sides of the river, it happens that some of the swimmers entangle their feet in them and are drowned, fancying that they are caught by an angel of the

sea. Great precaution is, therefore, necessary, though there is not the least probability of sea-angels sporting here. All are in high spirits, and musical entertainments are carried on in the style of the assemblies of Hossein Bikara. A company of Ajemoglâns with their colonel are on service here.

Praise of the Powder-mill.

It was begun by Báyazíd II., but built in stone and covered with lead by Súleimán. The inspector of the powder manufactory with his Kyayá and two hundred men are taken from the body of the armourers. There are an hundred cauldrons of bronze and many wheels, by the means of which, when driven by the water, the powder is ground in those cauldrons after having been turned up by the men with wooden shovels. If the kettles were of iron, the whole would be blown up. It is a dangerous place, and hence there is not much pleasure in visiting it. The wheels and grinding pestles make such a noise, that a man begins to tremble. The curious may look on it for a moment, but will then be glad to repair to the convent of Kaghid-khánah, where there are sofas and galleries, a kitchen of seventy fires like that of Keikawús, a cellar, twenty shops, an oven, a mosque and a well of good water, with rooms for two hundred Ajemoglâns. The convent is provided with many thousand plates and dishes. Those, who like it, may remain here a fortnight as guests.

The Pleasure-place of the Goldsmiths.

According to the law established by Sultán Súleimán, the goldsmiths assemble once in forty years in the meadow of Kaghid-khánah, for twenty days and nights. They flock together from the whole Ottoman empire, when more than three hundred purses are spent by this assembly of upwards of twelve thousand men. The Emperor himself on this occasion repairs to this place, where his tent is fixed, when, as established by Sultán Súleimán, the head of the goldsmiths receives a present of twelve purses, because Súleimán, when a boy at Trebizonde, learned the goldsmith's art from a Greek master, called Constantine, he therefore built during his reign the fabric of the goldsmiths near the fountain of the Saka (carrier of water). Twelve goldsmiths are first allowed to kiss the Emperor's hand, they are followed by the Muftí and the Vezirs, after whom this grace is granted to the head of the goldsmiths, the Sheikh and Nakib. The head of the guild then presents the Emperor with a table, ink-stand, bridle and sword, or mace, of exquisite workmanship all beset with jewels. In short from four to five thousands tents are pitched in the meadows of Kaghid-khánah, where during twenty days a sea of men is flooding and ebbing. Every twenty years the saddlemakers (serráj) assemble here in the same way, and every year the people of Constantinople are accustomed to

fix their tents in this place in the month of Sha'bán, in expectation of the feast of Ramazán, enjoying all kinds of amusements.

A thousand paces from these meadows is the place of Kaghid-khánah itself, which consists of two hundred houses of Moslims with gardens, a mosque, a bath, and twenty shops. In the time of the Infidels there was here a great paper-mill, and even now, below the mosque of Lady Daya, the place is to be seen, where the wheels were set. This factory is now lying waste, but might easily be repaired and converted from a paper to a powder-mill. From hence down to the bridge the river is bordered on both sides by tall plane-trees, in which many thousand herons have their nests; their plumes are a revenue to the U'stá of Emirgúneh Oghlí. On the western side of the village is the convent of the Hindoos, worshippers of fire, it is a small convent surrounded by some willows; if a Hindoo dies at Constantinople or in its neighbourhood, he is burned here. This I myself witnessed three times; but the convent of the Indian Calenders at the head of the bridge of Kaghid-khánah is wholly inhabited by Moslims. Sultán Ibrahim used to give dinners to the Fakírs at this convent.

Walk of the garden of Emirgúneh. Sultán Murád IV. having conquered Eriván carried off the Khán, Emirgúneh Yússúf Khán, to Constantinople, and made him a present of this garden. When Sultán Ibrahim mounted the throne, the grand Vezir, Kara Mustafá Páshá, being afraid that Emirgúneh might fly back to Persia, killed him, and the garden reverted to the Emperor. The building is all in the Persian fashion. The bath is surrounded on four sides with windows, on the outside of which roses are blowing and inside nightingales feeding their young. Under the shade of the trees planted before the garden, lovers delight in taking the fresh air.

The walk of Jenderelhí-kói, so named from the famous letter-writer Jenderelhí Zádeh; there are two hundred houses, one mosque, a bath and some hundred plane-trees, that afford delightful shade.

The pleasure-place of the well's head (Chaibáshí). This is a fine stream, which flows between Eyyúb and Súlíjah into the canal of the Black Sea; it is the source of the river of Kaghid-khánah, a most sweet, delightful water; but when southerly winds agitate the sea, it is rather brackish at the kosk of the master of the horse, where the sea mingles with it. This is also the case with the river of Ali-beg. There are here some turf sofas, where people alight from their horses and carriages to enjoy conversation, and eat and drink in the shade.

The walk of the Aqueduct. Súleimán spent ten thousand purses upon this aqueduct of a thousand and one arches to convey water to Constantinople. It is so astonishing a work, that it might have been performed by the demons of Solomon, and is well worth seeing.

The pleasure-place of the basin of Sultán Osmán. It is formed by a valley dammed up in order to collect the water, by which the aqueducts are supplied. The inhabitants of three villages near it are obliged to cleanse this reservoir, when choked with bushes brought down by the torrents. It is a delightful place.

Aqueducts. The long aqueducts (úzún), the suspended (mo'allak), the fair (Guzeljah) those of Moderris-kóï and of Kowúk, are at a day's distance from Constantinople on the western side. The long aqueducts twenty cubits high, extend to twelve hundred and twenty cubits, that of Kowúk, seventy cubits high, the suspended (Justinian's) of three stories high, each of which resembles the Ták-kosrah (arch of Chosroes). On the first story, a man may ride on his mare. The aqueduct of Moderris-kóï of sixty cubits, but I do not know the number of arches, its pillars are of the size of the tower of Galata. They cost four hundred and twenty-six thousand three hundred ducats.

The walk of the mountains of Istranijah. These mountains terminate on one side in the mountains of Germany. The riflemen of the Janissaries have here fixed their abode. There is a convent of Begtáshis; they hunt for the Emperor harts, roes and deer, of which they make hams. They guard also the shores of the Black sea, and capture runaway slaves from Constantinople; but if these slaves have money about them they keep the money, and if these runaways are fair, they keep them for various services. These mountains are not to be visited singly, but only in large companies on horseback.

The walk of Sultán Selím's Mandra. Selím I. having conquered Egypt, brought from thence bulls of many colours, which he established in these mountains. The oxen that draw the wood to the old palace are of this breed; there are many thousands of them. A company of Ajemogláns of two hundred men with their captain have the charge of these bulls, each of which has its particular name. The leading men keep great dogs (samsún). The cows give from forty to fifty occas of milk. If foreigners come to this place they are well received, but it is a necessary precaution not to go there unguarded, because these Ajemogláns are a mischievous set of men, who hunt the runaways and the Russians who come from the Black Sea.

The hunting-place of the lake of Terkos, a resort of water-fowl.

The walks of the villages of Ketelii, Baklali, and Turkasha. In short there are on the western side of Constantinople seventy villages in the woods, each of which has a mosque, a bath, and small market. One of the most famous walks is that of the lakes of Chekurejeh, much frequented by those who like fishing parties. Here are to be found the best fish of the kind, called Pissi-bálighí (*Passer marinus*, Psitta), it is a small round white fish, which has no fishy taste at all, one weighs an occa; there are but few of them. Every five or ten years are found in this lake

one or two tunnies. In the time of Yáncó Ben Madiyán, his brother Yassován brought the Danube from the Iron-gate down to Constantinople, as far as the village of Azálí. Here Yassován said, "Look, brother, I have carried the Danube like a woman by its hair;" for this vain boasting, he was instantly punished, because the Danube returned by the seas of Kirk-kilisseh and Chekurejah, which communicate with the Danube to this day. Therefore tunnies, when small, find their way into these lakes, where they grow fat, and are caught from time to time.

The walk of the Ok-maidán (the arrow's-place). In the middle of it is a pulpit of stone, erected by Murád IV., for the prayer Istiská (in dearth of rain); also a convent of bowmen, which has already been described. The commander of this place is the Colonel, Ta'lim-khánejí, or master of the exercises of the Janissaries, who keeps watch with a company of Janissaries, and punishes those who graze their sheep here. Another commanding officer is the Ayetjî-báshí, instituted by rescripts of Mohammed and Báyzid II.; his office is to strangle with the bow-string those who steal an arrow from the place where it has hit the mark. In the room of the convent are suspended the arrows, bows, and weapons of different famous bowmen and wrestlers. In the place itself are many columns marking the famous shots. The most famous are those of Kara Siján, Sheján, Kara Landhá, Kara Timúr, Tozkoparán, Khatát Sheikh, and Bákiráchlí. The last were attained by Sultán Murád IV. The Emperor fixes his tent here to look on all these specimens of famous bowmanship. All these celebrated bowmen are buried before the convent on the plain. We have already expatiated in other places in their praise.

On the Asiatic side of the Bosphorus are the following walks. The walk of Akbábá, visited in the season of cherries and chesnuts, by many thousand waggons (arábas) of amateurs, who spend here two or three months of the fine season. There is in the village of Akbábá, a mosque, twenty shops, a bath, and a convent, where some of the guests dwell. It is a famous place of resort. God bless Akbábá. The walk of Al-Behadér, of Deresebí, and of Alem-tághí.

If I should minutely describe all the pleasure-places, gardens, yallis, and koshks, it would be a long work; therefore according to my narrow intellect I have given only the most famous of all the buildings, foundations, pilgrimages, and walks. It now remains to speak of the shops and guilds, which adorn the well guarded city of Constantinople, we are therefore about to enumerate, if it please God, all the handicraftsmen according to the constitutional laws of Sultán Súlci-mán, mentioning their patrons, and where they are buried, the number of shops, and men they employ.

SECTION LXXVIII.

Of the Merchants and Handicraftsmen, Shops and different Occupations in this vast Town of Constantinople, with the Regulations handed down to them from their Sheikhs or Ancients.

God having created man in paradise, from whence he was seduced by the insinuations of Satan ; Adám was taught by the mediation of Gabriel to sow the earth with corn during his life-time, and all the prophets similar arts necessary for sustaining life.

Arts of the Prophets.

Adam was, as we are told, a peasant ; Seth, a weaver ; Édris (Enoch), a tailor ; Noah, a joiner ; Húd, a merchant ; Saleh, a camel-driver ; Abraham, a dairyman at Aleppo, and afterwards, when he built the Ka'bah, a mason ; Ismail, a hunter ; Ishak, before he grew blind, a shepherd ; Jacob, a speculative man ; Joseph, in the prison, a watchmaker, and then a king ; Job, a patient beggar ; Shoaib (Jethro), a devótee ; Moses, a shepherd ; Aaron, vezír ; Zilkefel, a baker ; Jerjish (George), a sheikh ; Loth, a chronographer ; Kaffáh, a gárdener ; Azfr (Esdras), an ass-driver ; Samuel, the companion of the seventy-two translators, an interpreter ; Elias, a weaver ; David, an armourer ; Solomon, a basket-maker of the leaves of palm-trees ; Zacharias, an eremite ; John, a sheikh ; Jeremias, a surgeon ; Daniel, a fortuneteller by the art *reml* ; Lokmán, a philosopher ; Jonas, a fisherman ; Jesus, a traveller ; and six hundred years after him, Mohámmed, the last of the prophets, a merchant, and soldier in God's ways, who, according to the text, "Militate on the ways of God," witnessed himself twenty-eight victories. All these prophets having been taught their above-mentioned arts by Gabriel, communicated them to mankind, and became the Sheikhs and protectors of those arts.

Heavenly Patent granted to Mohammed by Gabriel's Intervention.

The Prophet being fifty-one years old, and residing at Mecca, in the house of Ommí Hání received through Gabriel the invitation to the heavenly visit (Miráj) and the celestial horse, called Refref. They shook hands together as brethren, and Gabriel said : "O Prophet, the Lord's greeting to Thee, he says : 'thou shalt mount this celestial conveyance (the Boiák Refref), gird thy limbs with this silken handkerchief of paradise, and look upon the throne (Kursí), the firmament ('Arsh), the table of fate (Láh), and the pen (Kalem), on the eight paradises, the eighteen thousand worlds, and my own perfection.'" Gabriel girded him with the silken apron of paradise, which has since remained the costume of all workmen, who gird themselves with an apron at the commencement of every work, in order to bring it to perfection.

The Prophet in the night of ascension (Miráj), having seen the eighteen thousand worlds, approached God at the distance of Káb Kásein, and spoke with the Lord, as some say twenty-one thousand, and as others say, seventy thousand words. Káb Kásein is the distance between the two ends of a bow, which, as the commentators say, must be understood here as the distance between the two ends of the eye-brows, and that the Prophet was allowed to approach thus near Divinity. Returning from this ascension on the same night to his house of Ommí Hání, he found his bed still warm. This great miracle having become the talk of the prophet's friends, he could not continue to live on good terms with the disbelievers of Mecca, and he fled with the companions of his flight (muhájirín) to Medina, where he remained ten years. In the second year after the flight, or Hejira, he instituted the fast, and transferred the Kiblâ (or place to turn to during prayer) from Jerusalem to Mecca; and Abúbekr, choosing voluntary poverty, became the first of the Dervíshes Nakshibendí. He was followed in the obeisance (Beia't) paid to the Prophet by Omar, the chief of warlike Dervíshes. Osmán in the same way became the head of the Unitarians, and Ali of the Khalvetís. So that these four friends of the Prophet having paid their obeisance or homage to him according to the text, "Those who give homage to thee, do homage to God, and God's hand is upon their hands," they became four vezírs, and as many heads of religious orders. Beia't is the obeisance paid, Tarík is the name of a religious order, Shedd, taking the habit or religious tie, is so called from tying up the handkerchief round the head (imámeh, turban), and that round the loins (pishtimál, apron). He who has undergone neither the vow ('ahd), nor taken the habit (shedd), cannot be said to be of any religious order (tarík).

The vow ('ahd) has been instituted by three prophets. By Adam, who promised not to eat of the corn (the forbidden fruit of the tree of knowledge), who, for transgressing his vow, was exiled from paradise. By Abraham, who vowed to build the ka'bah, and who, for accomplishing it, was named Khalíl-allah, the friend of God. By Mohammed, who received the vow ('ahd) from his four above-mentioned friends, when placing their hands in his they paid him homage (beia't).

The taking the habit (shedd) has been exemplified by ten prophets, (1) Adam, who, when exiled from paradise, through shame of God and of all the angels, tied round his loins a fig leaf, (2) Abraham, who when building as a mason the Ka'bah wore an apron, (3) Noah, who did the same when building the ark as a joiner, (4) the Prophet girded himself with an apron on the night of ascension, (5) Abúbekr, (6) Omar, (7) Osmán, (8) Ali, (9) Hamza, and (10) Khaled Ben Welíd, all wore aprons. The last six were declared by the Prophet heads of orders, and received from him the faculty of investing others. Ali so invested Selmán the Persian, Amrú, the son of Samírí, and Belál, the Abyssinian, the head of all the Moezzins,

and Selmán invested seven others in the Prophet's presence. The meaning of this investiture, or religious tie (shedd), is to continually remind men of the contest with Satan, in order to resist his insinuations. The order Tarík, or religious fraternity, was introduced, first by Adam, who, shaking hands with Gabriel, made brotherhood with him; secondly, by Abraham; thirdly, by Mohammed, who also made fraternity with Gabriel; and fourthly by Abúbekr, who shook hands with Mohammed, on the day when they were shut up in the cavern (ghár).

The sweetmeats and other small presents offered by the Dervishes, take their origin from those which Gabriel brought to Adam from paradise, they consisted of a kind of small bread and corn. Parrots and turtle-doves were also brought to him for his entertainment, and swallows and hens to Eve. The swallows roving over land and sea, found out Adam, who was at Ceylon; they brought a hair from his beard to Eve, who was then at Jedda, and a hair from Eve's head to Adam in Ceylon. Thus the swallows became the mediators of reconciliation between Adam and Eve after their exile from paradise. Adam and Eve then met on the tenth of the month Zilhejeh, on mount 'Arafât, near Mecca, which from this circumstance acquired its name of recognisance (quia Adamus hic cognovit Evam).

The four gates of health are justice, order, truth, and knowledge. The knowledge is that of God, according to the text: "Who knows himself, knows the Lord." Those who attain it are called Sheikhs with girded loins (Pírí mián-besteh), but their work must agree with their words, and they must be free from all guilt if they wish to deserve the title of Sheikh, Nakíb, and Imám.

Imám Ja'fer Sádik was the first who took the religious habit Khirka (cowl), which calls to mind ten things: (1) the cowl reminds of covering nakedness and shame, (2) its anterior part signifies the Sheikh, (3) to wash it is a precept of abnegation, (4) its coarseness signifies prayer, (5) its tying the giving up all desires, (6) its fastening the praise of God, (7) its completeness, righteousness, (8) its sleeves, the duties of a Dervish, (9) the exterior part, contemplation, and (10) its collar, mystery. The origin of the habit as a dress may be traced to Adam, who got a heavenly dress at the moment he was created, but lost it when driven from paradise, when he girded himself with the fig leaf. Seth sewed linen, and made of it the first habit, or cowl, which after became necessary to all Saints and Prophets; but in Arabia and Barlary innumerable people have no habit, excepting a piece of linen wrapt round their loins. Imám Ja'fer contrived to sew a border to it, which border signifies justice; the sleeves, religious order; the fulness of it, truth; and the collar, knowledge. It is the symbol of all religious orders, a magazine of mystic treasures. Its sleeves being short, according to the tradition, "The best dress is the short," signify that the wearer has withdrawn his hands from earthly

goods; its being sown together of different pieces and rags, is an evident renunciation of all the luxuries of the world.

On the night of ascension, the Prophet saw a *koshk* made of a single pearl, he asked Gabriel what it contained, and Gabriel not being able to answer the question, a voice came from God, commanding Gabriel to open the *koshk*, and to put the dress to be found therein on the Prophet. Gabriel accordingly invested the Prophet with the dress and crown, which he there found. Thus invested, he appeared before the throne, and spoke seventy thousand words. On his return he showed the turban (*Imámeh*) to his companions, in whose presence he put it on *Alí's* head, then on those of *Abúbekr*, *Osmán*, and *Omar*, and another day on the heads of *Hassan*, *Hossein*, and *Fatima*, saying this is my family. At this moment was revealed from heaven the verse of the *Korán*: "God's will is to keep far from you all impurity, O family of the Prophet, and to purify you in purity." The Prophet then said unto *Alí*: "As thou hast taken from me poverty, thou mayest grant it to others, who follow thee, and constitute them masters of the carpet and the girdle." *Alí* performed instantly a prayer of seventeen *rika'at*, and invested seventeen of his followers. The first was *Selmán*, who from that time became Protector of pages. It is of *Selmán* that the Prophet said the following words: "He is of our family, he understands the sciences both ancient and modern; Paradise every day and night longs five times for *Selmán*." He died at the age of an hundred and thirty; his tomb is at *Medain*. The second of those whose loins were girded by *Alí* was *Amrú Ben Samíri*, the messenger of the Prophet, and hence the patron of all messengers, buried at *Homs*. The third *Belál*, the Abyssinian, the patron of the *Moezzins*, buried at *Damascus*, within the *Sheep's-gate*; the rest of the seventeen, who were girded by *Alí*, will be mentioned at the head of the different professions, of which they are the patrons. Besides them, *Oweis Al-karní* became in *Yemen* the patron of the bowmen without having seen the Prophet. These chosen men having kissed the hand of the Prophet, and of his four companions, the Prophet said: "O, my companions! in the same way, in which you have received homage from your servants, you shall tire each of your servants by services during a thousand and one days; give to those who deserve it, the cowl (*khirka*), that they may be for ever my people." He having thus said, they all uttered the Mohammedan proclamation, *Allah*, which has ever since been the rallying sign amongst all religious orders. All these sects and orders have particular queries, which, if any one is not capable of answering all his acquirements are illegal. The principles and statutes of all these guilds, corporations, orders, and faculties, are traced back to the Prophet, and from the Prophet through Gabriel to God. The regulation given by the Prophet is, that when any one is found worthy of being received into a religious order, all the ancients assemble together, eat a morsel

(lokmah), and examine the candidate (shaguírd), who is to be directed in the ways of God. If he answers correctly, if he produces something of his own invention, if he reads *Ibn Kethir* and the seventeen methods of spelling the Korán, if he knows it by heart, in short if he has finished his studies to perfection, they declare him worthy to be Sáhíbi-póst, that is possessor of a hide, on which the Dervíshes are sitting, (the carpet being reserved for the Sheikh, called Sahib Sejádeh, possessor of the carpet). If he is found not to be ripe, all the Sheikhs speak the truth about it, and he is obliged to undergo a service of a thousand and one days as a trial, by which he is to be ripened into perfection.

The way in which the novice is received is the following. The Nakíb, or prior of the order, takes the right hand of the novice in his left, and passing with him before the assembled lovers of divinity conducts him to the Sheikh Abbot (General) of this order, who is sitting upon the carpet and calls out four times. *Es-selám aleikum ya ehli shariat.* "Greetings to you who follow justice." *Es-selám aleikum ya ehli tarikat.* "Greetings to you, who follow the order." *Es-selám aleikum ya ehli hakikat.* "Greetings to you who follow truth." *Es-selám aleikum ya ehli ma'rifet.* "Greetings to you who follow knowledge." Having in that way saluted, by the four gates of religious life, the novice says: "In the name of God the all clement, the all merciful," puts his left hand below the end of his girdle on his navel, and his right hand turned up on the carpet of the Abbot. He says, "Salutation to you, O knowing of God," moves backwards, then towards, and gives the above-mentioned four greetings, holding his hands across his breast. The whole assembly answers by the general acclamation, "Salutation to you who seek the knowledge of God." (*Talib bi ma'rifet-illah*), and "Salutation to you the knowing of God." (*Yu a'arif billah*.) The Nakíb and Chaúsh (usher) or porter then take the novice by his hands and lead him into the middle of the assembly, where he exhibits all he knows, and if the assembly is satisfied with his knowledge, they say: "We judge him worthy of being the possessor of a hide (sáhíbi-póst), God bless him! he deserves it;" they then pray together a *fatihah*, and all cry, *Allah Ekber*, "God is great;" *La ilah illallah*. "There is no God, but God;" *Allah Ekber*, "God is great!" give blessings to the Prophet, to his four friends, to the martyrs of Kirbelah, to the twelve Imáms and to the founders of the hundred and seventy religious orders, in so far as the Abbot remembers their names, and place the novice in the hands of the master (ústá), who leads forth the novice (ferzend) as his disciple (shaguírd), ties his girdle round his loins, give his own stick into his hand and takes his right hand within his own, so that the thumb remains separate; meanwhile the whole assembly pronounce the verse of obeisance. "Those who give obeisance to thee, give it to God, and God's hand is upon their hand;" they then pray a *fatihah* and pass their hand over the face. After which

the Pír, or ancient, Sheikh, or abbot, ústá, or master, gives to the youth, jowán, muríd, or candidate, shagúird, or disciple, the following instructions.

Instructions to the Novice.

“ My son do not look on forbidden things, do not eat and drink of them nor dress with them, do not lie, do not betray the rights of salt and bread, nor despise the old, who taught you ; do not walk before the great, be patient and forbearing ; do not stretch your hand beyond your reach ; keep faithfully the trust committed to you ; be content with the glory of poverty.” Having given this salutary advice, the Sheikh pulls the novice by his right ear, and giving him a sound box upon it, says, “ My son, do not be careless, open thy eyes, day grows into evening.” He then says the fatihah, which is repeated by the whole assembly. The master then ties, besides the girdle which the novice wears already round the waist, a handkerchief, or apron of silk, woollen or camlet, underneath the right arm of the novice in the form of a bandelier or bowstring, which is the signal of his having attained the necessary perfection. Being girded in this way the whole assembly cry out : “ Begone, God assist thee ! Thy hide be blessed, and thy acquirements lawful ! ” The Novice says, “ In God’s name,” and kisses the hands, first of the sheikhs, who are invited as guests, then the sheikh of his own order and convent, the Nakíb, Duají, and Kyayá, after which he retires, walking backwards with great modesty to the gate, and the fatihah of retreat is said. The Novice, then walking like a peacock, advances towards the kitchen, where all the Elders bring to him the sweetmeat called risalokmassi (the morsel of resignation).

It is in this way, that I, poor Evliya, was received into the order by my superiors. A man thus directed, attains Divine Mercy, his face is white in both worlds, and he is amongst those, who on the day of judgment, will be congregated under the banners of the Prophet. God make it easy with blessing ! You must know, that if one of the elders, or their successors is guilty of any fault, he is put into prison by the council of the elders ; the greatest confinement is for three days, because a longer time would prevent him from taking care of his family and business. They are never allowed to speak a word, which is contrary to the four gates ; law or justice, truth, order, and knowledge. The sheikh, or Nakíb, who speaks words to no purpose, goes out of his way. The superiors, however, must take care to inquire well into the fault, and not punish it too severely. If the charge of guilt is not calumnious, but well asserted, the guilty party is punished by a bastinado, proportioned to his guilt, up to eighty-three strokes, and the sheikh, possessor of the carpet, must never lift the stick, which he is striking with, higher than his ear, to do which is reckoned to be mere injustice and passionate behaviour. The punishment of carrying a heavy stone round the neck has the follow-

ing origin. Moses, never showing his body, on account of the continual emanations of divine light, was said by his people to be leprous and attacked with elephantiasis. One day he entered the Nile to bathe, and laid his dress on a stone upon the shore. Suddenly the stone began to walk, taking its way straight to the capital (Memphis). Moses seizing his staff, began to run after the stone, and the people by this opportunity witnessed the brilliant whiteness and cleanliness of his body. Thousands of disbelievers turned faithful on this occasion, and said : " There is no God, but God and Moses is God's speaker." Moses, very angry at being seen in this state of nakedness, reached at last the stone, and in his wrath perforated it with his staff in twelve places. The stone then began to speak, and said, " O, Moses, I walked by the Lord's command, and was the cause that your purity has been witnessed by the people." Moses being sorry for his unjust behaviour, said unto the stone, " I have perforated thee in twelve places, for which I beg thy pardon. A Dervish, Dervishes forgive." From this event, the saying, *Dervîshe Dervîshân*, (a Dervish is forgiven by Dervishes), has remained current to this day in the mouth of Dervishes. " Well," said the stone, " I am satisfied with your excuses, Moses, but now take a rope, pass it through one of the holes, and keep me, till you may one day want me as a collar for penitence." Moses did so, and suspended the stone from his own neck ; this is the origin of the stones suspended by a string from the necks of Dervishes ; the common one which they continually wear, and the stone-collar as punishment, both take their origin from this event, and are called sigil-tâshî.

The stone accompanied Moses in the desert and having journeyed on his neck during forty years, one day spoke again, saying ; " O Moses put me on the ground, and give me twelve blows ; you shall then see strange things." Moses did as he was told, and lo ! twelve rivers rushed out from the twelve holes. From one of these rivers the army drank ; from a second, the women ; from the third, the horses ; from the fourth, the camels ; from the fifth, the bulls ; from the sixth, the sheep ; from the seventh, the goats ; so that the men and animals all quenched their thirst. At the same time it rained manna from heaven and the sweatmeat tereh, gezengî, and halva, and quails descended in crowds from heaven, all roasted. After which Moses again took up the stone and went his way.

Now we have explained the mysteries of the homage (beia't) the girding (shedd) and the stone (sigî) ; but before any one can attain the perfection of a sheikh he must know well the Islâm religion (imân) the dogmatical part (itikâd) of faith, and obedience (tobeh). The head of penitence is Ikhlâss, that is sincerity and purity. The purity consists in obeisance, devotion, retirement, modesty and righteousness. Hassan of Bassra being asked, whose disciple he was, answered, he was the disciple of the way, and being again asked of what way, answered of

the Mohammedan way. The foundations of each order (tarikát) are the following six: (1) Penitence, (2) Respect for the Sheikh, (3) Exterior purity, (4) Interior purity, (5) Contentment, (6) Seclusion. The sciences of the order are: (1) Knowledge, (2) Generosity, (3) Liberality, (4) Sincerity, (5) Meditation, (6) Confidence. The columns of the order are equally six in number: (1) Science, (2) Mildness, (3) Patience, (4) Resignation, (5) Goodnature, (6) Sincerity. The conditions of the order are also six, like the preceding: (1) Good actions, (2) Prayer, (3) Renunciation, (4) Abnegation, (5) Fear, (6) Desire.

If any one who goes by the name of Antient (Pír) cannot answer these questions just mentioned, he does not deserve the title of Pír, because his actions do not agree with his words, and he deserves the malediction of God. A Pír is one who abstains from forbidden things, and who is pure and righteous in his faith.

Imán, that is faith, or religion, is of different kinds: (1) The religion of the Angels, (2) of the Prophets, (3) of the lovers of truth, (4) of the believing, (5) of the hypocrites, (6) of the resigned (Moslims), (7) the religion or faith deposited in the souls of the Infidels, who at last turn to the right way by the grace of God. Faith, or religion, (Imán) is a brilliant tree, the roof of which is the Korán, the bark, modesty; the trunk, thanksgiving; the branches, virtuous reserve; the leaves, repentance; the fruit, the grace of God. The true signification of the word Imán is a continual battle with the devil, and the signification of the state of a Dervish, poverty. The stations of poverty are the following eight: (1) Penitence, (2) Patience, (3) Thankfulness, (4) Resignation, (5) Devotion, (6) Example, (7) Retirement, (8) The science of God; because Adam was penitent, Edris devote, Noah grateful, Moses resigned, Job patient, Jesus retired, Mohammed knowing the Lord. Ja'fer Sádik stated the foundation of poverty to be goodnature; its lock, rectitude and righteousness; its fruit, self-knowledge; its treasure, the knowledge of God; and its jewel, the state of leprosy (meskín). Who-soever in that way knows himself is sure, according to the saying of Alí, to know his Lord. Amongst the hundred and seventy orders of Dervishes, there are many pious souls who know themselves, and by knowing themselves, know their Lord, who knows their number. Some of them are called Umera (inspectors), some Evtád (poles), some Nujebá (chosen), some Nukebá (nobles), some Budelá (imbeciles), some Múlamiún (distracted), some Rujebá (holy men), some Ukelá (wise), some Fukara (poor); some walk under the common dress of the people, some as sheikhs, and some as drunkards; the tradition says: "My saints are under the vaults (of heaven), nobody knows them but I."

Of the different forms of Dervishes.

The dervishes of the order of Selmán (the Prophet's barber) always carry

razors and whetting-stones about with them to intimate, that they have killed their souls. The beard, whiskers, eye-brows and eye-lashes, which they shave have the signification of as many renunciations. The shaving the beard signifies the having renounced the ornaments of the world; the shaving the eye-brows indicates that there is no veil between God and his servants; the shaving the whiskers expresses, the resignation which has no objection to an ugly face, and the shaving the eye-lashes means a total abstinence from all forbidden things. The fire-marks are so many self-penitences. The pilgrims going to Mecca if they have omitted any of the necessary rites or performances make it up by a sacrifice, that their fault may be forgiven. On the same principle dervishes, who find themselves guilty of any fault brand themselves with fire-marks that they may be spared by the eternal fire. Those who have one hundred and one fire-marks on their head proclaim by them that they have tried one hundred and one orders, and have given up all earthly things. Those who wear on their foreheads the fire-mark of resignation must cherish in their hearts no other desire than that of God. Those who brand their ears must fly rebellion and lay the finger on the mouth as a sign that they are always ready to speak the truth. The rings which dervishes wear on the neck signify that they submit their neck to the law, and the bracelets on the arms are symbols to admonish those who wear them to keep their hands off all that is prohibited. Bare feet and bare head are the signs of divine love. Respecting the head-dress of the Dervishes called Táj, or the Crown, forty questions might be asked and answered. The custom of wearing it dates from Adam, for he and the one million two hundred and forty thousand prophets, who came after him all wore the crown of prophecy. Mohammed, the last of Prophets, received it on the night of Miráj, or his heavenly ascent, from the hand of God. This crown was only worn by the family of the Prophet, and nobody else has obtained it since. It is from this crown that all those turbans of different dervishes are derived, which distinguish the different orders of the Dervishes. The Dervish wears a hatchet to declare, "I am a Moslem:" a club, "I am a Pír, invested with a staff:" the girdle, "My limbs are girded to do good works:" a sling, "I drive away the devil:" a cup, "I am a deep ocean of meditation:" a dial, "I watch the hours of praying:" a rope or halter, "I have courage to bridle my soul:" a leather round the waist, "I am modest and chaste:" a hide on which he lies or sits, "I am a victim in the ways of God, and sit on the carpet in my own way:" an ihrám or pilgrim's cloak, "I am initiated into all mysteries, and I have performed the rites of pilgrimage:" he lets his hair grow to express, "I follow the Prophet's example; and he sticks an iron wire to his head, "I am ready to wage battle with the devil." In short the inside and out of a Dervish is covered with a thousand and one signs that give occasion to a thousand and one questions. He who shall be capable of

answering them all must be master of the science of mysticism (İlmî leden), an ascetic (tassawúf), and an ocean of knowledge, but I, poor Evliya, am not ; I am still looking out for a spiritual director (murshed), who may guide me in the true way. Every Dervîsh is not a Sûfî, though he may be a true unitarian Dervîsh. It was from some Dervîshes of this description that I obtained the following answers. Their rites they say date from Adam and Jesus ; the first after his exile from Paradise, travelled from Ceylon till he met Eve on the mount 'Arâfat. The third travelling prophet and founder of Dervîshes was Mohammed, whose travels and victories are sufficiently described in his biographies (Sirr). All the Dervîshes who now exist may be traced back to Adam, Jesus, and Mohammed, though every order has a particular patron and founder, who shall be mentioned at the description of the guilds and corporations in alphabetical order. Now we will just notice the four renunciations mentioned above, which we hinted at by the shaving the beard, the whiskers, the eye-brows and eye-lashes. A true Dervîsh must abandon his soul, the world, wealth and rest. The renunciation of these four things alone makes a complete Dervîsh.

Of the Alphabet of the different Orders.

The foundation of all sciences are the letters of the alphabet, wherein God, the Almighty, has manifested his eternal power in a way to confound all the powers of intellect. God has sent to his Prophets an hundred and four books. The four holy writs, the Pentateuch, the Psalter, the Gospel, and the Korân, and the hundred sent to other prophets are all composed by the combinations of the twenty-nine letters. It is said that there are seventy-two different languages in the world, but God knows there may be a thousand and seventy-two nations on the surface of the earth, each of whom has its particular language. I myself have, in the course of my travels of forty-one years, met with an hundred and forty-seven languages of different nations, whom I have heard speak ; and all these languages are combined of the twenty-nine elements of the alphabet. If there were to come into the world some hundred thousand more Aristotles they would never be able to add a letter more, nor to change the fundamental forms of language. In the Persian, it is true, there are the letters *p*, *j*, and *g*, which are not found in the Arabic alphabet ; they are, however, expressed by the same signs. In the Circassian language there are some rude sounds like those of a woodpecker, which cannot be written, and which are uttered and understood only by the Circassians themselves. The science of the alphabet is one of the most necessary to get on with in the secret and mystic sciences.

What is called the Alphabet of Dervîshes consists of the following ten elements :
 (1) To know yourselves to be a Pîr, (2) to sow every where science, (3) to water with the water of good taste, (4) to thresh on the floor of abstinence, (5) to walk

with a decent air, (6) to do service, (7) to be aired with the wind of desire, (8) to measure with the measure of life, (9) to grind on the mill of love, (10) to bake in the oven of patience. These questions, which constitute the Dervishes' alphabet conduct to further science, and those who desire to be led in the true path, arrive by it to Mohammed, by him to Gabriel, and by Gabriel to God. In every thing it is necessary to be led by a guide, as is said in the book *Meftáhal-ikbál* (the key to felicity) on the occasion of some verses declaimed by *Álî* in the Prophet's presence. The prophet hearing them, blessed *Álî*, and put on his head a black crown, with two *Tailesán* (a kind of handkerchief, the *Talas* of the Jews,) hanging from it. This crown was called *Zov-es-saháb*, and was the same that Mohammed had received from God's hand on the night of his heavenly ascent (*Miráj*). The crown (*Táj*), which the different orders of Dervishes wear, is symbolical of it. The sheikh who wishes to be worthy of his crown, must be able to answer the four following questions: *Q.* Who is thy *Imám*. *A.* The *Imám* of my body is the *mihráb*, the *Imám* of my soul is the *Korán*, the *Imám* of my heart is Mohammed, and the *Imám* of my intellect is Gabriel; *Q.* How many *Kiblas* are there. *A.* The *Kibla* of my body is the *mihráb*, the *kibla* of my soul is the celestial *Ka'bah* in paradise, the *kibla* of my intellect is *Kursí*, (the throne of God,) and the *kibla* of my heart is *'Arsh*, the heaven, as the residence of God. *Q.* What do the five letters of the word *Dervish* signify (*D, r, w, í, s*). *A.* *D* signifies *Derd*, that is doleful, a thin body and yellow face; *R* the absence of hypocrisy (*Ria*); *W* signifies *Widá*, that is to take leave of the world; *I* signifies not to believe every body *Yamán*, or implicitly; *S* to be always *Shádman*, or goodhumoured and gay through divine love. *Q.* What do the three letters of *Soof* signify. *A.* Each letter admits of three significations; *S* signifies *Sidk*, *Safah*, *Sabr*, Sincerity, Joy, Patience; *OO* or *W* signifies *Wedd*, *Wéfa*, *Wahdet*, Love, Constancy, Unity; *F* signifies *Fikr*, *Fikd*, *Fena*, Poverty, Privation, Perdition. In the same way also the word *Táj* is explained by Persian verses.

There are in the *Fútúwet-námeh*, or constitutions of the different orders, many thousand questions and answers like those mentioned above. We content ourselves, however, with those we have collected here. The constitutional books of the different guilds, with their laws (*Kanún*), their public processions and *Pírs* shall be explained, if it please God, in the alphabetical order.

SECTION LXXIX.

The Description of Constantinople, made in the Year 1048 (1638), by order of Sultán Murád IV., containing the summary of Buildings of every kind.

Sultán Murád IV., the conqueror of Baghdád, son of Ahmed I., (God's mercy upon him and all his ancestors) delighted in conversing with learned men, parti-

cularly with those skilled in chronology. One day at one of these assemblies of learned divines and historians, mention was made of the description of the old town of Constantinople. Sultán Murád said: "Though so many countries and residences have been minutely described by geographers and historians, yet this my residence of Constantinople remains undescribed." The Muftí, Yahyá Efendí, the son of Zekeria Efendí, who was present, answered: "My Emperor, in the Korán this noble town of Constantinople is mentioned by the verse: 'Have the Greeks not been vanquished in the lowest ground?' The builder of this spot marked out in the Korán was first Súleimán (Solomon), then Alexander Zúlkarnín, who lived 882 years before the Prophet; it was then repaired by thy great ancestor Mohammed II., and then at your own order, my Emperor, by Lala Beirám Páshá, when you undertook the expedition of Eriván. It is in order to glorify this town and its inhabitants that the Prophet delivered these words. 'They shall conquer Constantinople, how good a Prince its Prince, what good troops its troops.' Travellers call this great capital, the splendour, the power, the magnificence of Greece, the pride of Macedonia, the star of Rúm; the town, the excellent town, of which the Korán says: 'Have the Greeks not been vanquished?' Many thousand poets have described its beauties in Shehrenguiz, or town-revolts. (The kind of poem mentioned above.)

Praise and Eulogy of Constantinople.

You imagine you see the meadows of Paradise,
In Islambúl, Brússa and Edreneh,
They are adorned with the Fair,
Islambúl, Brússa and Edreneh.
In the hot baths at Brússa,
In the Túnja at Edreneh,
In the sea at Islambúl,
Sport the Angels of the sea."

The Muftí having quoted these verses (of one of the town-revolts) in order to give a description of Constantinople, our master, Evliya Efendí, declaimed the famous arabic verse:

I've seen the towns of all the world
But nowhere saw I one like this.

Others who were of the assembly said: "My Emperor, we have read many curious books, we have travelled seventy or eighty years, we were present at the conquests of the greatest towns, but nowhere saw one like Constantinople; we saw travellers of an hundred and twenty to an hundred and fifty years old, who had spent their lives on the road, who also said that they had never seen a town, which as to situation, clime, and beauty, could be compared to Constantinople." The Sultán said: "Dear companions, and you, Muftí Yahyá Efendí, if it please God we

will wrest Baghdád from the hands of the Persians, and deliver from their heresy the tomb of the great Imám, Na'mán, the son of Tabet, the father of Hanífeh, the founder of our orthodox sect. In order to assist me in this great expedition, I desire that all guilds of Constantinople, both large and small, shall repair to my Imperial camp. They shall exhibit the number of their men, shops, and professions, according to their old constitutions, they shall all with their Sheikhs, Nakíbs, Pírs, Aghás, Kyayás, Yigit-bashí, and Chaúshes, on foot and on horseback, with their complete eightfold music, pass before the Alai-koshk, that I may see how many thousand men and how many guilds there are. It shall be an Alai (procession) the like of which never was seen before. A general description shall be made of all the Imperial mosques, of the Vizirial mosques, of the mesjids, colleges, houses for reading the Korán, and houses for reading the tradition, schools, convents, kháns, baths, magazines, caravanseráis, palaces of the vezírs and great men, fountains, establishments for distributing water, conduits, cisterns, quarters of Moslims, Christians, and Jews, churches and synagogues, ovens for bread and biscuits, water, wind and horse-mills, halls and repositories, of all the houses, gardens, koshks, yallis, and all the monuments to be found in the four districts, ruled by the four great Mollás of Constantinople. The inhabitants of all the quarters, the guilds, the Imáms, Khatibs, and Kyayás of the quarters shall assemble and note down every thing, and then send the complete description to my sublime Porte. Those who make the description shall be men of impartial character, if the contrary should be found I shall order them to be quartered." He gave the command that the guild of the Búza-makers should pass the last of all, and no inn-keepers be found in the Imperial camp. "They shall assist the Búza-makers and serve them as Yamák or fellow-assistants in the procession, they shall not be allowed to play like the other guilds their eightfold music, but pass only with cymbals and drums; it shall be known on this occasion how many Búza and wine-houses there are, and how many inn-keepers." The Sultán issued for this purpose Khattí-sherifs, directed to the great vezír Bairám Páshá, to the Muftí Yahyá Efendí, to the Mollás of Constantinople, Eyyúb, Galata, and Scutari, commanding them to make an exact description of all the guilds and professions with their chiefs and foundations, monuments, and pious legacies. They kissed the ground, and in obeisance of the Sultan's orders they made a most complete description of the shops, guilds, foundations, and monuments to be found in each quarter, it was an hundred thousand times more complete than the description, which had been made in the reign of Sultán Selím by Mollá Zekeria Efendí, because from his time till that of Sultán Murád IV. Constantinople had so encreased, that no room was left for any further building. The description of Constantinople and all its suburbs and villages on both sides of the Bosphorus was

completed in three months. It formed a complete book, bearing the title *Evssâfî Kostantanieh*, that is to say, "Description of Constantinople." The Historiographer, Solák Zâdeh read it day and night in the presence of the Sultán, who exclaimed, "O, my God! let this town flourish to the end of time." My gracious Lord, Melek Ahmed Pashá was at this time sword-bearer (*silíhdár*) to the Emperor. Having been named, after the conquest of Baghdád, Governor of Diarbekr, this description of Constantinople remained in his hands, and it is from this original, that I, poor Evliyá, have copied the following.

Most Humble Report to the Sublime Porte.

According to the Imperial rescript, the following is the description of the excellent town of Constantinople. May God preserve her from decay and fall!

Under the four Mollás of Constantinople, Galata, Eyyúb and Scutari, justice is transacted at six hundred and seventy tribunals. Great mosques of the Sultáns (*Jamí'i Selatin*) 74. Great mosques of the Vezírs (*Jamí'i Wuzera*) 1985. Small mosques of the town-quarters (*Mesjid*) 6990. Other mosques great and small, 6665. Dining establishments for the poor (*Imáret*) 19. Hospitals (*Bimáristán*) 9. Abecedarian schools (*Mekteb*) 1993. Houses for reading the Korán (*Dár-ul-kiyaret*) 55. Houses for delivering the tradition (*Dár-ul-hadíth*) 135. Great convents (*Khámkáh*) 557. Cells and rooms of Dervíshes (*Závieh*) 6000. Sick-houses for strangers (*Táv-khánah*) 91. Caravanseraís (*Kárávânseraí*) 997. Kháns of merchants (*Khán*) 565. Kháns for single men (*Khání-mojerred*) 676. Quarters of Moslims (*Mahallei-Moslimin*) 990. Quarters of Greeks (*Mahallei-Rúm*) 354. Quarters of Jews (*Mahallei-yehúd*) 657. Quarters of Franks (*Mahallei-Freng*) 17. Quarters of Armenians (*Mahallei-Ermeni*) 27. Palaces of Vezírs (*Serái Wuzera*) 6890. Baths public and private (*Hamám*) 14,536. Fountains public and private (*Chesmeh*) 9995. Water-pipes (*Mosslük*) 989. Establishments for distributing water (*Sebíl-khánah*) 200. Fountains called Ayázmah, sweet and bitter (*Ayásmah*) 100. Wells (*Cháh*) 60,000. Cisterns (*Sahrnáj*) 55. Magazines of water (*Makhzenima*) 3000. Covered Markets (*Bezestán*) 3. Flour-halls (*Kapán-dakík*) 37. Imperial balances (*Kantár-míri*) 35. Repository for grinding coffee (*Amánet takhmís*) 2. Repository for silk (*Amánet harír*) 1. Repository for wax (*Amánet shemí*) 1. Repository for gold-wire (*Amánet sirmakesh*) 1. Repository of the custom-house (*Amánet gomruk*) 1. Repository of the land custom-house (*Amánet Karagomruk*) 1. Repository for oil (*Amánet yághkapán*) 1. Repository for fish (*Amánet bálík*) 1. Repository for salt (*Amánet túz*) 1. Repository for biscuit (*Amánet peksimát*) 1. Repository for wine (*Amánet khamr*) 1. Repository for powder (*Amánet barúd-khánah*) 1. Repository for prisoners (*Amánet esír-khánah*) 1. The Imperial Mint (*Dharab-khánah*) 1. Magazine of

cloth (Chōka enbārī) 1. Magazine for corn (Bogdaḥ enbārī) 1. Magazine for barley (Arpa enbārī) 1. The Magazines of Bāyazīd, of Sūleimán, of wood, of horses, of flour and of hay; of each, 1. The stables of the palace and at the place Wefa, 1. The Armory, 1. Prisons of State, 4. Prisons for criminals, 4. Ovens, 600. Wind-mills, 600. Water-mills, 28. Houses of the inspectors of provisions (núzúl), of vegetables (Sebzeh-khánah), of mutton (koyún), of the Inspector of the town (Shelir-eminí), of the Inspector of the kitchen (Mútbakh-eminí), of hams (Pasdurma) of slaughter-houses (Sal-khánah). Barracks of the Janissaries, old and new, and of the Seg-barms, 162. Barracks of the Ajemogláns, the armourers, and the caulkers. The Arsenal, and the barracks of the bombardiers. Four houses of Mevlevís. One house for yoghúrd. The paper manufactory of Battál, 1. The royal lion-house, 1. Houses for dyeing, 70. Houses for silver-ware, 10. The Musket manufactory, 1. Leaden-hall, 1. The Music-house, 1. House of the Tent-pitchers, 1. House of the Pliks, 1. House of the Painters, 1. House for the Sakas, 1; for the gunners, 1; for the founders, 1; for the tailors, 1; for the waggoners, 1; for the fire-workers, 1; for the exercise of the Janissaries, 1; for the Samsúnjí, keepers of the great dogs, 1; for the Zagārjí, or keepers of the pointers, 1; for the Bostánjís, 1; for the falconers, 1; for the head of the goldsmiths, 1; for the kettle-makers, 1; for the button-makers, 1; for the saddlers, 1; for the glass-makers, 1; for the architects, 1; for the carpet-makers, 1; for the chalk-makers, 1; for the head of the merchants, 2; for the vinegar-makers, 1; for the confectioners of sour fruits, 1.

The monuments and burying places have already been described. In the description of Sultán Murád IV. all the buildings are accurately laid down, with the history of their builders. I, poor Evliya, was afraid of the size of the volume, and have therefore contented myself with the extract above given; but, if it please God, that I shall take a review of this my first sketch, I propose giving an exact description of all the different fabrics (Kár-khánah) which are here noticed by their names only. I am now going to detail the shops, and different guilds of handicraftsmen, which exist in the town of Constantinople.

SECTION LXXX.

Of all the Guilds and Professions existing in the Jurisdiction of the Four Mollás of Constantinople; with the Number of their Shops, their Men, their Sheikhs and Pirs.

They are distributed into fifty-seven sections and consist altogether of a thousand and one guilds. The first are the Chaúshes (Ushers) upon whom it is incumbent to collect and assemble the rest, and are called Alai chaúshes, viz.: Ushers of the

processions and public entries. Their patron is Malek-ushtur, who from having killed a dragon in China is vulgarly called Eshder (dragon), but he got his name from having lost one of his eyes in battle. He is the eleventh Pír, who was girded in the presence of Alí, and was the head of all commanding officers. Being a very brave fellow he used for battle to adorn his head with wire, and his horse with little bells, and taking a club in his hand, he thus headed the brave men in the battles of Syria. His tomb is at Cúfa. When I, poor Evliyá in the year 1076 (1665), was in the service of Mohammed Gherái, the Khan of Crimea, he thought of building a monument at Eskiýúrd, where the tombs of all the Kháns of Crimea are. In digging the earth for the foundations a piece of square marble was found with an inscription in the Chagalaian language, stating it to be the tomb of Malek-ushtur, the companion of the prophet, killed by the arrow of Salsál in the year 300. According to the computation of the learned divines present, 770 years had elapsed since his death. Mohammed Gherái having found this tomb gave up the idea of making one for himself, but erected a cupola over this with an inscription in large letters (jellí) and founded a convent with a turbeh-dár, or keeper of the monument, attached to it. I saw it at Bághjeh-serái. The Chaúshes adorn their horses in honor of their patron with sea-horses' bristles, and different glittering ornaments, dress in brilliant stuffs, carry in their hand a Chákán, on their waist a sword and on their head seven feathers like those of Simúrg, and crying out with a voice like Modikarb and Malek-ushter put the columns of the army in motion.

(2) The patron of the Súbáshí (officers of police) is Ins Ben Málek, to whom the prophet had entrusted the care of keeping the town of Medina clean. He is buried at Bokai, near Medina. Selmán, the Persian, girded his limbs in the presence of Alí, and all the Súbáshís, or officers of police, trace their genealogy up to him. After them come,

(3) The Pages, who, dressed in rich brocades, are mounted on Arabian horses. Their patron was in the eldest time Yússúf, but in the time of the Prophet their patron became, together with Ins Ben Málek, the barber, Selmán, the Persian. The tomb of the first, who served in the Harem of the Prophet, is at Medina, and Selmán's in the exterior part of the house, as is handed down by tradition: "Those who belong to our family know the science of the antient, and of the modern time; Paradise longs for Selmán every day and every night five times." He died when three hundred and thirty years old; his tomb is at Cúfa. The great Imám Abú Hanífeh saw him, and learned from him all the rites of ablution and devotion in the same way, as they were performed by the Prophet.

(4) The Ajemogláns, or boys from whom the Janissaries are formed. After the conquest of Mecca in the tenth year of the Hejira, Abú Sofián Ben Sahr Ben Harb, Halím Ben Jerám Bedíl Ben Werta, Akarma Ben Abú Jehel, Abdullah Ben Saíd Ben Ebí Súrkh, and Ebí Kaháfa, the father of Abúbekr, all

came to embrace the Islám in the Prophet's presence, and, their relations not having turned Moslims, they begged, that their property might be confiscated and their children made prisoners. The Prophet granted them this permission and made them a present of the children taken prisoners, committing to them the care of their education. It is from them that the first establishment of the Ajemoghlán dates. In the same year the Prophet sent Khaled, the son of Velíd, with an army into Syria, and he it was who gained the first victory against the Greeks. He took forty thousand prisoners whom he led to Medina, and of whom the Prophet made a present to the victors. This is the second origin of the Ajemoghlán. Sultán Orkhán having taken some hundred prisoners made a present of them to Saint Háji Beg-tásh, who educated them and presented them again to Orkhán upon his going to war, with the words *yeni cheri dur*, that is to say, "They are a new militia," and having distributed them into different classes, distinguished by different colours, he called them his Ajemoghlán, or rude boys (novices). Thus Háji Beg-tásh became the patron of the Yení-cheris (new militia) and the Ajemoghlán (novices). Háji Beg-tásh, born in Khorasan, was buried in the town of Kír. Thousands of these novices follow in the Alai, or public processions, immediately after the Súbáshís in a particular fancy dress of crooked hoods, with shovels and brooms to clean the ways. They are followed by,

(5) Arijján, or dung-searchers, who are attached to the Choplik-subashí, or officers for the cleansing of the town. Their duty is to collect all the dung, muck, and soil in the streets of Constantinople in baskets, and carry it to the dung-troughs along the sea-shore. Here the object of search is to get out pennies, nails, or any thing of that kind. Sometimes they find precious stones lost from diadems, girdles, &c. They pay every year to the Taher-subáshí, or commanding officer of police for cleanliness, the sum of sixty thousand aspers, in order to be allowed to search the dung-hills of Constantinople. Their patron is Werrád, the barber, who with Zúlnún, the Egyptian, came to the Prophet and embraced the Islám in his presence. He was girded by Sehnán, and became the patron of all journeymen cleansers. He is buried at Abbás in a garden. These men, in number five hundred, wear great black boots, kaftáns of red or black leather, pointed caps, on their shoulders, they carry shovels and hoes, on their backs, wooden troughs, and in their hands brooms. They pass with great noise and clamour carrying their baskets.

(6) The Sextons. They acknowledge as their patron, Cain, the son of Adam, who murdered his brother Abel for a girl's sake. Not knowing how to hide the body, he saw a raven excavating with his beak a cocoa nut, in imitation of which he dug a grave to bury Abel's corpse. He is buried on Mount Aráfat, in the place where Adam's kitchen stood. The stone with which he slew his brother is seen in the same cave; it is a reddish kind of stone. Cain has remained the patron of all

those who shed blood and dig graves, as well as of the jealous. The sextons number two thousand and eight, they pass with shovels and hoes, and are obliged to bury the martyrs on the field of battle.

(7) The Miners (Laghúmjián), five thousand men. Their patron is Nakkáb from Yemen, who was girded by Selmán Pák. He is buried at Yelemlem, the place where the pilgrims of Mecca take the Ihrám, or dress of pilgrimage. They walk armed and carry great honey casks ornamented with branches on their shoulders, with shovels and hoes in their hands, and have baskets and troughs in which they collect the earth, which they take away in cleansing the roads. In the camp they are obliged to dig the little-houses, and at the sieges to excavate the mines, and blow up the walls with powder. They are for the most part Armenians from Cæsarea, a bad smelling set of men, but necessary in sieges. Their Armenian names are Serkis, Wartán, Derder, Asvadur, and Mohán.

(8) The Pioneers (Salahorán), nine thousand men. Their patron is Modikarb, who was girded by Alí. He was killed on the track of the pilgrims of Syria, at four stations distance from Medina, and is buried in the same place. The pioneers clear the roads for the army through woods and forests, fill up marshes, and make the roads passable for heavy artillery. They carry shovels, hoes, hatchets, and mattocks, like Ferhád. They are one of the most indispensable parts of the army.

(9) The Miners with hatchets, and Stonecutters. Their patron is Kassem, the son of Nossair, who was girded by Selmán in Alí's presence. All miners trace their origin back to him. All the stonecutters are armed. They carry their implements of mining, shovels, hoes, mattocks and hatchets about them, and pass crying out "Hái" and "Húi." Their business is to level ground which would stop the march of the army, and to blow up walls. As they belong to the army, the Christians who are amongst them are all subject to the Taher-súbáshí, or officer of police for cleanliness. The nine corps now mentioned are reckoned to form a part of the infantry of the camp; they all go armed, but are obliged to prepare the roads all the way from Constantinople. Their Aghás (Generals), Yüz-báshí (Captains), the chief of the miners (Laghúmji-báshí), and the Taher-súbáshí walk together, and are followed by their pages, and the eightfold music, passing with a thousand frolics under the Alai-koshk, from whence the Sultán views the public processions. It is of the strictest necessity that these nine troops march the first of all, because it is their duty to form the roads, on which the rest are to follow.

The Second Section.

The head of this section is the Assass-báshí (Provost), who was instituted by Mohammed II. He goes to war at the head of a regiment of Janissaries, five thousand strong, who form the seventieth body.

(10) These are the Assassins who carry sticks in their hands and wear úskúfs (coifs) on their heads. Their duty is to keep off the crowd on both sides of the way, and to execute the culprits of the army.

(11) The men of the Súbáshí of the town (Shehr-súbáshissí) or lieutenant of police. They have no particular patron amongst the companions of the Prophet, as they did not then exist. Their origin dates from Mohammed Ekrád, the Egyptian Súltán, in whose time the house of Imám Shafi'í was plundered, and all his books written on the four sects lost; at last one of the partisans of Shafi'í made an offer to the Sultán to find these lost books. One of the Divines of that time, who decided every thing against the sense of the four legal sects, called Khamisi, was plundered, and on this occasion the books of Shafi'í were found, with whose permission a Súbáshí, or officer of police, was established, since which time Shafi'í has passed for their patron. The first Súbáshí was one Ali, who is also buried near Shafi'í. Six hundred persons, with sticks in their hands, are an unmerciful set of people; they arrest, execute, strike, and hang. They pretend that Omar Ayár is their patron, which is far from truth.

(12) The Executioners (Jellád). Their patron is Job, from Bassra, who was girded by Selmán in the Prophet's presence. He was the first, who, according to the text of the Korán, cut off the head of a murderer, and so became the patron of hangmen. His duty was to prepare those, who were condemned to death, to comfort them by exhortations, to direct their faces towards the Kibla, to fix the head of the man about to be killed with his right hand, then to take the sword in both hands and to sever the head from the body, to read a fatihah, and to admonish all those present, that they might take warning from the culprit. This patron of executioners died at an hundred and seventy years old; he himself brought the corpse of Moavia to Damascus, where he buried it, near the Páshá's gate, built a cupola over it, and was himself buried there. A son of my gracious Lord, Melek Ahmed Páshá is also buried there, and culprits are even now executed in face of his tomb. It is a place of general pilgrimage. The executioners are the men to whom the verse is applied: "If it was not the Sultan's command, the executioner would commit no cruelty." The greatest model of hangmen was the executioner of Sultán Murád IV., Kara Ali, who was girded with a fiery sword, and wore in his girdle all the instruments of torture and of his profession, nails, borers, matches, razors for scorching, steel-plates, different powders for blinding, clubs for breaking the hands and feet, hatchets, and spoons, and was followed by his servants carrying the rest of the seventy-seven instruments of torture. Then by other servants with gilt, well carved, well greased, and well perfumed poles, with ropes and chains on their waists, and drawn swords in their hands. They pass with great vehemence, but no light shines from their faces, for they are a dark set of people.

The corporation of thieves (Khirsiz) and footpads (Kara-khirsiz) might be here remembered as a very numerous one, who have an eye to our purses, and pretend that Amrú Ayár is their chief. But far be they from us. We say the same of the corporation of pimps and bankrupts, who are innumerable. They do not appear in public processions, and are not known individually, but the thieves pay tribute to the two officers of police (the Súbáshí and Assass-báshí), and get their subsistence by mingling in the crowds of Constantinople, and by cheating foreigners.

The press-gang of the Arsenal have no particular patron, and are a faithless set of people, ruled by the Kyaya of the Arsenal. When the fleet is at Constantinople they entice poor fellows to go with them into wine and ale-houses (Búzâ), putting a couple of hundred piastres in their pockets; when they are drunk they chain them in the galleys, under the pretext that they have spent Imperial money, and only set them free at the end of the campaign, with a pay of one thousand aspers. Sometimes they dupe them a second time by promising them two thousand aspers. They are a wonderful set of sharpers, who get quiet people into scrapes and so to the galleys.

The corporation of boys amount to five thousand: they are a wandering tribe, who rove about Babúllik, Findik, Kúmkarú, Sanpolo, Meidánjik, Tatavla, and other bad places; on their vileness being proved, they are entered on the registers of the Súbáshí. There are many other corporations of strolling and idle people like the seven abovementioned, but they are known to nobody but the Súbáshí. A great number of such fellows pass at the public processions in the Súbáshí's train, but it is not easy to ascertain to which of the above-mentioned classes they belong. They form a great crowd.

(13) The Arab grooms (Sá'ís), it is impossible to number. Their patron is Kanbúr Alí; Selmán, the Persian, tied round him the girdle, and all grooms trace to him their lineage. He was killed by the tyrant Hejáj. They pass in the procession, singing Arabic tunes and clapping their hands. The head grooms of the vezírs pass in this crowd on horseback as their chiefs. They are followed by

(14) Mekkári, otherwise called Kirají, horse-jobbers, who let them out to merchants, soldiers, and other travellers. They are three thousand strong, and pass with their horses and saddles, adorned with all kinds of flowers and trappings. Their patron also is Kanbúr Alí (hunch-backed Alí), and in time of war they are much wanted.

(15) The Watchmen (Pasbân), who number twelve thousand, or as some say forty thousand, but this is exaggeration, for the watchmen of the old and new Bezestán are not more than three hundred, and all paid and put down in the registers. They watch only in the Bezestán, the rest walk every night through the streets of Constantinople. They are under the inspection of the Súbáshí. At

the public processions they light in mid-day great lanthorns, wax-lights, and torches, carry staves with iron points in their hands, are armed with swords, bows, and cuirasses, and wear on their heads a wonderful kind of cap made of wolf's skin. They pass, striking their staves on the ground, crying out as if they were catching thieves: "Get hold of him!" "Don't let him escape!" "There he goes!" and taking hold in way of jest of the nearest spectators, they frighten them for fun. The crowd of spectators therefore open on both sides, when they approach, to give a free passage to their frolics. Their patron is mad Húrum, who was girded in Selmán the Persian's presence. He is buried at Lahsa, on the Persian gulph. These people have no shops or barracks, but they take the van of the Ottoman army, to clear the way and ensure safety, because it would be wrong to establish an Ottoman camp, where there is no order or commanding officer. Commanders are the soul of the world. The tradition says: "If there was no Sultán the world would be in confusion, and men set one against the other." These watchmen, therefore, have the duty of taking the lead of the army, and of providing for the safety of the camp. These aforesaid corporations move along, crowd upon crowd, under the Assass-báshí (the Provost), the Súbáshí (lieutenant of police), the Laghúmjí-báshí (head of the miners), and At-báshí (chief of the grooms and horse-jobbers). Thus they pass altogether underneath the Alai-koshk, from whence the Sultán looks upon the processions.

The Third Section.

The chief of this section is the Mollá, or judge of the camp, appointed with five hundred aspers. The judge in the time of the Prophet was Abd-allah Ennomairi. Selmán, the Persian, girded his loins in Alí's presence, and gave him the license. He was the inspector of the Prophet, who kept the tenth of the booty, and performed the functions of judge, and was a disciple of Alí. The judges of the Islám trace their lineage up to him; after him came the great Imám (Abú Hanífeh), on whom Moslim judges now look as their patron, but 'he' are greatly mistaken, because this great Imám died in prison for not having accepted a judge's place. God's mercy upon him!

(16) The corporation of the standard-bearers ('Alemdár, Sanjakdár). A hundred guilds have a banner, the finest of which is that of the judge of the camp's. The patron of the standard-bearers is Berídeli Islemli, who bore the Prophet's banner. Selmán, the Persian, girded his loins in Alí's presence. His tomb is at Mervi, he fell a martyr in the sixtieth year of the Hejira. In the reign of Moavia he lost his office, and Eyyúb became standard-bearer, who fell a martyr before the walls of Constantinople, where he is buried.

(17) The corporation of the Couriers (Sái), numbering four hundred; their des-

tionation is to convey the letters of the Ottoman victors to their country. Their chief is Amrú Ben Ommia Dhomairí, who was girded by Selmán, the Persian, in Alí's presence. His tomb is at Homs. He was the messenger of the Prophet. These couriers carry in their hand a halberd, on the head a glory of gold-wire, and at the waist a cup and sling. They pass on foot.

(18) The Apparitors (Mohzir) number two hundred. The tomb of their chief is at Abbas. They carry a stick in their hand, and walk in rows before the Kází-asker.

(19) The Imáms, Vezírs, Beglerbegs, and other great officers, amount to three hundred men. Their patron is the great Imám, who is buried at Bághdád, but the first patron was the Prophet himself, who heads the spirits of the Prophets.

(20) The Khatibs (who say the Friday's prayer, Khutbeh), number four hundred. Their patron, Osmán the Caliph, whose girdle was tied on by the Prophet himself, and who read sometimes in his presence the Friday's prayer, Khutbeh. He is buried at Bokara, near Medina.

(21) The Judges and Mollás are five hundred. Their patron has been mentioned above. To increase the dignity of the camp, even those who are out of place follow it, and get sometimes a pension in that way.

(22) The Sheikhs are three hundred. They go into war without reward, and without hatred, only to militate in the ways of God. Their patron is Hassan Bassrí, who was girded by Selmán, and to whom the Sheikhs of all religious orders may be traced back. He died at an hundred and seventy years old, and is buried at Bokhara.

(23) The Preachers (Wá'ís) are four hundred. They are also in the train of the Kází-asker. Their patron Kamel Ben Díari was directed by Selmán, who girded his loins. Some Sheikhs, who trace their origin back to him are called Kemilí. He was killed by Hejáj, and is buried at Cúfa.

(24) The Mofessirín, or commentators of the Korán, who also follow the Kází-asker into the field. Their patron is Abdallah Ben Abbas, the first commentator of the Korán in the time of the Prophet. He is buried at Mecca at the place called Ebtah, near Manssúr Dewánikí.

(25) The Deliverers of tradition (Mohadithin) numbering six hundred, also go into war with the Kází-askers. Their patron is Abú Horcireh, who is buried at Jiza in Egypt. At the feast of Mevlíd (the prophet's birth) many thousand persons assemble at his tomb. It is a pilgrimage of both great and little, and because he was foster-father of cats, a great number of them are found here.

(26) The Moezzins, or Proclaimers of Prayer, from the Minaret. Seven hundred Moezzins of the Vezírs and Emírs mount on horseback in the suite of the Kází-askers. Their patron is Belál, the Ethiopian, whose waist was girded by Alí in

the Prophet's presence. It was to him that the Prophet said these words: *Ya Belál ganní al-ghazál*, "O Belál, sing a fine song." His tomb is at Damascus, inside of the sheep-gate, underneath a cupola shut in with iron-railings. He is also my patron as Moezzin. God bless him!

(27) The Sofis (Mystics) who proclaim the unity of God under the banner of the Kází-asker. Their patron is Abú Derdai 'Amerí, the first of Mystics, of whom the Prophet said; that on the day of judgment he will be the first with whom the Angels will shake hands in Paradise.

(28) The Motevelís, or Administrators of Mosques, as they are under the inspection of the Kází-askers they also go with them into the field. Their patron is Sofián Túrí, whose tomb is near Mecca. The mother of Mohammed IV. converted his house into a hospital. There is also a well of fresh water, where, before the hospital was built, the sick repaired in order to get cured by drinking from the well.

(29) The Porters of justice, (*Bewabán shariat*), number eight hundred men, who take the field with the Kází-askers. Their patron is Ebí Sheibeh, who was girded by Selmán, the Persian. The Prophet delivered the keys of Mecca to his family, who keep them even now. He is buried in the upper part of Mecca near Abúbekr.

(30) The Keepers of the register of the tribunals of justice (*Mokayidin mehkemeh*), two thousand in number, who acknowledge for their patron Okail, the brother of Alí, who was killed at Cúfa and is buried at Baghdád.

(31) The Men of the Mosques, who greet the Sultan with acclamations. Their number amounts to three thousand; their patron is Sheikh Manssúr Ben Moad, who is buried at Nejef; they pass in the procession in the train of the Kází-asker making acclamations to the Emperor.

(32) The Singers of hymns in the Prophet's praise (*Na'át-khan*) are four thousand. Their patron is Sheikh Mohammed Bússairí, the author of *Al-borda*, (the poem in Mohammed's praise). He is buried at Cairo near Sheikh Akba Joheini.

(33) The Háfises, or men who know the Korán by heart. Their number at Constantinople amounts to six thousand men, besides three thousand women. Their patron is Moslem, the son of Okail. In the Prophet's time there lived no less than ten thousand persons, who knew the Korán by heart; one of them was the daughter of Omar Hafsa, from whom all those, who have since known it by heart, are called Háfises. Her father collected the Korán, and as she read it with him, this lesson is called that of Hafsa, who is also the patron of all female Háfises, or women who learn it by heart. These Háfises are mounted at public processions on race-horses (*koheilán*), and pass reciting the first súra of it.

(34) The Clerks, (*Yáziján*), are from four to five hundred, they are busy at the

gate of the great Vezír and in the market of the camp in writing letters and petitions. A most necessary set of men. Their patron is Kassem Ben Abdallah from Cúfa, who was girded by Selmán, the Persian; he is buried at Jedda near Eve's tomb.

(35) The booksellers (Sahháf). As they are for the greatest part servants of the 'Ulemás they adorn their train with loads of books that are carried on litters. Their patron is Abdallah Yetimí, who was girded by Selmán, the Persian; he is buried between Damascus and Bassra.

(36) The Poets, in number eighty, follow the Kázi-asker, declaiming poems. Their patron is Hassan Ben Thabet, the Prophet's poet who was girded by Selmán, and is buried at Medina; I have not visited his tomb.

(37) The Orators (Meddáh), or story-tellers of the Coffee-houses are eighty in number. They carry Chákáns in their hands, and have their Vade-mecums stuck in their girdles; they pass on litters telling eloquent stories. Their patron is Sohaib Rúmí, who was the Meddáh, or story-teller of the Prophet, to whom he read the stories of Antar. The Prophet said to him, "if you would relate the victories of my uncle Hamza, you would incite by them my people to war." This was the motive for the composition of the warlike histories called *Hamza-námeh*. He began first, but the most famous of all was composed in the year two hundred and sixty-one of the Hejira, by Abúl-me'álí in sixty volumes, which subdivided by the Meddáhs of Rúm (Turkey) make a collection of three hundred and sixty-six volumes of *Hamza-námeh*. Sohaib used to relate the description of the battles of Ohod, Bedr, and Honain, to the great delight [of the Prophet] who said of Sohaib that he would be the first, who should give him to drink from his basin in paradise on the day of judgment. He died at an hundred and ten years of age, and is buried on the east side of Sivás, in a great building situated on a rock. He was girded by Alí in the Prophet's presence. All Meddáhs trace their lineage to him.

(38) The Singers (Khuánendeh-guán) are three hundred. Their patron is Hamzá Ben Yetíma, who sung in the Prophet's presence, and from whom all singers trace their descent. He is buried at Taíf. The singers sing divine hymns to incite the Moslems to war. They sing, "O God, who leadest the true path, make our road easy," and thus singing pass beneath the Alái-koshk.

(39) The Astronomers (Munejimán) are seventy in number. Their patron is Imám Alí, who commented on the verse of the Korán, "and we have destined to the Moon stations," and made this science popular for the true observance of the five times of prayer. His tomb is at Cúfa, where he was slain by that cursed Ibn Meljem when at prayer. The Astronomers adorn litters with their astrolabes, compasses, time-keepers, and ephemerides, and pass with the head Astronomer, who is dressed in the turban (úrf) and in an 'abbá lined with *petit gris* and mounted on horseback.

(40) The Soothsayers (Remmál) in number three hundred. They also dress like divines and pass with the train of the Kázi-asker on litters, upon which their tables for fortune-telling, and books of divination are spread out with pomp. They say in passing by to the gazing crowd, "We are ready to tell you your good and bad fortune and advance your designs." Their patron is Imám Ali, whose divination is famous by the name of Reml Ali. It is an ancient science and dates from Daniel, who learned it from Gabriel.

(41) The Priors (Nakíb) or second authorities of religious orders, are three hundred. Their patron is Jáber Ben Anssari, who is buried on the east of Alexandria in the place called the gardens of Ramla; where there is a mosque and convent. He received the girdle in the Prophet's presence from Ali and all Nakíbs descend from him.

(42) The Abbots (Sheikhs), or first authorities of religious orders, are nine hundred. Their patron is Ebú Obeid Jezerí, who was girded by Ali in the Prophet's presence. He is buried under a small cupola on the road Shoaib-en-na'm to the Ka'bah. He is the Pír of all religious orders, because he was given as chief by the Prophet to the Anssarís; one of the most distinguished companions of the Prophet.

(43) The Sheikhs, or heads of the different guilds of handicraftsmen, are one hundred and five. Their patron Selmán, the Persian, was girded by Ali in the Prophet's presence.

(44) The Chaúshes (Ushers) are four hundred and fifteen. Their patron is Omar Ben Haddám, who received the girdle from Selmán the Persian, he is buried in Yemen near Weis-ul-karní; he is the patron of the Chaúshes attached to the guilds and corporations of handicraftsmen, but the head of the Chaúshes of the Vezírs and Beglerbeks is Málek Eshdur buried in Crimea.

(45) The Sweepers (Ferráshán) and all the Dervíshes, their number is infinite, but three thousand accompany the procession in the Mollá of the camp's suite. Their patron is Nossairí the Indian, he was girded by Selmán the Persian. His tomb is at Bassra. They carry brooms in their hands, and have sponges of the island Senbegí (Symi near Rhodes) suspended from their necks.

(46) The Messengers of death and washers of the corpses. They are patronized by Amrú Ayár, who was girded by Ali, and who is buried at Homs. Their business is in the Ottoman camp to wash the martyrs who fall in battle, and to bury them.

Besides these all the Imáms and Moezzins of the Vezírs and great men, who take the field fully armed, mounted on Arabian horses, pass singing iláhís, or hymns of divine love, such as, "O God, who leadest the right path, make our way easy." The Imáms, Katíbs, and Moezzins of the Imperial and Vezirial mosques at

Constantinople, who remain at home quietly, assist the Imáms and Moezzins, Háfises, and Firráshes, who go to the war by giving them a month's pay. The Imáms of the Emperor receive one portion (pái). The Imáms of the Vezír but one (of their regular pay). The rest of the money collected is divided into equal parts. The number of the Fakírs, who besides those mentioned go to the war, is known but to God.

(47) The Schoolboys, who accompany the procession, and whose number is also known only to God. Their masters are nineteen hundred and ninety-three in the abecedarian schools, and are under the immediate patronage of the Prophet, whose master and patron was Gabriel himself, sent from the Lord. The Prophet was himself the master of Hassan and Hossein, who are the patrons of the schoolboys. These boys great and small make themselves caps of paper, and play on tambourines, which they carry in their hands; in this manner they accompany the public procession, dancing and frolicking in a thousand ways, some singing *U'nsor es-sultán*, "Be victorious, O Sultán," some repeating the names and attributes of God, headed by their masters. Others dressed in night-caps, with various ornaments of wire, sing *Allah únsor es-sultán*, "O God give victory to the Sultán," clapping their hands to keep the measure. They are like an army of Jinns.

(48) The Sheikhs of the beggars (Dilenjí), number seven thousand. Relying on the text of the Korán: "Alms are for the poor (fakírs), and the wretched (mes-kín)," they pass in a great crowd of strange figures with woollen cloth, and turbans of palm-leaves, crying, *ya fettáh*, "O all-opening;" some blind, some lame, some paralytic, some epileptic, some having lost a hand or foot, some naked and bare-foot, and some mounted on asses. When they place their sheikh in the centre, and when, after his prayer is performed, they all cry together "Allah, Allah, Amín," the sound of this cry of seven thousand tongues rends the sky. This prayer is performed for the Emperor's health immediately under the Alái-koshk, where they receive alms. They are under the patronage of Sheikh Háfí, whose loins were girded by Selmán, the Persian, who received alms from the returning Moslim victors, by saying, *Sheien lillah*, "Something for God's sake." He is buried at Medina.

(49) The Sheikhs of the fields (of battle), Sheikh-ul-arsát, are fifteen. They are particularly distinguished by immense turbans, resembling the cupolas of a Hamám, which, as they are unable of themselves to bear the weight, are supported by five or ten persons. Some of them are on foot, some mounted on asses, and some are mounted on low horses, with taller ones carrying the weight of their turbans.

(50) The Sokhtas or Talibs, that is to say students of the colleges. There is an infinite number of them, from which twelve thousand are chosen to figure in the public processions, dressed in different colours, and adorned with manifold caps, carrying in their hands their books, as Kúdúrí, Multeka-ul-ebhar, Kusháf, and

Kázi-khán. They are armed with swords, slings, and bows and arrows; some declaiming verses or reciting lessons. At the Aláï-koshk they comment on the verse: "Militate in God's true battle." Sultán Murád IV. was so much pleased with this exertion of the students, that he made them a present of three purses of ducats. Their patron is Amrú Derdaí 'Amerí, who was girded by Selmán, the Persian.

(51) The descendants of the Abbasides, that is the family of the Prophet, his children (Emírs, Seids, and Sherifs,) number seventeen thousand. When these children of the Prophet make their appearance in the procession, all the spectators rejoicing, cry, *Allahum sall ala Mohamedin*, "O God be propitious to Mohammed." Their passage is like a heavenly light shining forth, and they all pass in great pomp. Their immediate patrons are the Imám§, Hassan and Hossein, with their mother Fatima, and their grandfather Mohammed. Hassan is buried at Medina, where he died from poison. Hossein was slain at Cúfa in the war with Yezíd, and his body is buried in a famous monument near Baghdád. His head was sent by Yezíd from Damascus to Cairo, where it is deposited underneath a high cupola, called Meshhed Imám Hossein near Khalíl's Khán. The mosque at this place being of the same size, the annual awníng of the Ka'bah is fastened on the columns and constructed here, from whence it is carried to the Ka'bah. This mosque is much visited both day and night by all the inhabitants of Cairo. The train of the Emírs, Seids, or Sherifs, is closed by their head, the Nakíb-ul-eshráf, who with his green turban, and dressed in an Abbá, lined with petit-gris, is mounted on an Arabian horse. His appointments yield five hundred aspers, like those of a Mollá. On his right hand are the head Astronomer, also a Mollá of five hundred aspers, with the Choka-dárs of the Vezír and his Apparitors; the chief of them, Múhzir-báshí, and behind them their pages, elegantly dressed, with their eightfold music. Here ends the train of the Kázi-askers, or the third section.

The Fourth Section.

This is headed by the Proto-medicus, Hekím-báshí, who is a Dervish, with a Mollá's place of five hundred aspers. He wears the turban of the 'Ulemás (úrf) the Abbá furred with petit-gris, and is followed by his Apparitors (múhzir), by Porters of the Imperial palace, by Choka-dárs of the Vezír, and by an hundred Pages (Ichoghlán). The town of Tekir-tághlí (Rodosto) is given to the chief Physician (Hekím-báshí) as a revenue. The patron of the physicians is Zúlnún, the Egyptian. The governor of Egypt, Mokákas, being extremely fond of the Prophet, sent him different ambassadors with the message, "O Mohammed, the Greeks are going to take Egypt from my hands, do me the favour to send a Moslim army with a chief capable of defending me." The ambassador, who carried this message, with a present of a cloven sword, a mule, and four female slaves, was Zúlnún, the Copt. The Prophet gave the cloven sword (zúl-fakár), and the mule

(daldál) to Ali, one of the maidens to Abúbekr, one to Zobeir, and one to the poet Hassán, who had by this poet Abd-ur-ruhmán Ben Hassán. The sister of this maid, Mary the Copt, the Prophet kept to himself, from whom was born Ibrahim, the son of the Prophet. Zúlnún, the Copt, having witnessed the Prophet's perfections and qualities, turned Moslim, and being asked by the Prophet what was his art, answered, "I am a writer and poet, physician, and surgeon." The Prophet gave his orders to Ali, who girded his loins, and permitted him to kiss the Prophet's hand. Thus he became the chief and head of all physicians and surgeons. He accompanied Amrú, the son of Aass, on his expedition into Egypt, and was killed by an arrow at Fostát, the ancient Cairo. He is buried on the side of Sheikh Akbá Johainí, near Imám Shafí'í, underneath an high cupola.

(52) The Physicians, in number one thousand, have altogether seven hundred shops. At the public processions they adorn their litters with all the instruments of their shops, with clysters, draughts, pills, &c. feel the pulse of sick men, and give medicines to them. The Prophet said, "Science is twofold, the science of bodies and the science of religions." According to this tradition it is not allowable to reside in a town, or in a camp, unprovided with clever physicians and surgeons. This science is very old, and in the earliest time it was patronised by Doctor Lokmán, by Pythagoras the Unitarian, and by the divine Plato, by Hippocrates, Socrates, Aristotle, and Galen, who split a hair into forty parts, and raised a ladder for science to ascend to heaven; but finding, however, no remedy against death, they were obliged to leave this world.

(53) The Doctors for diseases of the eyes (Kohhál), are eighty, established in forty shops. Their eldest patron was a Jewess of the time of Moses, who was directed by God to apply to her for relief for his sore eyes. The woman took dust from under the right eye of Moses and put it into his eye, by which means he was cured. She exercised the profession of an oculist during two hundred years. The patron of the oculists in the Prophet's time, who was girded by Selmán, the Persian, is buried at Isfahán, and the dust of his tomb is reckoned a specific against sore eyes; therefore the kohl of Isfahán is yet famous amongst the poets. These oculists make a show upon litters of all their unguents, collyria, and instruments; giving physic to men with diseases of the eye.

(54) The Merchants of collyrium (tútíá) are one hundred. They exhibit in different boxes various collyria, as the flower collyrium, the prophet's collyrium, and so on.

(55) The Confectioners of electuary (Ma'júnjián). Their true patron is Obeid Attár (the grower), who was girded by Selmán, the Persian; he was killed with Hamza, and is buried at the foot of mount Ohod. They adorn their litters with the boxes and cups of their electuaries with silver spoons, and their assistants grind

in bronze mortars all kinds of spices. Fair youths carry silver cups, with musked sherbets and electuaries, which they offer to the spectators, and dispose of with a thousand wanton frolics.

(56) The Surgeons (Jerráh), are seven hundred, with four hundred shops. Their patron is Abú Obeid, the butcher, who was girded by Selmán. His tomb is at Lahssa. They parade at public processions, with litters full of instruments to draw teeth, saws, lancets, and other instruments of surgery. They pass with jests as if they were dressing wounded heads, broken arms or feet.

(57) The Apothecaries, or sellers of physic and sherbets, have five hundred shops, and are six hundred in number. Their patron is the Physician Alí Ben Sofián Thúrí, who is buried in Yemen. Their shops are at Sultán Báyzíd's mosque, near Khojá Páshá, in the quarter of Meidánjik, and at Galata. Their business is to extract sherbets and medicines from Indian spices and fruits; they keep these remedies in bottles, with which they adorn their shops; as such medicines are much wanted in the camp for wounded warriors, they accompany the public procession all clad in armour.

(58) The Merchants of rose-water (Gulábjián) are seventy, with forty-one shops. Women of Adrianople sell rose-water in large vessels of bronze before the old Bezestán. Others sell water of frankincense, of amber, of jasmine, and many other perfumed waters of this kind. Their patron is 'Atr-ud-dín, the Indian, who is buried in India, at the town of Div. The Prophet liked extremely all kinds of scents and perfumes, and 'Atr-ud-dín (the essence of religion), therefore presented him always with such. He received the girdle from Alí, and was created by him a Pír, or patron. They pass at the public procession, pouring on both sides rose-water and frankincense-water in large streams on the spectators.

(59) The Perfumers or merchants of essential oils (Dehhán), are one hundred and fifteen, with eighty shops. Their patron, Abd-us-samed Ziát, from Bassra, was girded by Selmán; he is buried at Karvarna, near Baghdád; where his tomb is a place of general pilgrimage. It exudates continually a kind of greasy earth, which, if applied in the bath to the bodies of leporous persons, cures their disease by God's command. The perfumers extract the essential oils from almonds, cypress-nuts, pistachios, hazel-nuts, and other similar fruits. With the bottles full of such oils and essences they adorn their shops and their litters on public processions, and, in passing by, perfume the crowd with essences of roses, jasmine, basilicon, hyacinths, &c. They pass in the suite of the Proto-medicus or Hekím-báshí, who is followed by the Kohhál-báshí (the head of the oculists), the Jerráh-báshí (the head of the surgeons), and the substitutes or assistants (Khálfa) of the Proto-medicus, who carry sticks in their hands.

(60) The Keepers at the hospitals for the insane (Bimar-khánahjián). Their

patron is Dívāneh Hurüm, who was a favourite of Selmán, and the intimate friend of Hamza; I do not know the place, where he is buried. Two hundred keepers of the bedlams (bímár-khánah) of Constantinople, at the public processions, lead from two to three hundred madmen in golden and silver chains. Some of the keepers carry bottles in their hands from which they give medicines to the madmen, while others beat or box the fools to keep them in order. Some of them are naked, some cry, some laugh, some swear, and attack their keepers, which puts the spectators to flight. If I were to describe all the fits of the madmen and fools on such a day of public procession, I should fill a book.

(61) The Attendants of the common hospitals (Khuddámí Múristán.) There are seven hundred servants employed in the five great hospitals of Constantinople. Their patron received the girdle from Selmán Pák; his tomb is not known to me. They pass administering medicines to the sick, who are carried on litters. In the midst of the sick, walk the Assistants (Khalfa) of the head of the physicians and surgeons, fully armed with their eightfold music.

The Fifth Section.

This is led by the Chiftjibáshí, or head of the Farmers and Peasants.

(62) The Farmers and Peasants have of course no shops, but within the boundaries of the four Mollás of Constantinople, twenty-six thousand fields have been described as cultivated by fifty-seven thousand peasants. Their first patron and first cultivator of the ground was Adam, and their patron from the Prophet is Reyāth Ben Omar Al-harāth. He was girded by Alí, and his tomb is at Hárán. Their Aghá appointed by command of the Bostānji-báshí, is the Terekehji-bashí. The peasants pass with rude sandals on their feet, coarse cloaks (abbá) and head-dresses framed of wire in different forms. They lead bulls, oxen, and buffaloes with gilt horns, and silken saddle-cloths and covers, yoked together, and carry in their hands the implements of agriculture. They drive the buffaloes as if they were ploughing and sowing, and say: "The seed comes from me, the blessing from Thee! give it, O God, give it." From the bags hanging on their necks, they throw out handfuls of corn and wheat on the people, saying, "It is not my hand, but it is our father Adam's hand. O God, bless it as thou didst bless Abraham!"

(63) The Gardeners (Bághbán). In the circumference of the jurisdiction of the four Mollás of Constantinople are four thousand three hundred and ninety-five gardens, every one of which may be compared to the paradise of Erem Zat-ul-amád; the gardeners are altogether forty-three thousand nine hundred men, because some gardens have more than one gardener attached to them. Under the command of the Terekehji-báshí they form a troop of forty thousand men, who pass with hoes, shovels, saws, and all the implements of gardening. They exhibit the watering machines drawn by oxen, and pass vociferating, *Oha, Diha, Allah, Allah!* "Be propitious,

O Lord, grant bliss, O Lord, grant strength." Their fanciful head-dresses are adorned with flowers, and they throw flowers on the spectators on both sides. They are a numerous troop. Their patron is Abú Zeid, the Indian, commonly called Bábá Reten, he was the gardener of the Prophet, and was girded by Selmán Pák.

(64) The Grafters (Ashliján Eshjár) are five hundred. They take branches of the best fruit trees, and by grafting them on other trees they produce most savory fruits, thus a vine grafted twenty-six different times produces twenty-six different sorts of grapes, and a mulberry-tree grafted is seen to bear from seven to eight different sorts of mulberries. Their patron is the same with the gardeners, Bábá Reten. They carry on their heads plates of fruit, which they distribute amongst the spectators, and in their hands, branches, as well as knives, saws, and other tools for grafting.

(65) The Vendors of vegetables (Sebzeh-vátjí) five hundred men and shops. They sell in their shops all kinds of vegetables, and in passing by throw on the spectators fresh cucumbers, carrots, parsley, &c. They are patronised like the former by Bábá Reten.

These four above mentioned corporations of peasants, gardeners, grafters and sellers of vegetables pass with an incredible noise. As they are producers they pass in the public procession immediately after the Divines and Doctors. Bread, which is the column of faith and support of life, is the result of their labours. The Terekehjî-báshí, their head is accompanied by five hundred Bostánjis with pointed caps, and fusileers followed by the eightfold music.

The Sixth Section.

This section is headed by the Chief of the Bakers.

(66) The Bakers, those columns of faith, acknowledge for their first patron Adam according to the verse of the Korán: "This is the tree, and you will be of the unjust." This was the corn-tree of which Adam was forbidden to eat by the Lord, but having transgressed the Divine command, he was exiled to earth, where Gabriel brought to him again the corn, which he boiled, and made a soup of corn (groats). From thence came the form of invitation usual even now, "Come let us eat the Father's soup together" (Ashl Bábá not Mohallebí, or Pabodeh, which are technical names of different kinds of dishes.) Gabriel then taught Adam to grind the corn to make flour of it and to bake it into bread, of which he eat while it was yet warm; it is from this circumstance that Adam became the patron of the bakers, but in the Prophet's time their patron was Omar Ben Omrán Berberí, who received the girdle from Selmán Pák in Alí's presence. He is the second and recent patron of the bakers. He died at the age of eighty seven, and is buried near Medina at Bokai. I visited his tomb five times. The Bakers having a great number of

assistants (*yamá*k) they form a considerable troop. They have nine hundred and ninety-nine shops. They figure at the public procession on wagons, and represent their business, by some of them kneading, some baking and throwing small loaves of bread among the crowd. They also make for this occasion immense loaves, the size of the cupola of a *hamám* covered with *sesamum* and *fennel*; these loaves are carried on litters and wagons, each weighing fifty quintals, or on rafts made of poles (*kazák*) which are dragged along by from seventy to eighty pair of oxen. No oven being capable of holding loaves of so large a size, they bake them in pits made for that purpose, where the loaf is covered from above with cinders, and from the four sides baked slowly by fire. It is worth while to see it. Besides these they bake some small sorts of bread and cake called *Ramazán pídeh*, *súmún*, and *lawasha*, which they throw out in the Emperor's presence; it would be too difficult to carry all this load of bread till they come to the house of the *Mollá* of Constantinople, where however they carry some large loaves, and then abandon them to the people. The end of the *Alái*, or public procession, is at the *Mollá's* house, thence every body dispersing and going home.

(67) The Bakers of the Janissaries (*Etmekjián Yení-sherián*) three hundred men, who are employed in the bakehouses of the Janissaries. They are all *Ajemoghláns* (recruits). They bake for nobody else but the Janissaries, unless it be for the poor, to whom they distribute black loaves of bread called (*fodúla*.) The bake-house is a great fabric between the old barracks of the Janissaries and those of the *Ajemoghláns*, or recruits. The persons attached to it are, a colonel (*chor-báshí*), a clerk for the bread (*fodúla-kátibí*), seven repairers (*meremátjí*), seven superintendents (*motemed*), one head baker (*etmekjí-báshí*), his *kyayá* and a captain (*bolúk-báshí*). These bakers also pass like the former on wagons representing the functions of their handicraft. Large loaves are carried by porters, and small ones distributed to the spectators on both sides. The *Ajemoghláns*, with their pointed caps, march on both sides of the horses of the Head baker, the Bread-clerk, and the Colonel, with great pomp.

(68) The Salt-makers (*Túzjián*). Their patron is Abraham. When Abraham had finished the building of the *Ka'bah*, there remained a small quantity of earth in a trough, and he begged of God a reward for the service he had just performed. The Lord said unto him, "If thou wishest for blessing, Abraham, give thy son into the hands of a master, that he may be taught something, clothe the naked, and satiate the hungry, then thou shalt receive thy reward." Abraham said "O Lord! how shall I satiate the hungry?" The Lord replied, "Take the earth, which remains in the trough, and throw a part of it to the East, a part to the West, a part to the North, and a part to the South; and say, 'this is my repast, Creatures of God make haste!'" Abraham having done as the Lord had

commanded him to do, the wind dispersed the dust all over the earth, and wherever it fell salt began to grow, which ever since is the repast of Abraham and of which all creatures partake. A wonderful mystery! In the time of the Prophet, the patron of salt-makers, was Abú Melláh of Yemen, who was girded by Selmán Pák. His tomb is at Sana'á, the capital of Yemen. The salt-makers are the assistants (*yamák*) of the bakers, because bread will not do without salt. They pass along with them, all armed, representing the art of clearing salt, and distribute it, saying, *Túz etmek hakkı itshún*, "For the sake of salt and bread."

(69) The Cracknel-bakers (Chorekjián),* two hundred shops and as many men. Their patron is buried at Jedda, he was girded by Selmán.

(70) The Pastry-cooks (Borekjián),† two hundred shops and men. The tomb of their patron is at Cúfa.

(71) The Bakers of the kind of paste, called Kurek, two hundred men, with fifty-five shops. Their patron is Mokabbil, with the golden girdle, which he received from Selmán. His tomb is not known; he fell a martyr in the battle of Saffain.

(72) The Bakers of the paste, called Káh, five hundred men, with one hundred shops. Their patron is Shoaib, from Háran (*Αυρανιτις*), and who is buried at Zoila'á, in Abyssinia, girded by Selmán.

(73) The Bakers of the paste, called Ghúrábieh, one hundred men, with five hundred shops. Their patron is Omar Halvayi, who is buried at Bassra.

(74) The Bakers of the bread, called Semíd, three hundred men, with seventy shops. Their patron is Reyán, the Indian, who received the girdle from Selmán, and presented to the Imáms Hassan and Hossein cracknels of this kind of bread (*semíd*), as presents, being attached to the service of these Princes. His tomb is visited in the town of Kina, in Egypt, where he is buried near Abd-ur-rahím.

(75) The Bakers of Kataif, a sort of excellent macaroni made of almonds with sugar, one hundred men, with fifty shops. Their patron, Rashíd, the son of Halwai Omer, buried at Jerusalem, received the girdle from Selmán Pák.

(76) The Bakers of the kind of paste, called Shehri'h, one hundred men, with fifty shops. Their patron, Alí, of Alexandria, was girded by Selmán. His tomb is not known.

(77) The Bakers of the fritters, called Lokma; fifty men, with twenty shops. Their patron, Akásha, kissed the seal of the Prophet (the black hairy mole, which the prophet had between the shoulders), and received the girdle from Selmán. His tomb is at Mera'sh, where I visited it.

(78) The Bakers of the sweet cakes, called Gozelmeh, one hundred and five men, with sixty shops. Their patron, Abún-neda, is buried at a day's distance from

* *Chorek* is a kind of butter-cake covered with sesamum.

† *Borek* is a kind of pastry or pie.

Damascus, in the castle of Sa's. The twelve above-mentioned guilds, all armed and mounted on horseback, pass in great style and pomp with their Sheikhs, Nakíbs, and Kyayás. They carry ovens on wagons, and adorn their shop with all kinds of bread, pastry, and cakes. The Chorekjis load a wagon, to which are yoked a pair of large buffaloes, with some hundred choreks made of almonds with eggs, and many hundred besides are carried on the backs of porters, who pass bending under their weight. The Borekjí, with large dishes of pies (borek) on their heads, and the Ghúrâbiehjí, Kâhjí, and Kurekjí, also do the same. The Semítjî bake semíds, the size of carriage-wheels, which are carried by porters; the small semíds adorn their shops, and are distributed among the spectators. The same is likewise done by the Kataifjî, who build on pack-horses (seis-khánâh) shops adorned with kataif of different colours. The Lokmají follow their example, carrying on china dishes (martabání) their fritters (germanicè krapfen,) filled with honey. In the shops of the Lokmají and Gozlemehjî, a Jew is appointed as inspector, because Jews only eat cakes and fritters baked in oil, and Moslems those baked in butter. The Jews will not touch the last; they are a sort of strangely wicked fellows. The Shebriehjî ornament their shops with all kinds of wire work and odorous leaves, on which they place their cakes (shebrieh).

(79) The Water-carriers (Saká). Seven hundred of them are attached to the service of the hundred and sixty-two regiments of Janissaries. Their leather jacks are carried by grey Arabian horses, whose tails and manes they adorn with various ornaments in honour of Hassan and Hossein, the martyrs of Kerbela (who perished from want of water), and attach to their heads white plumes of feathers. They themselves wear black boots and leather jackets, and on their heads white herons' plumes; to the spectators crowding on both sides they distribute water, crying, that it is in honour of the martyrs of Kerbela. The porters are considered as the Yámaks, or assistants of the bakers, like the salt-makers, because there is no bread without salt and water. The patron of the water-carriers is Selmán of Cúfa, who was girded by Selmán, the Persian; his tomb is in the town of Rei; he died at an hundred and thirty years old, and they all derive their descent from him. Their chief is a colonel of the Janissaries, who is invested with a military fief (gedík) and becomes Kiayayerí and Múhzir-ághá.

(80) The Water-carriers of the town, who are not like the former a military class of people; they only carry the water from the nine thousand, nine hundred and ninety-nine fountains of the town to the places requiring it. Their patron also is Selmán of Cúfa. Their chief is the head of the Imperial water-carriers, and their meeting place is near Ayá Sofiyah. They number altogether fourteen hundred, and adorn also their horses with sprigs and flowers, and pass distributing water.

(81) The Water-carriers on foot, who carry their jacks on their backs, and not

like the preceding, on horses ; they are eight thousand men, who reverence as their patron Abúl-Kevther Shád-al-Kúrdí. He was girded by Selmán, the Persian, and was killed by Yezíd's men in Imám Hossein's presence, in the act of administering water to the martyrs of Kerbela, where he is buried. They also acknowledge as their chief the head of the Imperial water-carriers. They are all on foot, dressed in black leather jackets, carrying jacks on their backs ; different ornaments of flowers made of wire are stuck in their heads, and in their hands they carry cups of crystal and china, the interior of which are shining with onyxes, jaspers and turquoises, or golden tassels, out of which they give drink to the Moslims, in remembrance of the martyrs of Kerbela, and wish health and prosperity to those to whom they administer the water, saying that they shall drink it to the health of Hassan and Hossein. Some recite verses composed to the same purport ; some quote the verse of the Korán, " Their Lord gave them of the purest drink," or, " We have given to thee kevther " (the spring of Paradise), or, " Water vivifies everything."* Thus saying, they quench the thirst of Mussulman victors on the day of battle ; some lay the dust of the roads by spreading water ; they do the same on the spectators at public processions, followed in great pomp by their chiefs ; the colonel Saká-báshá and the head of the Imperial water-carriers, walking their horses alongside.

(82) The Millers (Deguírmanjián) ; nine hundred and eighty-five horsemills, served by nine thousand, eight hundred men. They had no particular patron in the Prophet's time, when only windmills were in use ; watermills are of a later invention, the first having been erected in Egypt in the Caliph Hakem-bi-enrillah's time. They are assistants to the millers. They construct mills on wagons, which are put in motion by the wheels of the wagon, and grind flour, as they are going on. They play merry tricks with the spectators, throwing flour on them, and saying, " God make your face white," (that is to say, " God grant to you all kinds of prosperity"). Besides the above mentioned horse-mills, there are but four water-mills at Constantinople, which, placed on both sides of the street Nejátí, grind only in winter-time, when the water, carried to the town by the conduit of the Forty fountains, abounds in such a degree as to drive, by its excess, these mills for the benefit of the owners of these houses, but not for everybody as public mills. Their existence is not known to the greatest part of the inhabitants of Constantinople ; but I, poor Evliyá, having lodged in this part of the town, saw them a thousand times in my rambles.

(83) The Flour-merchants (U'nilekjián), who furnish the mills with corn and the

* *We saki hum rebbihim sherában tahúrán*
Ena 'ataínák Al-kevther.
We min al mai kullun sheiyun hai.

bake-houses with flour, number three thousand men, for the greatest part Egyptian peasants, clad in armour, but their faces, eyes and dresses are all over white with flour. They pass on wagons holding in their hands the flour-bags, crying *Allah yansur es-sultan*, "May God give victory to the Sultán!" Their patron is Ramazán, the son of Sheikh Shadelí. His tomb is in Arabia, in the town of Wád-ul-Kirá.

(84) The Purifiers of corn (Boghдай Chálikjián), three thousand persons, attached like the former to mills and bake-houses, and are Egyptian peasants. They separate corn, barley, lentils, beans and rice, if mingled together, in a sieve. Some of them separate it from the dust; in sieving the corn they do it in so skilful a way, that the corn falling on the ground, traces out the words, "There is no god but God, O All-curing, All-sufficient, &c."

(85) The Sieve-makers (Ghalbúrjián) are three hundred men with two hundred shops. They make sieves of horse-hair, and are assistants of the bakers. They pass on wagons making sieves. Their patron is Sa'd-ud-dín Ibn-en-nássir, who was girded by Selmán, the Persian. His tomb is at Kara Amid.

(86) The Bag-makers (Ilekjián) five hundred men with two hundred and thirty-nine shops. Their patron is Sheikh Fedyán, the Persian, buried at Shiráz. They make bags of horse-hair and silk thread, and are a most necessary corporation in the Imperial camp; they pass in the suite of the bakers, crying, *U'júz weririm*, that is, "I sell it cheap."

(87) The Starch-makers (Nishestejíán), seven hundred men with three hundred shops. I do not know who is their patron. They pass on wagons making and selling starch-flour.

(88) The Gúláj-bakers (Gulájjián). Their patron is Halvai Omar, who was girded by Selmán; his tomb is not known to me. They pass on pack-horses making and selling Gúlájehs (Bohemicè Kolatshes).

(89) The Biscuit-bakers (Peksimátjián), a thousand men with an hundred and five ovens. They are most interesting personages in war-time. Their bake-houses are at Galata, Kúrú-chesmeh and Yení-kói. They pass baking biscuits and distributing bags full of them to the people. Biscuits of the weight of one or two quintals are carried by porters to adorn the procession. Like the Bread-bakers, the patron of the Biscuit-bakers is Adam; and in the time of the Prophet James Muhzirí, who was girded by Ins Ben Málek. All the guilds and corporations have patrons with the exception of the horse-millers, who have none, because no saint can afford his patronage to the tormenting animals in that way. There is no enjoying quietly bread, the flour of which has been ground by horse-mills. The wind-mills, on the contrary, are sanctified by the Prophet's sunná. Mecca and Medina are even now supplied only by windmills, which give occupation to some thousand

servants of God. Watermills were invented by Frank watchmakers, and the horse-mills date only, in the Ottoman Empire, from the conquest of Buda, where Sultán Súlaimán found a horse-mill, which has since then been imitated throughout the Empire.

All these corporations having passed, they are followed by the rest of the train of the head of the bakers. Some thousand loaves of the finest and whitest bread, of the size of millstones and mill-wheels, are carried by porters; cracknels are stuck around poles, and large wooden dishes of cakes of Ramazán (Ramazán Pídeleri), are each carried by six porters, the surface of them being covered with almonds, aniseed, saffron and poppyseeds. Furthermore, pies, the size of columns, seasoned with all kinds of spices and covered with sesamum, chorekotí, &c. are carried on large wooden dishes, each one by ten pair of porters. On large benches, more than five hundred immense súmúns (a kind of bread), the size of the cupola of a bath, are carried. Above an hundred and fifty ovens pass on wagons, in all of which the finest bread is being baked. Some of the men are kneading, some baking, and some taking the bread out of the ovens, crying, "Hand it out;" others carry on their shoulders the implements used in baking, as shovels, hooks, sponges and napkins to wrap round the handles of the instruments, with which they take the bread out of the ovens. Thus they pass along, playing various tricks, and crying "Hái!" and "Húi!"

After the bakers passes the Mahmel-sheríf, or sacred camel of the caravan of pilgrims, which is under the inspection of the Surreh Emíní (the public officer, carrying the Sultán's annual present to Mecca.) The covering or cloth of this camel consists of a piece of the black cloth of the Ka'bah, all worked with gold, adorned with golden fringes and golden tassels on the four corners, and on the top with a gilt crescent. The bridle is all of shining gold, and so is the head-piece. On the four sides of the Mahmel (camel's load) the swords of the four friends of the Prophet are suspended, and within (in the litter) is seated an innocent child, declaiming the súrâ of conquest. The bridle of the sacred camel is held by the Akká as, tent-pitchers, and Meshalehjis, torch-bearers, of whom we are now going to give the necessary account.

(90) The Camel drivers (Shuturbán, Sarbán). Their patron is Weis-ul-Karní of Yemen, buried there in the town of Karn. A thousand of these camel-drivers, attendant on the caravan of the pilgrimage, appear at public processions, clad in armour and richly dressed, playing drums and fifes, as they pass the Alái-koshk.

(91) The Litter-men (Akkám) number a thousand and five, and revere as their patron Shádí, called the Indian, but who was born at Damascus. He got the name of the Indian from his various travels in India. His tomb is at Jerusalem, where he is buried near the Caliph Mekteder-billah. He was one of the companions of the Prophet, whose limbs were girded by Ins Ben Málek. The Litter-men are

sometimes themselves ignorant of their patron, pretending that he is Amrú Ayár, who was the messenger (Peik) of the Prophet. They dress themselves in variegated cloth, adorn the litters of the Vezírs, that take the field to the number of seventeen thousand litters, dress their mules in precious cloth, and walk, clad in armour, along with the Mahmel or sacred camel, crying, *Allah yanssur es-sultán*, "God render the Sultán victorious!" beating time with their hands and singing popular songs (Mewál). Thus they pass with "Hái!" and "Húi!" under the Alái-koshk.

(92) The Torch-bearers (Mesha'lehjián), thirty thousand men. Their patron is Abdallah Ibn Shemás of Aden, in which town his tomb, just before the mihráb of the mosque of Urús Hassan Páshá, is visited. These torch-bearers also sometimes take Amrú Ayár for their patron, because they are occupied with bridling the camels. All the torch-bearers of the Vezírs, clad in armour, beating tambourines and castanets, and crying *Allah yanssur es-sultán*, "God render the Sultán victorious!" shake heaven and earth with their noise. They adorn their torches with flowers and odoriferous herbs, wrap the ends of them in átlas, and follow the sacred camel with repeated shouts of "Allah, Allah!" so that the spectators, astonished and surprised, cannot help weeping from emotion.

(93) The Footmen (Rehrewán, Shátirs,) whose patron is Amrú Ben Ommia Samírí who received the girdle from Alí in the Prophet's presence. All Shátirs derive from him their descent. He is buried at Homs. The Shátirs (footmen) are altogether a thousand and sixty men; besides the forty Shátirs instituted by Sultán Murád IV., there are also all the Shátirs of the different Vezírs and Emírs of the Chief Chamberlain and Chief Standard-bearer (Mír 'Alem), all dressed in gold, with axes in their hands. Thus arrayed, they walk with great pomp like peacocks of Paradise. There is no train more brilliant in the whole procession; a torrent of light seems to stream over their exterior, and their interior is also a source of heavenly light. Some of them are such fine young men, that those who see them lose their wits. They are costlily dressed in gold and rich stuffs, their girdles richly set with jewels, on their heads are suns and other ornaments of gold wire, and on their limbs costly trappings and fringes of the kind called Dídereí, and Dehdehí; another kind used to be worn by Persian Shátirs. In their hands they carry, with great dignity, spears set with jewels, and axes, so that they amaze all beholders. They are followed by the Chief of the bakers (Etmekji-báshí), and the Chief of the saltmakers (Túzji-báshí), who pass with their servants and pages richly clad in gold. On both sides walk the Matarají (bottle-bearers) in red dolimáns, with wire coifs, carrying in their hands the Matara, or water-bottles for purification, set with jewels, and the Tufenkjí or fusileers, with muskets, richly inlaid with mother-of-pearl. The Etmekji-báshí's train resembles that of a Begler-beg.

As the bakers are the column of faith by their most essential handicraft, they enjoy the honour of passing before all other guilds, and pass in this pompous manner. The Etmekji-báshí is followed by the chief Colonel of the military water-carriers, who wear the feathered kúka (casque), the distinctive head-dress of the colonels of Janissaries, and by the chief of the water-carriers of the town (Khunkiár Sáká-báshissi). They are followed by the chief of the biscuit-bakers (Peksimátji-báshí), the inspector of the salt (Túzemíní), the inspector of the biscuit (Peksimát-emíní), who pass two and two, surrounded by their servants and pages. Then come the Kyayá of the bakers, their Senior (Sheikh) Nakib, Chaúshes, and Headfellows (Yiguit-báshí), in their full dress. Their pages carry in their hands lances and spears of Bassora canes of seventeen knots. Lastly come twelve great chapels of Turkish music (Mehter-khánei Alí Osmán), and on twenty pair of white camels eighty royal kettle drums. When they pass, all playing, the noise of them presses men's brains out of their mouths. Such a splendid procession is granted to the bakers, because, of all handicraftsmen, they are the most necessary in the Imperial camp. After the procession of the bakers, the surgeons claimed to follow, but the merchants and sailors having disputed with them the precedence, Sultán Murád made this contest the object of discussion of a great assembly of all the Ulemás, in which it was decided that the sailors should follow immediately after the bakers, because the corn is brought in ships to Constantinople, and the bakers stand in immediate need of the boatmen, who acknowledge Noah for their patron. They obtained an Imperial rescript, granting them the privilege to hold their entrance immediately after the bakers. At the same time all the other guilds received likewise their constitutions (kanún), approved by an Imperial rescript (khattí-sherif).

The Seventh Section.

The Sailors and boatmen of the Black Sea.

(91) The sailors or boatmen (Keshtibán, Gemijí) : a nine thousand men and sail in many thousand vessels, called Chaika, Karamursal, Zerenba, Sakoleva, &c. they are a gallant troop of tars patronised by Noah. But the captain of the Red Sea, who, in the time of the Prophet, embraced the Islám, was Abul-mohann from Ommán ; he was girded by Ins Ben Málek, and found his grave in the sea of Ommán. These boatmen and sailors, all neatly dressed, make their appearance with Chaikas, and Kara-mursal, filled with armed troops, which they drag along with large cables, and with from seventy to eighty Chaiks taken from the Cossacks of the Black Sea. When they arrive before the Alái-koshk, they represent a battle between their own Chaiks and Kara-mursal and the Chaiks of the Cossacks. They take the Cossack boats, upset their crosses, and make the men

prisoners, while the music of the Infidels plays a mournful air of retreat with their trumpets and organs. The mussulman Chaiks then tow those of the Infidels, and fire off their large muskets, crying out in chorus *Aya Mola, Tira Mola* (the song of the Greek sailors when towing), or Daimallah, Daimallah. They dress their ships with many flags, pennants and streamers, and pass by firing the guns of their boats.

(95) The Caulkers (Kaláfatjían), a thousand men with three hundred shops. Their patron, Sa'd Ben Obeid, was girded by Selmán. They are the assistants (yamák) of the sailors. They caulk boats, which are dragged along like the former upon boards, saying *Tartaka Tartak Tartarak*, the noise made by their mallets, which they carry in their hands. Their clothes are all smeared with pitch and tar, and their head-dress is made of sprigs; they carry on iron-hooked poles bundles of rushes from the mountains in the neighbourhood of Kaghid-khánah. They pass, caulking the boats, firing them with their lighted rushes, greasing them, and threatening, from time to time with their mallets, the beholders, to whom they cry, "Get out of the way!" "Take care of the play!" &c. Thus crying, they pass on firing their guns.

(96) The Oakum-makers (Istupú bokrehjí), five hundred men with one hundred shops. Their patron is not known to me, but is most probably Sa'd Ben Obeid. They pass twisting oakum with pitch, at the public processions.

(97) The Oakum-dealers, (Istúpjían). They have no shops, but walk in the streets of Constantinople with bags at their backs, crying out for oakum, and if they find some maid-servants in solitary places, they buy their oakum of them. They are altogether two hundred men, who pass along with the oakum-makers, who twist it with pitch. Their cry is *Nooh eli dir*, "This is Noah's hand." Their patron also is Sa'd Ben Obeid.

(98) The joiners, ship-builders, (Marákozán). They have no shops, but are to be found at Galata, Top-khánah and Kassim-páshá in porches (Lonja), and are the proper ship-builders; their business is not understood by the common joiners (Nejár), they number three thousand men; some of them are Moslins, some Greeks, and some Franks. Their patron is Noah, who first, to save human kind from the deluge, built the ark, according to the instruction of Gabriel, on the model of the breast-bone of a goose. He wrote on the mast, *Ya Hafíz*, "O all-guarding!" on the oars, *Ya serioz-zafer*, "O speeding the victory!" on the deck, *Ya Wasi'i*, "O all-vast!" on the ship's head, *Ya Kawi*, "O all-strong!" on the stern, *Ya Dáim*, "O Eternal!" and on the rudder, *Ya Maksit-ul-mostakím*, "O distributing the direction in the right way!" To those who entered the ship he read the verse of the Korán, "In God's name, who puts her under sail, and to an anchor, for the Lord is All-merciful, All-clement." Noah having built the ark, called together, as

it is mentioned in the Korán, his children and relations. Seventy-seven men entered the ark, with seven hundred kinds of animals. Having been forty days on the waters, it stopped at last, as the verse of the Korán mentions, on Mount Júdí (Ararat) near Mossul on the day of 'Ashúrá. All the people of the ship, on that day, cooking their provisions in one kettle, it became a kind of hodge-podge, called 'ashúrá. Of all the children of Noah, Cana'n alone, being a misbeliever, did not enter the ark, but retreated to the Oasis of Egypt, where he is now lying in a cavern, which is a place of pilgrimage much resorted to by the Copts. All men now existing are descended from the seventy, who were saved in the ark, and all animals from the seven hundred kinds above mentioned. This is the reason why Noah is called a second Adam. The joiners, shipbuilders, consider themselves to be so many companions of Noah, who was the first ship-builder. But the first ship, in the time of the Prophet, was built at Jedda by Sheikh 'Amer Newátí, who made voyages to Yemen and 'Aden, and always brought some present to the Prophet. By the effect of his blessings this Sheikh Newátí lived to the time of Caliph Abd-ul-melik; his tomb is at Jedda. The shipbuilders pass clad in armour, carrying in their hands saws and hatchets, borers and rules, &c. and building a boat, which is rolled along. They cry out, "O our patron! O Noah!" and play various tricks.

(99) The Rope-makers (Orghánjián) have their establishment in the ditch of Galata, behind the Arsenal, and on the Ok-meidán; they are five hundred men. Their patron is Sheikh Abd-allah Hablí, who is buried in Yemen. They make in the ditch of Galata all kinds of large and small cables and ropes, such as Jánkúr-tarân, Gumena, Palamár, Khurmalífi (date-ropes), Ispartshina, Khalát, &c. In the time of war, by land, they twist ropes for the guns. They pass twisting ropes, crying "Aya Mola!"

(100) The Hemp merchants (Kenderjián). They not only sell hemp and cotton, but also ropes, and are the assistants (yamák) of the boatmen; they number three hundred men. They pass on wagons, selling ropes and pack-thread.

(101) The Sailmakers (Yelkenjián), three hundred men, with ninety shops. They make all kinds of sails, and their oldest patron is Seth, but who it was at the Prophet's time, I do not know. They pass on wagons, sewing sails.

(102) The Pitch and Tar-makers (Ziftjián, Katránjián). They prepare all sorts of pitch and tar, and carry jacks filled with it, crying, "Give way," they throw pitch and tar on the people's faces and clothes, and play a thousand merry tricks of that kind.

(103) The Mast and Yard-makers (Serenji) are two hundred men. They sell in their shops at Galata, Top-khánah and Kassim-páshá, masts, yards, ribs,

planks and all sorts of wood necessary for the construction of a ship. Clad in armour, they pass on foot, rolling along masts, yards and oars, crying "Hái" and "Húi;" while the Serenji-báshí, with his Kyayá passes on horseback with great pomp.

(104) The Pump-makers (Túlumbajían) are eighty men with seven shops. I do not know who is their patron. Passing by on wagons, they perforate with borers great trees, converting them into pumps. If a ship springs a leak they immediately establish their pumps, and exhaust the water, in a way well worth beholding.

(105) The Compass-makers (Pússolajían) are forty-five men, with ten shops. Their patron of old is Ghúria, and the one living in the time of the Prophet, Ibrahím Moghrebi, the Astronomer, who had no equal in the science of the skies. He was Mowakit, or time-keeper of the Prophet, and was girded in his presence by Ins Ben Málek. His tomb is in the court-yard of the great mosque at Yenbú, where his grave was laid, by his own compass, straight towards the Kibla. The compass-makers try their compasses on the Mihráb of the mosque of Sultán Báyzid II., because it reposes on strong foundations of a true direction. They pass on wagons, trying their compasses and loadstones.

(106) The Sand-watchmakers (Kúmsá'tjían) are twenty men with fifteen shops. They are assistants of the boatmen, who stand in need of their assistance; they exhibit on their wagons a show of sand-watches. The first sand-watch was invented by Joseph, who, when shut up (by his brethren) in the well, contrived this preparation to fix the times of prayer. In the Prophet's time the patron of this art was Talha Ben Obeid, the Prophet's watchmaker. They pass along with great modesty.

(107) The Map-makers (Khartajían) are but fifteen, with eight shops. They are deeply versed in all kinds of sciences, and possess different languages, particularly the Latin, in which they read the geographical works, Atlas minor and Mappemonde. They lay down in their drawings the seas, rivers and mountains of the whole world, and sell their works to sailors and navigators. The science of charts is the soul of navigation, because on them the road is traced for ships in every direction of the compass, and there is laid down whether the places resorted to are islands, ports, shallows, rocks, deep water, &c. according to which directions, navigators undertake their voyages on the ocean. Their patron is Akarma, the son of Abújehel. Mecca being conquered in the tenth year of the Hejira, Sofián and Akarma turned Moslíms and were girded by Selmán. Akarma became the patron of sailors because he had been taught the art of navigation by his father, Abújehel, and his uncle Abúleheb, and carried it, by numerous voyages, to great perfection. Abúleheb and Abújehel were two cursed materialists (Dehriún), who

were not enlightened by the ray of direction. Abúleheb is mentioned in the Korán, foretelling him, that he shall descend into hell, carrying wood with a rope round his neck. Abújehel was killed at the battle of Bedr Honain. The Map-makers pass on waggons, their shops adorned with all kinds of charts and maps, and assuming a character of great dignity.

(108) The Divers (Dhálghiján or Ghawáss) have no particular shops, but their abode is in porches (Lonja) at Galata and Kassim-páshá; they number about three hundred men, for the greatest part Arabs from Moghreb, Alexandria and Rosetta. All the inhabitants of the island of Symo (Sinbeh), opposite Rhodes, are divers. The island having been conquered by Súleimán, was given, as wakf, to the mosque of Súleimán at Constantinople. The inhabitants are four thousand Greeks, who pay kharáj, and are all expert divers, only to be rivalled by the divers of Hormúz. They take oil into their mouths, and dive to the depth of seventy fathoms; arrived at the bottom, they spit out the oil, the drops of which are converted under water into so many looking-glasses, by which they espy even a farthing or a needle on the ground; then picking it up, they ascend again the height of seventy fathoms, with an art no less admirable than the diving down to such a depth. They bring up, from the bottom of the sea, sponges and the goods of ships. Their patron, Sheikh Kháled Ommání, lived on the shores of Hormúz, where he fished for pearls, and sent them from time to time as presents to the Prophet's family. He was girded by Ins Ben Málek and became the patron of divers. His tomb is in the Abyssinian island, Mússowa; I had the good fortune to visit it seven times. God's mercy upon him! The Divers are not armed like the other guilds, but they have round their loins an apron, and Arab divers even go without it. At their ears they have hairs of mermaids (Denis-málekí). Some carry large sharp knives, to cut, in case of necessity, the cables of ships, and to defend themselves against crocodiles and sharks, in the depths of the sea.

Story of a Crocodile.

My friend, El-háj Nassir, a diver, related to me the following story. "Having one day, by order of Mústárlí Mustafá Páshá, dived before Habeshowassí in order to obtain pearls, I met some crocodiles, who making towards me did not seem disposed to grant me pardon, and the largest of them swallowed me. I was not afraid, neither did I lose confidence, but finding myself in a dark place, where I could breathe, I continued to perform respiration, although I was unable to move. I now fancied I was going to be digested, and turned my thoughts to my Creator, of whom I begged deliverance. In this perplexity I began to press the knife I had in my hand against the fish's side, and to make the best work of it I could. I soon perceived that the lungs and liver remained without action, and

some time after saw that the whole fish began to be melting. Collecting my spirits I dragged myself up to the mouth, and sallied forth with great intrepidity, but found myself, to my very great astonishment in another dark place, which I immediately conceived to be another fish's belly, who had swallowed up the crocodile. Recollecting myself, I saw there was no possibility of getting safely out of his mouth, but taking refuge in God I cut open his side with my knife, and getting by that means again into the water, I came up and reached the shore in safety. Lying there on the beach, I saw the very same fish, from whose belly I had escaped, throwing himself upon the sea, and ejecting from his nostrils two streams, the height and size of a minaret, and then taking the direction of Kharkova, cast himself ashore there, in Mustafâ Pâshâ's presence. The next day I put myself in the road to join Mustafâ Pâshâ, when the fish was dragged on shore, and saw the very cleft, through which I had made my escape, with the rest of the crocodile found in the belly; this was averred by a regular protocol, signed by authentic witnesses." I myself, poor Evliyâ, met at Kharkova the witnesses, who vouched to me the truth of Nassir's story. Be it as it may, most certain it is, that there are in the sea many crocodiles, and many divers who have not had so lucky an escape. Jonas and this Nassir may be quoted as the only examples known. The divers pass in the public processions stark-naked, crying "O All-diving, O All-bestowing!"

(109) The Ship-salvors (Gûnbâshî), are five hundred men, who have no proper shops, but stay at Galata along with the caulkers. If a ship has been submerged, it is their business to bring two ships along side of it, and to wind it up with the assistance of divers and machines. It is a wonderful work. Their patron is San'allah from Cordova, who was girded by Selmân Pâk. He is buried in Andalusia. They pass armed with large poles and pales, turning round the wheels of their machines, and crying out, "God make it easy!"

(110) The Speculators in corn and barley (Nûlûnjiân), are a thousand and five men, with four hundred shops; they are the ruin of the ship-owners, because buying corn when it is cheap, and keeping it in magazines, they sell it in time of scarcity at exorbitant prices. They are a bad set of usurers, and lodge for the greatest part at the Flour-hall, and at Missr-iskelessî, and are coarse, unfeeling Turks from Caramania. They ought to assist rather than ruin the ship-owners; they pass in public processions along with them, measuring corn and barley, and throwing some out among the spectators, crying, "Bliss from thee, O Lord!" "Gain from thee, O God!" *Bereket senden ya Mevla: Ghanimet senden Yallah!*

(111) The Merchants of the Black Sea (Bazirghân Kara Denis). They have no less than two thousand magazines, and are not less than seven thousand individuals. Their patron is the Prophet himself, who was both merchant and soldier for God's sake at the same time. He carried on trade with Khadîja's goods to

Bassra near Damascus, and shared with her the profits. They make a show of their goods and merchandize at the public processions. They are followed by the Reis or Captains, who pass armed on Arabian blood-horses in the dress of the Algerines; before them walk the cabin boys and sailors, with their boatswains and masters rolling along ships; crying, "Ayá Molá," firing guns and muskets, unfurling flags and pennants, and rending the air with their noise. Behind them come eight chapels playing full music. The guilds, which are reckoned assistants (*yamák*) to the sailors are eighteen in number.

The Captains of the White Sea having heard that after the Captains of the Black Sea, the Butchers were to pass, assembled together and presented a general petition to Sultán Murád IV., saying, that they had heard that the blood-shedding butchers were to pass before them, which would be their complete ruin, and an everlasting shame to them. "Our brethren," they said, "the Captains of the Black Sea, who acknowledge Noah for their senior, may walk before us, according to your order, but we, who do the service of Mecca and Medina, who enrich the capital with the provisions of Egypt, and carry seventy thousand pilgrims to the place of their destination; why should we yield the rank to the butchers." Sultán Murád, in order to make up the quarrel between them and the butchers, issued his commands in the following terms. "Indeed, besides that they supply the capital with provisions, they have also taken Noah for their protector; they are a respectable class of men, who militate in God's ways against the infidels, and are well skilled in many sciences. They may also pass in great solemnity, and then be followed by the butchers." It is in this sense that the Khattí-sheríf, regulating the rank of the Captains of the Mediterranean and of the butchers, was issued.

As to rank and precedence in public processions; a different principle is laid down for the common military processions from that of the guilds when the Imperial Camp is moving. The rank in the first case is settled by the rule: "This is the canon of old, that the slaves are followed by the Lord." These processions, therefore, are opened by the light troops, after which come the Beggars, Vezírs, and Sherífs, and then the Emperor himself; but in the procession of the Camp's moving the contrary takes place; for then first walk the Ulemás, the Molás, the Judges of the camp, the Doctors, the Bakers, the sacred camel, and the sailors as belonging to the bakers, followed by the lower guilds. Hence they are always disputing for the rank, which is fixed by the Emperor's rescripts.

The Eighth Section.

The Captains of the White Sea, who appear in the most gorgeous pomp in spite of all other guilds, and particularly of the butchers, who had contested with them the precedence.

(112) The Captains of the Caravellas, Galeons, and other ships, having fired

from them a triple salute at the Serâi's point, pour all their men on shore, where they place on stages some hundred small boats and drag them along with cables, shouting "Ayâ Molâ." In these boats are seen the finest cabin boys dressed in gold doing service to their masters, who make free with drinking. Music is played on all sides, the masts and oars are adorned with pearls and set with jewels, the sails are of rich stuffs and embroidered muslin; on the top of the masts are a couple of boys whistling tunes of Silistria, and crying *Ala wereh* (take and give). They are eight thousand tars (Dais) of Algiers armed with muskets, wearing red caps, and busy in their different functions as sail-makers, cable-makers, provision-men, &c., they cry "Tera Molâ," "Forza Poggia," "Dana Fuga," and various other words of sailor-cant, which they utter to the honour of God. Thus they pass on to the Alâi-koshk. Arrived at which they meet five or ten ships of the Infidels, with whom they engage in battle in the presence of the Emperor. The Infidels announce the intention of destroying their ships, but the Moslims cry that they will take them entire. Thus the show of a great fight is represented with the roaring of cannons, the smoke covering the sky. At last the Moslims becoming victors, spread over the ships of the Infidels, take booty and chase the fine Frank boys, carrying them off from the old bearded Infidels, whom they put in chains, upset the crosses of their flags, dragging them astern of the ships, which tow the ones taken, under the universal Mohammedan shout of Allah! Allah! The Turkish music of the victors mingles with the melancholy tunes of the Frank pipes and organs, some thousand Levnids drag along the ships, with the usual cry of "Ayâ Molâ," and are followed by all the Captains, who amount to no less than three thousand, with the men of their ships, of a thousand galleons, six hundred barges and two thousand Chaiks and Kara mursal, amounting to the number of twenty thousand. Never before the time of Sultân Murâd IV. was there seen so brilliant a union of mariners. The patron of these Captains of the White sea is also Noah, and in the Prophet's time Abûl-mohann Ommâni. The three thousand before-mentioned Captains are mounted on horseback, marching two and two, their cabin boys going before them in the guise of Shâtirs, with newly coined money in their hands, some armed with Moorish muskets, others with halberds. Before the Captains are carried the flags of the ships embroidered, and ship-lanterns of gold, they themselves are dressed in sable pelisses and other precious stuffs. When, at the close of the whole train, arrives the suite of Karamânli Alî Beg, all eyes grow dim from the splendour of his dresses and arms set with jewels. His men and boys pass, the first with great majesty and pomp, the second all clad in gold. Then comes Alî Kapûdân himself, surrounded by his Shâtirs, Matarajîs and Tufenkjîs (messengers, bottle bearers, and fusileers) with the Mûjevezeh on his head, and in a sable pelisse. Karamânli Alî Pâshâ is the commander of all the

captains of the Archipelago. He receives from the Imperial treasury a lantern, two tails, drum, and banner, and the governorship of Rhodes; as Governor of Rhodes he commands the fleet of seven hundred sail full of pilgrims, whom he carries every year to Egypt. In the spring he weighs anchor at Beshik-tásh on the day of Khizr (24 April), then sails one ship after the other like the flight of cranes, and salutes the point of the Seráï with from forty to fifty guns fired by every ship as it passes, the sailors all shouting, "God make the voyage easy!" On the return from Egypt the fleet brings rice, lentils, hemp, sugar, henna, and different eatables and beverages, besides many hundred black Abyssinian slaves, which Karamánli Ali Páshá presents to the Emperor. His train in the public procession and that of the chief of the bakers are the most brilliant of all. He is followed by a great number of fine boys his pages, and the eightfold Ottomanic chapel. It is a wonderful show of gallant men. The guilds of the yamáks, or assistants of the Captains of the White sea are the following.

(113) The Joiners, ship-builders of the White Sea, whose patron was Noah of old, but in the Prophet's time 'Amer Newátí. Their shops are at Galata in the porches (Lonja).

(114) The Builders of Prames are seven hundred men.

(115) The men of the Maonas (a kind of tender), are seven hundred men, who roll maonas along.

(116) The Boatmen (Kaikjí) are seven thousand men, with two thousand Kaiks, who also roll along their kaiks decked out with ornaments.

(117) The Men of the Prames (Pramají). There are four thousand six hundred and thirteen Prames manned by eight thousand men. They adorn their Prames with flowers.

(118) The Men of the boats called Chernak. If we should relate the minute details of all the guilds just now mentioned, a book would not be sufficient for them. The men all pass, crying "Hái" and "Húi."

Account of the Dispute of the Butchers, and the Avarosity of the different sorts of Merchants.

The Emperor's command having been issued, that immediately after the Captains of the White Sea the butchers were to follow, all the great Egyptian merchants of rice and hemp, of coffee, and sugar, assembled together and began to dispute with the butchers. At last they went to the Emperor's presence, where they made the following speech. "Gracious Emperor! our ships are carrying rice, lentils, coffee, and sugar, from Egypt to Constantinople, the captains cannot do without us, and we cannot exist without them. How can these blood-shedding butchers intrude themselves between them and us! The blood-shedding of the

butchers has more than once been the cause of the plague, and in order to avoid this danger their shops have been confined to a particular place outside the town. They are a set of nasty people, dealing in blood, but we afford to the capital at all times provisions of grain and legumes." The butchers were prepared to answer, and the blood which they are wont to shed mounting into their eyes, they said : " Gracious Lord ! our patron is butcher Jomerd, and our occupation and care is the sheep, an animal, which was at all times the object of God's special mercy, having been singled out as food for his servant, man. The sentence which establishes meat and flesh to be the two first of all goods is known. A poor man may subsist on a bit of flesh five or six days. It is known that we enrich the capital with our legitimate gain, whilst these merchants are a set of usurers, of whom God spoke in the Korán, saying, ' God declares sale to be lawful, but usury to be prohibited.' They bring grain and other provisions from Egypt, but accumulate them in their magazines to produce an artificial famine and to make illicit profit. The Ottomans do not want their rice of Egypt. Rice comes also from Philipolis and Begbazári and other places. Neither do the inhabitants of Rúm stand in need of Egyptian hemp, because in Rúm, hemp is produced at Monastir, Kolúrúnia, Sirfjeh, Tírháleh, and in Anatoli at many thousand places, particularly at Trebisonde, where linen and shirts are cheap and well worked, so that a Bedouin's shirt costs no more than twenty dirhems. What do we want then with their hemp, which has besides been more than once the cause of fires at Constantinople. As to lentils there is an immense quantity of them in Rúm and Anatoli, and as to the Egyptian sugar, we reply, that God in the Korán has not made the eulogy of sugar but of honey, the purity of which he praises. The honey of Athens, Valentia, and Moldavia, is celebrated, each of which has seventy particular qualities, and if your Majesty should wish for sugar, many thousand quintals of it are produced at Alaya, Adalia, Adana, Selefkeh, Tarsús, Payas, Antakieh, Aleppo, Saida, Damascus, Beirút, and Tripolis. What do we want, therefore, with Egyptian sugar, and as to the coffee it is an innovation, which curtails sleep and the generating power in man. Coffee-houses are houses of confusion. Coffee has been by law declared illicit in the great collections of fetwas, called Bezázieh and Tartar-khánieh, wherein every thing that is burnt is declared to be illegal food ; this is also the case with burnt bread. Sherbet, milk, tea, badian, salep, and almond-cream are all more wholesome than coffee. If henna is a lawful dye for the nails of women and beards of men, you may grind the root of lawadan (laudanum) in a mortar, which if transformed into a paste, dyes nails and beards of the finest ruby-colour, kills vermin on the body and in the hair, which it cleans from dust. There is, therefore, no necessity for henna." The butchers having thus reviled the goods and products coming from Egypt, the Egyptian merchants replied in the following way : " Our rice is fine and white, particularly

that of Mauzaleh, Damiatteh, Fereskúr, and Bermiál, which if cooked with butter, exhales a scent like musk. It has been produced by a wonder of the Prophet, before whose time neither rice, nor rose-water, nor bananas, nor jujubes were known. As to lentils, it is known by the tradition, that they shall grow in paradise. Those which are watered with the water of the Nile have more taste, and are of a larger size than the lentils of Rúmeli. It is impossible for henna to be found anywhere better than in Egypt. The use of it is sanctified by the Sunná, or the doings of the Prophet, and there is no reply to that. As to sugar and hemp, we allow, that Rúm stands not in need of them, because the sugar coming from Frengistán is finer. But say now, ye butchers! what is the profit of your trade to the Imperial treasury? we give of the cargoes of our fleet coming from Egypt annually no less than eleven thousand purses to the customs. If your Majesty adverts to our just claims, our precedency over the butchers in public entrances must be decided in our favour." The merchants having ended their speech, the Muftí Yahyá Efendí and Moid Ahmed Efendí read the passage of the tradition: "The best of men is he who is useful to mankind," meantime the Emperor made out an Imperial rescript, by which the precedency of the merchants over the butchers was decided, to the great delight of the first, who, leaping for joy, passed immediately after the captains of the White sea.

Ninth Section.

Of the Egyptian merchants and other merchants of the Archipelago in the time of Sultán Murád IV. the number of magazines amounted to six thousand, and of merchants altogether to ten thousand. The great merchant Hájí Kassim, who, in the year of the expedition against Khotin, barred seven of his magazines with leaden bolts, is said to have been worth fifty thousand purses. There are a great number of rich merchants who have commercial establishments in India, Arabia, Persia, Yemen, and Frengistán. They all walk clad in sable pelisses, followed by from forty to fifty servants. At the public procession, the milliners, their servants, adorn their shops with jewels and sprinkle rose-water out of gulábdáns (vases for rose-water) on the spectators. They also burn musk and ambergris in bukhúrdán (censers) which are set with jewels, so that all the spectators become perfumed. The merchants themselves follow two and two in costly dresses like so many vezírs. Their patron of old was Húd, and then the Prophet himself, who carried on for Khadíja the trade to Bassra, near Damascus, and shared the profit of his trade between Khadíja and his mother. He has left the saying: "Who gains is God's favourite."

(119) The rice-merchants (Bazirgání Pirinj), are three hundred men, with forty shops, and are famous for the great number of fine boys their servants. Their

patron is Safwán, the Indian, who always brought rice from India as presents to the Prophet, and sold the rest. He was girded by Selmán Pák. His tomb is in India, but I did not visit it. They pass, measuring rice, throwing it on the spectators, and crying: *Ya ghání*, "O all-sufficient!"

(120) The Merchants of lentils (Adsjián) are three hundred men, with seventy shops. Their patron is Khatem Addási, who received the girdle from Selmán. His tomb is near Orfa, on the border of the ditch of Harrán. They pass, throwing out lentils amongst the poor from their wagons.

(121) The Henna merchants (Kinajián) are fifty-five men, with fifteen shops. Their patron is Imán Attár, from Belbeis, he was a disciple of Ins Ben Málek. They are occupied in their shops in making up packets of Henna or Kena, some of which they distribute amongst the spectators.

(122) The Merchants of mats are forty-five men, with twenty shops. Their first patron was Solomon. The tomb of their second patron, who lived in the time of the Prophet, and was girded by Selmán Pák, is in Yemen. They adorn their shops with various kinds of mats, and pass, like the preceding guilds, all clad in armour.

(123) The Merchants of linen (Ketánjián) are two hundred and eight men. Their first patron was the old Persian King, Húsheng, who first planted the seed of cotton, and watered it with his urine, by which operation hemp was produced, which has even now the smell of urine. In the Prophet's time, Khadija was the patron of this corporation, who, having become the Prophet's wife, was girded by him, and has since patronized all planters of hemp and merchants of thread. The hemp, known by the name of Khadija Ketánlighí, grows wild by itself in the valley of Fatima, but from its product being obtained with much difficulty, the inhabitants of Mecca stand in need of Egyptian linen, and you find in the linen-merchants' shops of Mecca every kind of it.

(124) The Merchants of sugar and sweetmeat (Shekerjián) are one hundred men. Their patron is Hossein Ben Nossair, whose tomb is at Bassra; hence the sweetmeats of Bassra excel those of all other places. He received the girdle from Selmán Pák in Alí's presence. They pass in the procession, adorning their shops with all sorts of sweetmeats.

(125) The Merchants of musk sherbets (Eshribeí-munessik) are an hundred men, with fifty-five shops. Their patron is Halwayí Omar. They pass exposing to public view in china vases and tankards every kind of sherbet made of rhubarb, ambergris, roses, lemons, tamarinds, &c. of different colours and scent, which they distribute among the spectators.

(126) The Merchants of coffee (Kahwejián) are three hundred men and shops. They are great and rich merchants, protected by Shiekh Shadelí, who was girded

by Weis-ul-karní with the Prophet's leave. Shadelí was the servant of Weis-ul-karní in Yemen, where he is buried. Weis-ul-karní tied on the girdle of no less than seventy individuals, who shall all be mentioned in their places. These merchants pass measuring out their coffee and crying, "this I give for a thousand, and this for an hundred piastres." They are followed by the Sháh Bender (provost of merchants) the Bazirgán-báshí (head of merchants) and the Director of the Kibla (Ehlí Kibla), three individuals who belong to the corporation of merchants, of whom we are going to speak separately.

The Sháh Bender has no particular shop, but lodges at the Honey-hall. His pattern is Amrú Ibn-ul-Aass, who is buried on the south side of Cairo, near Imám Shafi'í. He takes cognizance of all letters of exchange and bills, and is a rich wealthy man, who has great authority over all merchants. The Bazirgán-báshí, or head of merchants, acknowledges for his pattern Abúl-húr of Yemen, girded by Weis-ul-karní, he died, being poisoned for his riches at Mecca, where he lies buried. The Director of the Kibla, who lodges at the old Bezestán, is also a man of great authority among the merchants, he was girded by Selmán, and is buried I do not know where. Each of these three great functionaries is accompanied by a train of three hundred armed men, and some wealthy merchants, who walk at the heads of their horses. They are followed by boys richly clad, behind whom comes the eightfold Turkish music.

The Tenth Section.

(127) The Butchers (Kassáb), of whom there are in the whole jurisdiction of Constantinople seventeen hundred, with nine hundred and ninety-nine shops. Their patron is Kissáb Jomerdán, who was girded by Alí in the Prophet's presence, and is buried at Bághdad. They are almost all Janissaries. They pass clad in armour on wagons, exposing to public view in their shops, adorned with rich stuffs and flowers, fat sheep of Karamania, weighing from forty to fifty occas, and sheep coming from Mikhálj, Osmánjik, Brussa, and Kilí on the Black Sea. They trace on their white flesh figures with safron, gild their horns, cut them up with their large knives (satúr), and weighing them in yellow-coloured scales, cry: "Take the occa for an asper, take it my soul, it is an excellent roast dish." Thus saying, they parade with their large knives and cutlasses, passing on foot in the procession.

(128) The men of the Sal-khánah (the place where cattle are slaughtered), are three hundred. Their patron is Abraham, because, when he was to sacrifice his son Ismail, God sent a ram, whom he killed in the place of Ismail. In remembrance of which the Prophet instituted the feast of sacrifice, called Pídi-asha (the little Bairám). Kassáb Jomerdán, above-mentioned, is the patron of those who sell sheep already slain, and Abraham of those who slay them; some name, instead of

the last, Halím the son of Jezár, who was girded by Ins Ben Málek. He himself was slain like a sheep when sleeping by his infidel wife, and is buried at Aden. They adorn their shops with different kinds of leaves, and pass scorching and flaying sheep. They wear in their girdles large butchers'-knives of silver, and in their hands large ropes, parading the flayed hides of sheep.

(129) The Butchers of beef (Kassábí-sighir), are two hundred men, with an hundred shops. They are patronized by Sofián Thúrí, girded by Alí, and buried at Mecca. They pass on wagons, laying out the meat of fat oxen.

(130) The Butchers of the Jews (Kassábí-yehúdán) are two hundred men, and kill the meat for the accursed Jews, who do not touch meat killed by butchers of another sect. They have no patron, but nevertheless adorn their shops in a most brilliant way in spite of all the other butchers.

(131) The Keepers of the sheep-folds (Mandrajián). There are no less than two thousand Mandras in the neighbourhood of Constantinople and of Lewendchiftlik, in each of which there are from seventy to eighty sheep, with from forty to fifty smart boys belonging to the Mandra, who pass armed.

(132) The Labourers of the farms (Chiftlikjián). The great men of Constantinople possess in its environs a thousand and sixty farms (Chiftlik), each of which is provided with at least ten men necessary for the service.

(133) The Keepers of the watering-places for the cattle (Ekrekjián). In the neighbourhood of Constantinople are eight hundred watering places (Ekrek), where bulls, sheep, and goats make their stay, at each of which ten fresh boys at least are found as servants.

(134) The Milk-men (Sayahalbán). Around Constantinople there are seven hundred places for milking sheep, where five thousand young men are employed.

(135) The Men of the sheep-cotes (A'ghiljián). There are at Constantinople two thousand ághils (sheep-cotes), which are established during six months of the year in the mountains, and where sheep are bred. After the day of Khizr (April 25th), the price of lambs being fixed, these ághils are so many places of pleasure, where all kinds of dairy produce and cheese are to be got. Four thousand flourishing young men attend the service of these two thousand ághils.

(136) The Men of the oxen-stalls (Tokát-halbán-sighir). In the neighbourhood of Constantinople, on the side of the aqueducts to Tokúra and the black stones (Kara-tásh), and to the mountains of Isteriña, are a thousand ox-stalls (Tokát), which are filled with many hundred thousand cattle at the autumnal equinox, when the time for curing hams draws near. There are five thousand drivers attached to these stalls, who also pass armed in the public processions. These Mandrajis, Chiftlikji, Sayaji, A'ghilji, Tokátji, and Sudji, are a hard and merciless set of people, who sometimes, out of Constantinople, rob and kill male and female

slaves. Some of them carry the men and women they can get hold of over to Moldavia and Wallachia, and into the country of the Cossacks. They are a cursed race of Infidels, who acknowledge for their chief Modikurb, to whose share fell the cattle taken from the enemy in all victories, and who is said to have first established the different kinds of stables and stalls mentioned by the names of Mandra, A'ghil, Chiftlik, Saya, and Tokát, furnished with fresh boys. Hamza, the Prophet's uncle, tied on with his permission the girdles of seventy men, the first of whom was Modikurb, whose tomb is not known. He was one of the richest of the Prophet's companions. The patron of the boys of all these establishments for breeding and grazing cattle is Nassr Sheja'á of Bassra, who was girded by Ins Ben Málek. His tomb is in Wádi-ul-kera, which is visited by pilgrims. He is buried there alongside of the great road under a small cupola.

(137) The Shepherds (Chobán, Rayán) are nine hundred men. Their first patron was Moses, and in the Prophet's time A'n Ben Shádek, girded by Selmán Pák, who is buried at Yemen.

(138) The Milkmen of buffaloes (Sújján Shúreh), are a thousand men, with two hundred shops. Their patron is Sofián Thúri, he was girded by Selmán, and is buried in the upper town of Mecca. They milk the buffalo-cows, and pass, crying: "Who buys buffalo-milk." They have fine fat cattle.

(139) The Milkmen of sheeps' milk (Sújján Ghannem), are eight hundred men. Jethro is their patron, and in the Prophet's time, Abder Werrád Lebání, girded by Hamza, and buried at the foot of Mount Ohod. They pass milking sheep and goats.

(140) The Cheesemongers (Penírján). The number of their shops and men is not known to me. Their patron is Abraham, who when he staid at Aleppo (Haleb), had a white cow, which was called Thúresh-sheheb. He then made all sorts of cheeses and other productions of the dairy, such as butter, curds, cream, and cheese, with which he treated his guests. It is from the name of this white cow that Haleb is to this day named Haleb-esh-shehbá. Haleb signifying to milk, and Shehbá white, that is to say, the town where the white cow was milked. The place where Abraham milked this white cow, and distributed the milk to the poor, is shown within the mosque of the interior castle underneath the minber. It is a stone vessel, which he filled with milk, and which always filled itself to the brim by Abraham's blessing. When Ghúri was Sultán of Egypt and Kertebá, Governor of Aleppo, a stone of this milk-vessel having given way, the milk streamed out of the interior castle down into the ditch, and ceased not to flow until the conquest of the castle by Sultán Selím. In the time of the Prophet the patron of the cheesemongers was Zeid Kaissari, girded by Ins Ben Málek.

(141) The Cream-merchants (Kaimakji), one hundred men, with forty shops.

Their patrons, like the preceding, are Abraham and Zeid Kaissarí. They spread over their Kaimak odoriferous herbs, and pass by distributing it amongst the spectators.

(142) The Butter-merchants (Tereyághjián), are eighty men. They have no particular shops, but are for the greatest part Jews, who pass without arms with their dishes.

(143) The Curd-merchants (Yoghúrdjián). The establishment of Yoghúrd is below the mosque of Sultán Ahmed, on the way to the gate Chatladí-kapú; it belongs to the Emperor. The private establishments of this kind amount to the number of an hundred; the greatest part of them are at Eyyúb, where on the third day of the Bairám many thousand men assemble to eat kaimak and yoghúrd. Such excellent Yoghúrd can only be found elsewhere on the alps of Bingol (the thousand lakes), some say it owes its taste to the blessing of Eyyúb. There are also many other places at Constantinople and in its suburbs famous for kaimak and yoghúrd. Their patrons are Abraham and Zeid Kaissari.

(144) The Merchants of the cheese called Tehneh Penír. They have no proper shops, and are for the greatest part Albanians, who fill white bags with this kind of cheese, which they carry on their shoulders, crying, "Tehneh-penír." It is so fresh and sweet a cheese, that if mingled with honey and laid on bread a man may eat of it, God knows, till he dies. All these corporations are considered to be yamáks or assistants to the butchers, because their business originates with cattle.

(145) The Chandlers of tallow (Múmjián Rúghan), are five thousand five hundred and one men, with fifty shops. They are yamáks or assistants of the butchers, because they stand in need of the tallow and grease of cattle. Their patron is Ins Ben Málek, who is buried at Kerbela.

(146) The Wax-chandlers (Múmjiání Assel). There is but one Imperial establishment, which is inside of Odún-kapú (the wooden gate), governed by an Aghá and inspector, with an hundred men, who make all the wax-candles for the Sultán, the Vezírs, and the great men of Constantinople. The men of the private establishments of chandlers pass on wagons with ornamented candles in their hands, in lanterns and on poles. They also light many torches and candles on their wagons with artificial lights, which appear purple, green, yellow, and different colours, to the great terror of the spectators. Some candles in burning down light fire-works and rockets, which make a great noise.

(147) The Wax-merchants (Tajirání-shemí-assel), are an hundred men, with fifty-five shops. They are all Moslims. They adorn their litters with different shows in wax, and accompany in great pomp their chiefs, the Múmji-báshí (head of the chandlers), and Shemi-khánah-nazirí (inspector of the wax-establishment),

with whose seal all candles manufactured at the Imperial fabric must be marked. If any cheat, by filling the interior with tallow or tar, they are severely punished.

(148) The Butchers of the At-maidán, eighty men, with twenty-shops, are the military butchers, who enjoy a kind of fief (tomruk), which is given by the Aghá of the Janissaries. They furnish every day to the Janissaries a thousand occas of mutton, the occas being always three aspers, whatever the price of meat may be at Constantinople, because the deficiency is put to the account of the Imperial treasury. This is Sultán Súleimán's canon.

(149) The Cooks of the Atmeidán (Ashjián-At-maidán). Amongst the companies who get their meat from the butchers of the At-maidán, there are some called Segirdum Ota, or the running companies; it is an old constitutional exhibition which is performed by them. In the morning when from seventy to eighty horse-loads of fat sheep are kept ready at the shops of the Seven Towers, the cooks of all the Janissaries proceed there with great pomp, dressed in black leather gowns (ferrajeh), with golden caps (uskúl) on their heads, and black boots (jizmeh) on their feet, accompanied by their servants the kara kullukji (black-guards), and wearing in their girdles four or five knives and cutlasses, and as many occas of silver chains. In this pomp they carry the meat from the Seven Towers to the great place of the Janissaries, called At-maidán, where at the foot of the great gate they put their horses in order, and the master cooks range themselves in lines. At the same time the common cooks of the running companies assemble at the Ta'lím-khánah, or exercise house of the At-maidán, barefooted and bare-headed, waiting the signal, which is given by a Chaúsh, who says a prayer for the Emperor, the whole corps of Janissaries, and their seniors. At this moment all the cooks of the running companies begin barefoot their race, like lightning, from the exercise-house over this open square. Whosoever arrives the first, and first lays hold of the best carcase gets it, even if he be only a recruit just armed. Those who arrive after him carry off the second and third best, and so on. They then take their cloths and carry away what they have obtained to the shops, where it is weighed, in order to make up the weight prescribed by the ordinance, by adding or taking away what is necessary. The running cooks become Chaúshes by seniority, and by this way get to the first charges of Chaúsh-báshi and Yenicheri-agassí. These butchers and running cooks of the At-maidán adorn their shops with mutton, and pass playing music on their instruments, called chokúr.

(150) The Flaying Butchers (Kannárehjián) are two hundred men, with seventy shops at the Seven Towers. They carry in their hands great cutlasses, and in their girdles other knives and instruments necessary for flaying sheep. They tinge fat sheep with saffron, twist wreaths round the horns and pass in pomp.

(151) The Flaying Butchers of the New Garden (Kannárehjián Yení-baghjeh)

who are employed only for the Emperor's kitchen, and pass like the others in pomp with decorated sheep.

(152) The Men of the Powder-fabric of At-maidán. This is a powder-fabric, appropriated to the Janissaries. Fifty men exhibit on wagons their gunpowder of different colours. The powder which explodes without sound is manufactured by them. The ashes employed therein are of human bones.

(153) The Chandlers of the At-maidán are seventy-five, appropriated to the corps of Janissaries. They give out at a time three candles for one para to the Janissaries; the loss in price is made up to them out of the Imperial Treasury according to Sultán Süleimán's constitution.

(154) The Mandrajís of the Janissaries. A company of the riflemen (Awjî) is intrusted with the care of some Mandras (sheep-walks) in the mountains of Isternija. We have already mentioned in the description of the walks of Constantinople, that these riflemen amount to a thousand men. These Mandrajî wear green caps, and deck out with rich cloths some hundred pairs of buffaloes, of the race of those which Sultán Selîm brought from Egypt, wrapping round their horns gold or silver leaf, and leading them with gold or silver chains, followed by some hundred large dogs (samsûn) like lions, which are each led by two men with chains. Their race comes from Kastemûni, they are covered with satin (âtlas) cloth. These Mandrajî and Awjî are completely armed, so that they may be compared to a walking arsenal. They carry all kinds of arms, *viz.*: different kinds of halberds, called Chatâl-harba, Gelberî-harba, Sapaghan-harba, Chengel-harba, and Shîshî-harba, swords, lances, arrows, and bows, cross-bows, slings, hatchets, cudgels, clubs, and matchlocks, which they fire in passing with great noise, crying, "İlahî, Hû," in a way that the sky is rent with their cries. The above-mentioned corporations of Playing butchers, Mandrajî, Chiftlikjî, Ekrekjî, Sayajî, A'ghiljî, Tokatjî, and Sudjî, are all dressed like shepherds, and pass dragging along sheep, goats, oxen, buffaloes, and large rams of Jirjeh in Egypt, which have five or six horns, and are the size of a pony. The shepherds pass along firing muskets, playing on their instruments, called Boru and Kawall, laughing and jesting, and carrying in their hands halberds, pistols, slings, and sticks with iron points. They lead in double or triple chains large dogs, the size of asses, and as fierce as lions, from the shores of Africa, the names of which are, Palo, Mâtshko, Alabâsh, Sâlbâsh, Tûramân, Karâmân, Komrân, Sarhân, A'n, Zerkeh, Wejân, Yartân, Wardiha, Geldiha, Karabâsh, Alabarish, and Boreh. These dogs are covered with rich cloths, silver collars, and neck-rings, and a circle of iron points round the neck. Some of them are clad all in armour. They assail not only wolves, which enter the stables and folds, but would even attack dragons and rush into fire. The shepherds watch with great care the purity of the breed. They give for a leap from such a dog one sheep,

and for a samsún, or shepherd's dog of the true breed, five hundred sheep. These dogs are descended from the shepherd's dog, which went into the cave in company with the seven sleepers. They chase the eagle in the air, the crocodile in the rivers, and are an excellent breed of well-trained dogs. Some of those called Teftek-getshissí Korek, have been sold for the sum of from five to six hundred piastres. The shepherds look on these dogs as their companions and brethren, and have no objection to eating out of the same dish with them; they will also do every thing they are told, and, if bid, will pull down a man from his horse, however stout a fellow he may be. The shepherds also lead with double chains rams having six or ten horns, and some beautiful sheep all covered with rich cloths, clad in girdles set with jewels, and having brilliant daggers; they gild their horns, and adorn them with pearl-tassels between the horns, and gold rings on their necks, dragging them along with silver chains.

(155) The Keepers of the Lions (Arslánjián), are one hundred men. They pass in the procession along with the shepherd's dogs, but the chief, called Arslánji-báshí Kyayassí, according to the Imperial command, passes with the train of the Kurek-báshí. Their patron is Alí, called the lion of God, because all lions and savage animals came to lay down their heads gently before him, and to speak with him in the language of their condition (zubání hál). The tomb of Alí (Meshhedí Alí) is at the distance of five day's journey from Bághdad. These keepers of the lions pass completely armed, carrying large cudgels in their hands, and confections (Ma'jún) of gazelle's meat, seasoned with opium and other spices, leading each lion with four iron chains plated with gold or silver. If one of these lions is enraged and about to attack the spectators, the keeper holds under his nose the preserved gazelle's meat, which makes him tame and quiet, and in this way he is governed.

(156) The Leaders of Bears (Ayjián) are Gipsies who have no patron; they inhabit the quarter called Shah Mahalleh, in the suburb of Balát. They appear in public processions, being attached and belonging to the hunters, in their train. They number about seventy men, having strange names, such as Káryághdí, Awára, Dúraják, Binbereket, Bazi-oghli, Sívri-oghli, and Haiwán-oghli, leading bears by double chains, with cudgels in their hands, and playing on tambourines. If from time to time a bear gets up, they cry, "O Wassil! now show thy skill; they took thee on the mountain, and have bred thee like a man. Wheels turn in the garden in watering it, why shouldst thou not turn in dancing." Saying such idle words as these, they pass playing their tricks before the Alái-koshk. After them come the common butchers all armed, surrounding the horses of their chiefs, the head of the butchers (Kassáb báshí), the Colonel of the At-ma'idán (Maidán Chor-bajissí), the Inspector of the slaughter-houses (Salk-khánah-emíní), the Colonel of the Hunters, (Awjilar Chorba-jissí), the Inspector of the Wax-candle-house

(Shema'á-khánah-eminí), the Inspector of the sheep (Koyún-eminí) their Sheikhs, Nakıbs, and Kyayás, with their pages and servants, every one in splendour like a full moon. The Emperor was so much pleased with their train, that he gave them a present of five purses. The procession of the butchers is followed by that of the cooks, because they mutually rely on each other.

The Eleventh Section.

(157) The Cooks (Ashjián) are five hundred men, with ninety shops. Their first patron was Keikawús; but in the Prophet's time Sheikh Seif-ud-dín Khoza'í, who having cooked the head and feet of the victim with vinegar and garlic, and having brought this dish into the Prophet's presence, he blessed the Sheikh Khoza'í; he was girded by Ins Ben Málek. The Prophet having sometimes a headache, used to repair to Mount Ebí Kobais, where Khoza'í brought to him sheep's heads, which he used to dine upon. It is for this reason that many thousand pilgrims eat sheep's heads on Mount Ebí Kobais, and get rid for ever by eating this dish of headache. The mount is now full of bones of sheeps' heads. The cooks are also armed at public processions, they pass adorning their shops with china dishes and vases, with golden tankards and basins, some dressing heads, some cleaning feet, and some distributing what they cook on both sides to the spectators. The footmen carry over their shoulders on iron spears bulls' heads dressed with saffron, sheeps' heads, feet of bulls, and sheep, crying to the standers by, "Take it my dear, all greasy, all hot, all vinegared and garlicked." Showing them the dressed heads in this way; they play a thousand tricks.

(158) The Sheep-drivers (Jelb-keshání-ghanem), are great and rich merchants, who have their seats in Moldavia, Wallachia, Kavala, Selanik, Terhala, Morea, Anatoli, and Turcomania, and possess sometimes many hundred thousand herds. They are altogether two thousand men. At the time that Ali Efendí was inspector of the mouth, there were consumed at Constantinople on the feast of victims (İdi-azhá) eight million sheep, according to the official statement given to Sultán Murád IV. The daily provision of Constantinople is twenty seven thousand, besides five hundred which are slain for the use of the Seráï, and distributed among the great, and those which are distributed every day to the Janissaries, Bestánjis, and Ajemis, which each day amount altogether to eight hundred sheep. In the official statement given to Sultán Murád IV. the total number of sheep slain daily for the use of Constantinople was put down as thirty-eight thousand. God knows the number of sheep slain in other countries; for although a sheep brings forth but one a year, yet are all mountains covered with them. Meanwhile it is a strange thing that dogs and swine have every year many young, so that one would believe that the world must be filled with them, yet God blesses the sheep because it gets up early

and breathes the wind of divine mercy. The swine on the contrary turns up the earth with its snout the whole night, and sleeps through the day. The dog likewise barks the whole night, and in the morning with its tail between its feet lies down to sleep. Therefore the young of swine and dogs never reach a long life. This is a wonderful effect of the wisdom of God. These sheep-drivers pass at the public procession completely armed on Arabian horses.

(159) The Merchants of salted beef (Jelb-keshán Pasdirmaján) are six hundred, and no less wealthy merchants than the former. The greatest part of them are Infidels of Moldavia and Wallachia. Their stands, called Saya and Ekrek, have been mentioned before. They bring, about the day of Kassem (S. Demetrius), three hundred thousand oxen for the provision of Constantinople, of which they make Pasdirma (salted beef). They sell their cattle outside the Seven Towers, where they keep it in the ditch. The excise (báj) is paid to the Inspector of salted beef, and the quarrels are decided by the Náib of salted beef. It is a large beef-market, lasting forty days. In the official statement given to Murád IV., it is related that in the time when Ali Aghá was inspector of the Custom-house, and Hossein the Náib of salted beef, three hundred thousand bulls were immolated. The patron of these drivers of sheep and cattle is not known. The heads and feet of the victims are dressed by the cooks. These sheep and cattle driving merchants pass on Arabian horses, well dressed, and are a wonderfully clean troop.

(160) The Merchants of dried salted beef (Tajirání Pasdirma) four hundred men, with an hundred shops. Their shops are outside of the Wooden gate at Galata and Top-khánah and every where else. They sell dried salted beef, and adorn their shops with hams and slices of the such kinds of meats, and cry to the beholders, "Take Pasdirma."

(161) The String Merchants (Kirishjián), five hundred men, with eighty workshops, belong properly to the butchers, but with the permission of the head of the butchers they serve as assistants to the cooks. Their workshops are at Eyyúb, Top-khánah, the Seven Towers, and Scutari; it is a bad smelling handicraft. Their patron is Omar Ben Nossair Al-wettári, girded by Selmán and buried at Mahán.

(162) The Glue-makers (Tútkáljián) are three hundred men, with seventy workshops. Their patron is Mohanamed Ekber, the son of Abúbekr Sadík, who was girded by Ali in the Prophet's presence. His tomb is at Cain, near the aqueducts of Ghúri, and that of Zein-ul-'Abedín beneath an high cupola.

A strange story. Osman had given the province of Egypt to Mohanmed Ekber, on account of his being Abúbekr's son, but Merwán, the clerk of Osmán interfered in somebody else's favour. Not having succeeded in his scheme, he put in the letter, which the Caliph wrote to the inhabitants of Merseli the words *فا ملوا للامير* without points, so that it could be read equally *Fe akbalú ellmir* or *Fe aktalú ellmir*, the

first signifying *meet*, the second *kill*, the Emír. The Caliph having read the letter, the clerk put the points for the second signification, and the letter was dispatched. Very luckily Mohammed having gone on a hunting party, met the messenger bearing this counterfeited letter; at the first look his eye fell upon it, and he immediately sent it back to Medina to his father's friends, asking for what he had deserved to be killed. They inquired of Osmán, who acknowledged the seal, but denied knowing any thing of the order given. Abúbekr's friends then asked that the clerk, who must be guilty, should be delivered up to them, which not being granted by Osmán, a warfare of forty days ensued, until Osmán was slain in the mosque, and his blood spilt on the Korán. This Korán is even now seen in the mosque of the interior castle of Homs. Mohammed Ekber, who was the proximate cause of Osman's death, was himself killed by Egyptian rebels, who wrapping up his head in a camel's hide, beat him to death—God's mercy upon both! This was Mohammed Ekber, the patron of the bow, and gluemakers. The last being obliged to fetch the feet, of which they make glue, from the cooks, they are considered as their assistants. They adorn their wagons with rich stuffs, and pass boiling glue.

(163) The Liver-merchants (Jigerjián) are three hundred men. Their patron is buried in the Ethiopian island Dehle, near Mohammed the son of Sheikh Shadelí; these merchants of sheep's livers are assistants of the cooks, because they boil them for the poor of the camp. They are all Albanians from Okhrí, Kúrha and Húrpusteh; they carry fresh livers stuck on poles, and cry, "Who buys sheep's liver?" The boys run after them, mocking them under the name of Arab women.

(164) The Merchants of Haggesses (Chewrenji). They establish their tennúrs (portable stoves) in all the places where búza is sold, and sell haggesses, minced liver, milt, &c. They are the cooks to strangers and poor merry Albanians, and are an unclean set of men. The boys of the town run after them and mock them by crying "Al-á'a, al-á'a" because they address passengers saying, "A'a, Gentlemen, don't you wish for some dish, well boiled, well swollen, well done?"

(165) The Merchants of tripe, &c. (Ishkenbehjián) are eight hundred men, with three hundred shops. Their patron is Nossair the Indian, who was girded by Selmán. The Prophet himself came into his shop at Mecca to eat of the dish called heríseh, which is mentioned in the tradition by the word of the Prophet. "Heríseh is the Lord of dishes." Many thousand pilgrims eat heríseh every year in these shops in remembrance of the Prophet; they are clean shops. The cooks of tripe, &c. at Constantinople are all Greeks, who are free from all common duties and fees. They carry every day to the barracks of the Zagarjí and Samsúnjí sixty ass-loads of intestines, which are distributed to the Zagar (pointers) and Samsún (shepherds'-dogs). At night many drunken people assemble in their shops, who in order to get rid of their wine eat the whole night tripe-soup, because it is said if

tripe is eaten towards morning it produces that effect. At the public processions these cooks dress cleanly, adorn their shops and wagons with china-plates, neat towels, tankards and basins, and take out of the cauldrons with hooks all kinds of intestines, which they cut up with their knives, put them into cups, seasoning with pepper and cloves, and offer them in their usual language of *Wre* (instead of *Bre*!) *mahmúd basha*, "Take for two aspers," singing at the same time Greek songs (Kojakia). They are followed by a train of asses carrying the intestines, which accompany their song by braying. They are a comical set of people.

(166) The Vinegar merchants (*Sirkehjián*). The vinegar distillery, an Imperial establishment, is situated within the Flour-hall, in the quarter of the Arabs. There are some hundred large tubs and casks, every one capable of holding from five to ten men. There are English and German casks, and immense Greek, Mogrebineh, and other tubs, wherein vinegar from thirty to forty years old is kept. In immense bottles also are kept rose-vinegar, amber-vinegar, date-vinegar, cocoa-nut-vinegar, muscat-vinegar, apple-vinegar, and vinegars of many other fruits and colours. This vinegar distillery dates from the conqueror's time. The chief of the vinegar distillers possesses a thousand *dónum* of vines. Besides this large distillery there are in the four jurisdictions of Constantinople more than ninety places where vinegar is sold. The vinegar of *Scutari* and of *Top-khánah* is famous. The number of men are one hundred and fifty. Their patron received the girdle from *Ins Ben Málek*, but I am ignorant of where his tomb is. Vinegar is praised in the tradition of the Prophet; if there is no vinegar in a house it is said, that there is no blessing either. It is a wonderful thing, that the juice of the vine, forbidden as wine, is lawful as vinegar. The vinegar merchants are assistants to the cooks, because tripe, heads, and feet cannot be cooked without vinegar and garlic. The oldest patron of the vinegar merchants is *Jemshíd*, who having planted the vine at the advice of Satan, also made the first vinegar. *Jemshíd* is said to be buried at *Ephesus* (*Ayá-solúk*). They adorn their shops with large bottles, and roll along casks, crying, "Good excellent English vinegar." They have old casks of from seventy to eighty years standing, wherein they put neither raisins nor any thing else, but hot water only, which in three days becomes the best vinegar. Such casks cost an hundred piastres: in this manner the vinegar-makers as well as the sherbet-makers sell each drop of water granted to them by heaven.

(167) The Confectioners of pickled vegetables and fruits (*Turshijián*) are twelve hundred men, with seventy shops. This handicraft is considered as belonging to the vinegar-makers and cooks, because they are necessary to each other. The adage says, *El-múmen holwí tawá Jassek túrshí*, "The faithful are sweet and the wicked sour," and again, *Habb el-holwí min el-imán*, "The love of sweetmeats proceeds from Faith." These sour confections increase the appetite and strengthen the

stomach. They adorn their shops with all kinds of sour confections in large china dishes, such as parsley, cauliflower, capers, cucumbers, melongene, cabbage, carrots, garlic, &c. and pass distributing their confections among the spectators.

(168) The Dry garlick merchants (Kúrú Sarımsakjián) are one hundred and three men, with seventy shops. They have numerous shops at Galata and Topkhánah. They are looked upon as assistants to the cooks and merchants of intestines, because heads, feet, and tripe, cannot be dressed without garlic, which, although it smells badly, is however a benediction of the Lord. According to the Physicians, garlic is above all things necessary for those who travel in the desert to keep off the bad effects of the Samúm; it is mentioned even in the Korán. I have seen it recorded in history, that when Satan stepped out from Paradise on the earth, garlic sprung up from the spot whereon he had put his left foot, and onions from the place he had set his right upon; but both are indeed very pleasant food. Therefore the Curds, Yezídí, who worship Satan, in the environs of Bingol, Sinjár, Kháletí, and Chekwání, always dress their meat with onions and garlic; but if you should beat up an onion with your mess in their presence they would kill you. The patron of these garlic merchants is not known. They adorn their shops on wagons, and pass on foot crying, "Good garlic."

(169) The Onion Merchants (Soghánjián) are three hundred men, with seventy shops. Their patron is equally unknown; they carry on their shoulders many thousand onions, and pass by, crying, "Salt and onion give relish to every dish." Outside of the Wooden gate and the Flour-hall are heaps of many thousand onions, the sight of which is astonishing. Onions are indeed an excellent strengthening ingredient in cookery. After them pass the troops of the head of the cooks, and of the head of the vinegar-merchants, surrounding their horses, followed by their pages on Arabian horses, and the eightfold Turkish music.

The Twelfth Section.

The Cooks of divine Mercy.

(170) The Cooks of the poor are two thousand men, with five hundred and fifty-five shops. Their first patron is Adam, who cooked the soup called Babachorbassí, the father's soup; the second Abraham; the third the Prophet, who on the day of the conquest of Mecca cooked himself soup and the dish called Heriseh, serving at the same time all the Moslím. Then Chúmjem-ud-dín was named by the prophet the chief of all cooks; he was girded by Hamza, and is buried outside of Mera'sh, alongside of Akasha; they were both killed under the walls of Mera'sh, at the time when under the khalifat of Omar, Eswed the son of Moklád waged war with the troops of the Greek Emperor Heraclius. It is a general pilgrimage, but more especially for the cooks who enjoy here the delightful walks. Dinner being

absolutely necessary to life, the cooks obtained such an honourable rank in the public processions, and in the Korán itself it is said, "They will eat dinner on his love, and we shall give you to dine for God's sake," and again, "Eat and drink first." Cooks being so necessary in a camp, we are going to give an account of them and all their assistants. "May God always grant water and bread to a Musulman camp!" Our fore-fathers, the old Turcomans, have said, "The soul enters by the throat." They pass all well dressed, with stoves built on wagons, and shops finely laid out with precious china plates and Martabani dishes (Murlina?) with tankards and basins, towels, fans of peacock's feathers, which are moved by servants, while the cooks are dressing dinners. If some hungry guest enters their shop, they begin crying out, "Look, a greasy guest!" and then name their dishes in a rhyming strain. Thus they pass with their Sheikhs, Nakíbs, and Kyayás; the chief of the cooks Asjibáshí walking the last.

(171) The Carvers of the Vezírs (Chashneguírání Wuzera). At every cook's shop there is found at least one carver, who after having set the dish before the guest, saying, Bismillah, "in God's name," eats two morsels, and then bids the guest eat. This is a custom of the cook-shops at Constantinople, which is practised no where else. Their patron is Sheikh Mohammed Tamátí, who was the chief carver of the Prophet, and was girded in his presence by Hamza. His tomb is south of the town of Klís, beneath a brilliant cupola; it is a pilgrimage visited both by the noble and vulgar. They form a troop of three thousand men; those who are mounted carry lances, and those on foot have aprons and muskets.

(172) The Cooks of Saffron Pilaw (Zerdehjián) are thirty men, with fifteen shops. Their patron is the writer of revelation, Moavia, who on the day when Hamza was slain, sent a dish of deep saffron-coloured rice to the Prophet to show his mourning; an attention which however was not much praised, but rather blamed. Therefore zerdeh is not eaten in Persia, where Moavia is generally disliked.

(173) The Roasting Cooks (Burgánjián), who sell roast meat in their shops.

(174) The Stewers (Yakhnijián), who sell Yakhe: (stewed meat). Both these corporations are patronised by Ins Ben Málek's favourite, whose name and tomb I am ignorant of.

(175) The Farcers (Dolmajíán) are one hundred and fifty men, with fifty shops. Their patron is sheháb Rúmí, bred up by Selman, and buried at Kaissarieh, near Amr-ul-kais, the poet. They sell all kinds of dolmas (long-shaped pumpkins filled with meat, or minced meat simply wrapped up in leaves) as, Kabák-dolma, Yaprák-dolma, Múmbár-dolma, Soghán-dolma, Lahana-dolma.

(176) The Mustard Merchants (Khardaijián) have no shops, but walk carrying pots, crying out "Mustard!" They are Albanians, in number three hundred; they

fill the town with their cries, particularly on the nights of Ramazán. Their patron is Plato (!) because, being subject to flatulency, he liked mustard, which aids digestion.

(177) The Almond-cream-makers (Palúdehjián). Their patron was bred up by Selmán. They pass selling their creams and crying their sweet cakes (rahat-lokúm or rahat-ul-kholkúm), which they say sharpens the sight.

(178) The Milk-cooks (Súdlu-áshjián) are thirty men, with fifteen shops. Their first patron was Yethro, who cooked millet in milk. In the Prophet's time Sofyán Thúrí cooked rice-milk, which he brought to the Prophet, and was girded by Ins Ben Málek. They pass selling dishes made of milk, and are a neat set of people.

(179) The Saladmakers (Salotajián) are three hundred men, all Greeks, with two hundred shops. Their patron is not known to me; they ornament their shops, and cry "Salad well oiled."

(180) The Spinach merchants (Ispánakjián) are five hundred men, with four hundred shops. We have already mentioned that their chief was Bába Reten, the gardener. Their great establishment is at the Scala (landing place), where the public repository of vegetables is. The chief of it is the Terekjibashí, appointed from the Bostánjí-báshí's department, he is the chief of the bakers and green-grocers. A clerk, provided with an Imperial diploma (roús), is attached to him; but in the public procession he walks with the chief of the bakers, while his substitute (Kyayá) walks with the green-grocers. They ornament their shops with wreaths of parsley, salad, cellery, cabbages, cucumbers, and melongene, which they throw amongst the crowd.

(181) The Sausage-makers (Sújúkjián) are thirty men, with ten shops. Their patron is not known. They adorn their shops with well-seasoned sausages of meat.

(182) The Merchants of Khosháb (a kind of sherbet), are seven hundred men, with five hundred shops. They lay out their shops and litters with great vases, plates, and cups of China and Martabán, and of bronze and other metal, filled with the juice of the most excellent fruits, such as apricots of Bokhara, plums of Mardín, pears of Azerbeiján, mulberries of Arabguir, grapes of Smyrna, sour cherries (aigriottes) of Rodosto, apples of Koja Ili, prunes of Temesvár, and peaches of Constantinople. Of such fruits they make khosháb, together with amber and musk. "Rest to the soul and blood to the body," is the cry by which they praise their beverage. On arriving at the Alái-koshk, they send by young men with splendid aprons khosháb to the Emperor, who gives them a purse of money. Their chief is Osmán, who at his wedding with the Prophet's two daughters, contrived different kinds of Khosháb; hence this kind of beverage is not at all liked in Persia. My compliments to you. If I should go on describing in this way all the qualities and details of the various corporations, I should be obliged to write a

particular work on them, and the size of the volume would prevent me from giving a further account of my travels. I think it therefore expedient to be shorter in future.

(183) The Sherbet-merchants (Sherbetjián) are five hundred men, with three hundred shops. They ornament their shops with many thousand cups and bowls of China and Fayence, which are filled with sherbet, made of rhubarb, roses, lemons, lotus, tamarinds, and grapes. They pass presenting these sherbets to the spectators. The most famous of all the sherbet-shops is that of the Bedouin sherbet-merchant, opposite the monument of Taj Zádéh, the Defterdár of Saltán Selím, near the fountain of Mahmúd Pásbá. In Arabia, Persia, and Turkey there is no sherbet-merchant to be compared to him. People crowd into his shop, where he prepares sherbet for the vezírs and the first men of the Empire. The best sherbet-shops are those of Teriakís, of Feshnesh, of the Inám, of Darjinh-hájí, and of Karmáfilí Gull, at the head of the landing place at Scutari. In the part of the town called Takht-ul-kalá'a, the sherbet of Balbul Lamemí is the most refreshing, and at the flour-hall that of Arnaúd Kassim, which in the autumn invigorates men to such a degree that they begin to dance, and lose their heads and their feet. If a person is seen staggering through the street, he is said to have drunk of Kassim's sherbet. They pass praising their sherbet by the cry of, "Rest to the soul, food to the spirit, sherbet of the soul."

(184) The Sherbet-sellers, who have no shops, but sell sherbet and guláb (julap) are three hundred men.

(185) The Makers of warm almond-cream (Issijiak Palúdehjián) are three hundred men, with seven factories. Their patron was girded by Selmán Pák, and is buried at Suez. Their factories are in the part of the town called Takht-ul-kalá'a, where they boil in winter time almond-cream in large caldrons.

(186) The Cryers of warm almond-cream (Palúdeh) have no shops, they obtain at the above-mentioned factories many thousand small dishes (bokráj) of almond-cream placed on a fire, which they carry in one hand, and in the other a round wooden plate, with a hole in the middle, on which there are china cups, and cups of Kútáhia, crying, "My Palúdeh, it boils, it boils!" Whoever wishes receives two cups of it covered with cinnamon or ginger for an asper.

(187) The Sellers of warm and seasoned sherbets (Issi-sherbetjián) have no shops; they each boil the sherbet in their houses, and then walk through the streets like the sellers of warm almond-cream, holding with one hand the small vessels (bakráj) on the fire, and with the other the cups. Thus they sell warm sherbet in winter.

(188) The Almond-paste makers (Badainlí Kúfterjián) are two hundred men, with forty shops. Their patron was one of the disciples of Selmán Pák, from

whom he received the girdle; he is buried at Mecca. These paste-makers put nuts and almonds on a string, which they pass through almond jelly (*palúdeh*), and make a kind of paste as delicious as that made at Aintáb. They adorn their shops with all kinds of pastes (*kúfter*), and pass clad in armour. The *kuffer* of Negropont and Constantinople is even held in higher esteem than that of Aintáb and Magnesia.

(189) The Salep-merchants (*Tha'lebjián*) are two hundred men, who have no shops. The salep is commonly called "fox's cully," and grows on high mountains and alps, such as the Olympus at Brussa, at Bingol, Egritágh, Koksen Yaila, Arjesh (M. Argæus) Juidí (Ararat), at Kopres Yaila in Bosnia, at Jemerneh Yaila in Herzegovina, at Dileh Yaila near Samakova, and at Despot Yaila near Philipopolis. It grows like an onion, and when dried is reduced to powder by grinding, cooked with sugar like a jelly (*palúdeh*), and sold in cans heated by fire. They cry, "Take Salep seasoned with rose-water, rest for the soul, health for the body!" It is a fortifying and invigorating beverage, and sharpens the eye-sight. The seventy qualities of it are detailed in the dissertation which the Physician David wrote upon it.

(190) The Merchants of warm milk (*Súdjian súkhanán*) have no shops, but holding their vessels like the former over the fire, they cry at the dawn of day in the streets, "Hot and sweet milk."

(191) The Sellers of the cream, called Mohallebi (*Mohallebjián*) have no shops, but like the former sell mohallebi in cans heated by fire. Mohalleb is an herb which grows on the highest alps, and which ground and boiled with sugar and pure milk is sold as cream. It is a fortifying purgative of bile and phlegm, and is a delicious sherbet. The patron of these merchants of warm sherbet, jelly (*palúdeh*) cream (*mohallebí*) salep (*tha'leb*) and julap (*guláb*) is Mokabbil, who was girded by Hamza, whose intimate friend he was. When Hamza did not go to war this Mokabbil Zerrín shortened the long winter days by cooking for him warm sherbet, cream, jelly, salep, and julap. He was cut to pieces with Hamza, at the battle of Ohod, and is buried near him, outside of Medina to the north.

(192) The Syrup-makers (*Ighdajián*) are seven hundred men, whose patron received the girdle from Selmán Pák, and who is buried at Mecca. They boil the Ighda in cauldrons, mix it with round pestles, and then cry it under the name of honey-grapes. The greatest part of them are Turks.

(193) The Merchants of the syrup Ighda, are three hundred and thirteen men: they have no factory, but get it from the former in casks, which they carry on their shoulders, crying "Ighda." They are renowned for a wonderful quality. Always selling and eating Ighda, they make the wildest animals of the wood tame with their sweet tongues. They walk in lonely streets, and sing to the tune *zirgúleh*

songs like this : " O you whose words are sweet as Ighda, whose face is like the moon ; my sweet-eyed sweetheart, let us eat sweet Ighda ! let us go to the garden ! let us enjoy pleasure in the vineyard eating the grapes !" By such songs they steal themselves into the hearts of women, and get at what they possess of sweet things ; such sly fellows are these Turks !

(194) The Grape-pressers (*Degirmenjiání úzúm*) are three hundred men, with fifteen factories, who are established near the landing place of the fruit at the mosque of *Akhí Chelebí*. They are rich merchants, and have many repositories (*orták*) at *Tenedos*, *Smyrna*, &c. As the jelly-makers, sugar-bakers, and sherbet merchants all stand in need of them, they are classed among the train of the cooks. The patron of these grape-pressers is *Halwayí Omar*, the disciple of *Ins Ben Málek*, buried at *Mecca*. They carry large mills or presses on wagons, and pass turning round the heavy stones. The casks are adorned with flowers, and they declaim the verse of the *Korán* in praise of the grape.

(195) The Snow and Ice merchants (*Kárjí*) have an establishment near the vegetable-market, where the chief of the Imperial ice-porters resides summer and winter. Three hundred boatmen under his direction are always on excursions to the mountains of *Katirli*, *Modania*, and *Olympus*. They embark the snow, ice, and fresh water, from these mountains, and carry them to the Imperial kitchen, to the confectionary, to the Harem, and to the houses of the grand vezír and other great men. The porters who carry the ice and snow from the mountains down to the sea are the muleteers of *Modania*, the *yúruks* (wandering tribes) of *Brússa* and stone-cutters. The *Kají-báshí*, or chief of the ice-men, has the inspection of nine magazines established in the neighbourhood of *Constantinople*. In the winter, when it snows, the grand Vezír, the *Aghá* of the *Janissaries*, the *Bostanjí-báshí*, the *Kapúdán-Páshá*, with a crowd of two hundred thousand men, carrying shovels, assemble at the *Ok-maidán*, and heaping up the snow in large masses throw it into the snow magazines. They then collect the snow of the vallies of *Diodár-dereh*, *Buyuk-dereh*, *Ghanizadeh-dereh*, *Aineh-dereh*, *Túzkoparán-dereh*, *Chobán-dereh*, and *Kánlí-dereh*, which they press together, so that it all freezes to ice. The *Kapúdán Páshá* then gives at the convent of *Ok-maidán* a feast to the grand Vezír and the other ministers of state. The *Ok-maidán*, being under the immediate inspection of the bowmen, there comes also from the body of *Janissaries* the master of exercise (*Ta'im Khánahjí-báshí*), the chief of the bowmen (*Ayetjí-báshí*) and other bowmen to attend on this service. The next morning the whole army proceed to *Eyyüb*, where they collect the snow on the fields of *Edris*, and fill the snow magazines of that place. There are seven such snow-pits, the upper part of which are covered ; the snow-pit (*Kárlik*) of the Sultán, that of *Mohammed II.*, that of *Sheikh Edris*, that of *Kúrújí*. They do the same with the snow-pits in the vallies

of Mikh-dereh, Wassil-dereh, Súdji-dereh, and Nassif-páshá-dereh. Some hundred cauldrons are boiling to treat the grand Vezír and the troops with a sumptuous dinner, and the chief of the ice-makers is in waiting together with the Yogúrdjí báshí of Eyyúb, the Súbáshí of Eyyúb, and the Kyayá of the shepherds. In the summer these pits are emptied by the Kárji-báshí who delivers the snow and ice when it is wanted for the Emperor's and the Valideh's service. At the public procession these snowmen pass with turbans of different shapes and sizes, all made of snow; they throw snow balls at one another and at the spectators, playing many other tricks. They drag also on wagons loads of snow of the size of a cupola, and from seventy to eighty files of mules loaded with the purest snow from Mount Olympus close their train. The ice-men, half naked, hold in their hands clubs made of ice, some of them run wire through their ears, and some perforate their limbs and run sticks into them. The number of covered ice-pits amounts to seventy. After this train of corporations, who belong to the cooks, the chief of the cooks, the Ashji-báshí himself passes, with the Terekjibáshí, and the chief of the ice-men (Kárji-báshí) surrounded with their pages all clad in armour, followed by the band of eightfold Turkish music, and all yanáks who are headed by their chiefs.

A great contest about precedency took place between the fish-cooks and sugar-bakers (Halvají). The Emperor decided that the latter should go first to the great annoyance of the fish-cooks, who appealed to their patron, Jonas, and blamed the Halvájís, who reproached the fish-cooks, saying fish was very unwholesome and infatuating food. In proof they adduced what had happened, when the famous Yaziji-zadeh Mohammed Efendi, the author of the Mohammedieh (a Turkish poem on the Mohammedan religion) sent his work in the year 847 (1443) to Balkh and Bokhara. When the doctors of these two learned towns were told that the author had written it on the sea-shore shut up in a cave, they decided that he never could have eaten fish, because a man who eats much fish is sure to lose his intellect, and never could have composed so valuable a work. The disciples of the author averred the fact, that neither he, his father, nor his grandfather had ever eaten fish. To this reproach the Halwajís added the praise of the Halva, grounded on the praise contained in the Korán of grapes and honey. It is of the Halva, that the Prophet (who was very fond of sweetmeats) said, "The love of sweetmeats comes from the faith," and again, "The faithful are sweet, the wicked sour." Having put forth their claims in this way in the Emperor's presence, they carried the votes of the whole assembly that the precedence was due to them before the fish-cooks, and accordingly obtained the Imperial diploma.

The Thirteenth Section.

The Halvají, or Confectioners. The working-place of the Imperial Confectioners

is in the Serâi, they are in appearance like other pages, with white caps and whiskers shaved off. The patron of all Halva-eaters is the Prophet, who liked sweetmeats extremely, but the patron of the Halva-makers or confectioners, is Halvayî Omar, and also Hossein the son of Nassair, who contrived different kinds of Halva.

(196) The Confectioners of the town (Halvajîân-birûn) are four hundred men, with one hundred and seventy shops. They fit up their shops on litters with all kinds of Halvas and robs, as white Halva, Moon Halva, Date Halva, Almond Halva, Ketân Halva, and Ghâzilar Halvâ, which brings the water into the mouths of the boys of the town, who devour it with their eyes. They pass distributing sweetmeats on all sides.

(197) The Confectioners, who walk about with plates on their heads (Halvajîân Tablakârân), are five hundred men, without shops. They carry on their heads all kinds of Halvas and pastes of roses, sesamum, nuts, and pistaccios, crying them with sweet alluring words.

(198) The Merchants of the confections, called 'Akideh ('Akidehjîân), are two hundred men, with seventy shops. Their patron was girded by Ins Ben Mâlek, and lies buried at Bassra. The most famous shops for 'Akideh, are, that of Aya Sofiâ, that of the Flour-hall, those of Dedeh-beg at Kassim Pâshâ, and of Sali-Chelebî at Scutari, the confections from which will not spoil though kept for five years. They exhibit on litters different kinds of confectionary in basins, and perfume the brain of the spectator with amber-scent.

(199) The Halvajis of Ghalata. They expose to public view different conserves of sugar (Mûlebbes), as almonds, pistaccios, ginger, hazelnuts, orange-peel, aloe, coffee, &c. preserved in sugar of different colours in fine crystal-bottles, hanging their shops with various kinds of tapestry of silk, satin, and brocade. The people commonly call them Ispecherân (Speziali, germanicè, Spicery-handler), they are for the greatest part Greeks from Chios, or Franks, great masters in their handicraft, and also deeply versed in medicine; they are five hundred men, established in sixty shops. They produce at this public exhibition trees of sugar, with fruits upon them, an admirable show! Behind them walk the chief confectioner of the Serâi, and of the town, with their troop of confectioners in pointed caps with their eightfold Turkish music.

The Fourteenth Section.

The Inspector of fish, Bâlik-enînî.

(200) The Fishermen (Bâlikjîân) of the Serâi, three hundred in number, are ruled by the inspector of the Imperial fishery, which is farmed every year for seven million aspers. Their establishment (Kiâr-khânah) is outside the Flour-hall, at the

old fish-market on the sea-shore, where all inspectors of the fisheries assemble. There is a Kyayá attached to it, a clerk and Chaúsh, provided with Imperial diplomas, with seventy Kúlji, some of whom are put over the fishermen, and some over those who take oysters, &c. Their patron is Jonas, and in the Prophet's time Nassr-ullah Semmád, who was girded by Selmán the Persian: he was so famous a fisherman that if he cast his net in the desert over the sand he was sure of catching fish. When I, poor Evliyá, on my pilgrimage came from Damascus to the place called the Emerald Well (Bír-zemrúd), the pilgrims brought their aprons full of small and large fish, which they had found amongst the sand, and which they boiled and eat; they were the remains of those fish which the Prophet bade Nassr-ullah Semmád take here by casting his net on the sand. The different kind of fishermen are --

(201) The Fishermen who look out from wooden hustings (Dalián), are seven hundred men. The chief Dalián is at Begkos for the catching the Niphias (pesu spada), where a man looks out from an high mast, and if he sees the fish coming he throws a stone into the water, so as to frighten the fish into the net spread for them. They then draw the net, kill the fish with cudgels, and bring it to Constantinople. There are three Daliáns for catching the Niphias, the fourth is for catching the Kalkán-bálighí (Rombo) at the place called the Black Stones, and the fifth at Terkos for catching the fish Kúrek-bálighí. The other Daliáns are established on both sides of the canal of Constantinople for catching the Scombros, Palamedes, Kefál, Pachúr, Palaria, Lüfer, and many thousand sorts of fish, the names of which are unknown to me; they give the tenth to the Bálík-emíni.

(202) The fishermen with large nets (Ighribjián), are three hundred men, who have no shops. Sometimes the Ighrib (large net), is so heavy that divers are obliged to go under water and to cut it that it may be lightened. The Ighrib has two wings, on each of which some two hundred men drag. They are a strange set of people.

(203) The Fishermen, who fish with the nets called Karátia. We have counted in the harbour of Constantinople, from the Será's point to Eyyub, on both sides of the shore, an hundred and fifty nets called Karátia. Ten fishermen, descended from the Greeks, who opened the gate of Petri to Mohammed II., are even now free of all kind of duties, and give no tithe to the Inspector of fisheries. Karátia is the name of the fishing apparatus, which consists of a yard or pole stretching out from a house on the shore, with a square net fastened to the end of it, by which the fish are caught. The Greeks inhabiting the shore of the harbour are all subject to the jurisdiction of the Bostánjí-báshí, without whose leave they are not allowed to fix a stake in the sea; they pay to him for every stake a ducat. The fishermen who are free of duty, are obliged to hunt dolphins, which serve as

medicine for the Emperor. They know the places where they hide themselves amongst the Prince's Islands; if any one else were to chase them, he would be punished.

(204) The Fishermen with the common net, ágh (A'ghjián) are a thousand men.

(205) The Fishermen with the net called Sâtshma (Sâtshmajián) are an hundred men. They walk on the sea-shore day and night, and throw the net which they hold in their hands in a marvellous way the instant they see a fish.

(206) The Fishermen with the line (Dúzenjián Chernik) are a thousand men. They throw their hooks on a thread line into the water, and thus take different delicious fish.

(207) The Harpooners (Sapkanjián). They know the haunts of fish, and watch them in boats with halberds and harpoons, with which they kill the fish called Palamedes, Alakerdeh, Lúrkí, Kolios, &c.

(208) The Fishermen with pots (Sayádán Chomlekji). They throw at Kaghid Khánah and other places greasy pots on strings into the water where groundlings resort.

(209) The Fishermen with baskets (Sayádán Sepetjián). They walk along by the sea and in place where there is no current, put into the water baskets baited with bread, the fish cannot escape if they once enter. They catch in these baskets, lobsters, sea spiders, crabs, &c. and different other insects of the sea, the best and most solid of which are the lobsters.

(210) The Fishmongers (Bálíksatajián) are three thousand men. They do not busy themselves with fishing, but only with selling fish. Their shops are at Balata, Fener, Jubbeh Ali, the Flour-hall, the New-gate, Piri Páshá, Kassim Páshá, Khass-kói, Galata, Top-khánah, Beshik-tásh, &c.

The Fishermen adorn their shops on litters with many thousand fish, amongst which many monsters of the sea are to be seen. They exhibit dolphins in chains, sea-horses, beavers, whales, and other kind of fish of great size, which they catch a couple of days before the public procession, and load wagons with them drawn by seventy-eight buffaloes. A great number of these fishermen are Greeks from Kaissarieh, Nikdeh, and Mania. They pass, crying "Hái" and "Húi" to the great amazement of the beholders. The enfranchised Karatiáji also collect different insects of the sea, and a great number of them carry in their hands halberds, harpoons, Chakans, and artificial trees.

(211) The Oyster-fishers (Istridjián) are eight hundred men, with three hundred shops. They throw iron rakes into the sea with which they draw out oysters, shells, sea-chesnuts, and different sorts of such delicacies, which they sell to their wine-drinking brethren. The sort of oysters called lakoz are very strengthening; some eat them roasted in the fire on iron pans. If eaten quickly they are like

swallowing a yellow slime, but they strengthen extremely, and are therefore wholesome to men who wish to please their wives, in short it is a delicacy for debauchees. The Pilaw, made with shell-fish and pure oil, called Mídia-pilaw, is also a delicious dish. But above all, praise be to the Scombros, Nilúfers, and Rombo, because the man who eats them is fit to procreate his kind. Praise also be to the Kefál-bálighí (Cephalus), of which it may be said, "I eat the fish to its head." There are besides the fishermen mentioned many hundred others, but these presented their duty to Sultán Murád at the public procession, and were followed by the Fish-cooks, as their assistants.

(212) The Fish-cooks (Ashjiání-bálik) are nine hundred men, with five hundred shops. They are all infidel Greeks, who cook fish in different ways, some with olive oil, and some with linseed oil, which comes from Egypt and Rodosto. Fine boys are ready for service in their shops, with white handkerchiefs and neat basins and cans. They cook Mídia-pilaw, oysters, and soup of kefál. These Greeks have certain days, on which they fast, as on the feasts of St. Nicolas, Mary, Sari Saltuk (?) Demetrius, George, Elias, Simeon, and Kara Konjolos. On these days the fish-cooks cook dishes without butter, beans, peas, lentils, water-gruel, cucumbers, onions, &c. In the public procession they pass singing songs and making jests. They are a comical set of people, and made the Emperor laugh much, who was of a merry temperament.

(213) The Net-makers (A'ghjián) are three hundred men, with eighty shops. Their patron is not known to me. They pass playing different tricks in their shops, where they spread out nets and ropes. The proverb says, "Who makes the net shall not mend it, who spreads it shall not end it, and who eats the fish shall not feel it." The last becomes really true when you eat Rombi (shoals), which are but spirits in corporal shape. After them walks the Inspector of the fisheries with his pages and armed men and the eightfold Turkish music.

We have already mentioned the pompous passage of the Inspector of the wax-candle factory, of the Inspector of the slaughter-houses, of the Inspector of the vegetable market, and of the Inspector of sheep. The other Inspectors growing jealous of this honour, presented through the channel of the intercessor, the favourite Silih-dár Mustafá Páshá, a petition, in which they begged the permission to make, like their colleagues, their appearance before the Emperor's presence. Their petition was granted, and an Imperial rescript issued, which regulated the train of the Emíns, or Inspectors, in the following order.

Fifteenth Section.

The Imperial Inspectors (Umenái sultán). The Inspector of the Flour-hall has been already mentioned with the Bakers. He has a great charge, and is appointed

by an Imperial diploma (*Ru'isí húmayún*). A clerk, a weigher, a *kyayá*, a chief porter, seven captains, and *chaúshes* are attached to his service by the Imperial diploma. The porters enjoy a kind of fief (*gedek*), and are all strong, stout men; if one of them dies he is replaced by one of the porters of *Jánberdí*. They are abstemious in their food, and carry loads to the weight of a thousand *occas*. At *Aidinjik*, *Bandurma*, *Erdek*, and *Míkhaliǵ*, ten men lift bags, called *sigilim*, weighing from seven to eight Ottoman quintals, which they put on a single porter's back, who carries it, though two other porters (*Zileh hamál*) at his side support him.

The second is the Inspector of the *Takhmís-khánah*, where the coffee is ground. Three hundred men are employed in grinding coffee for all Constantinople, the tenth of which goes to the Public Treasury. A cook of the Janissaries is appointed to watch here for the purpose of preventing all noise and riot. There are an hundred mortars always at work, the noise of which resembles thunder. For an *occa* of ground coffee three *aspers* are paid to the grinder, and two to the Inspector. At this establishment are three ovens for roasting the coffee. Another *Takhmís* exists near the mosque of the mother of Sultán Mohammed IV.

The third is the Inspector of the weighing of silk (*Mizání-harir*). He dwells in the *Khoja-khán*, near Mohammed Páshá. His clerk, *kyayá* and *chaúshes* are all appointed by Imperial diplomas. All silk must be weighed before him, and he receives a tenth.

(214) The Silk-merchants are under his immediate inspection, and are two thousand men, with two hundred shops. Though silk is forbidden, they acknowledge Job as their patron, because the worms that eat up his flesh gave the first silk. At the Prophet's time their patron was *Salwán* of Yemen, who was girded by *Ins Ben Málek*. They adorn their shops with different kinds of silk-wares.

The fourth is the Inspector of the candle magazine, of whom mention has already been made with the candle-makers.

The fifth is the Inspector of the gold-wire factory (*Sirma*). There is an *aghá*, *kyayá*, clerk, and *chaúshes*, all appointed by Imperial diploma. This great fabric is near the gate *Parmak*, at the bottom of *Tevekellí Cheshmeh*.

(215) The Corporation of the gold threadmakers (*Sirma-keshán*) consists of four hundred men employed in different occupations of this manufactory. Their patron is *Kháled Ben Nassr Ben Abd-ullah*, his father *Nassr* is the patron of the goldsmiths, *Kháled* invented gold-wire, and was girded by *Selmán*; he is buried at Mecca. They adorn their shops with *sirma* and *kilabúdán*, made in the form of nets.

(216) The Merchants of *Sirma* and *Kilabudán* are an hundred and fifty men, with eighty shops. Their patron, girded by *Ins Ben Málek*, is buried at *Rei*.

The sixth is the Inspector of the butter magazine, an *aghá*, and three hun-

dred men. The Inspector, his kyayá, and chaúshes, are all appointed by Imperial diplomas. He receives the tithe of all fresh and melted butter, and of all sorts of oils. It is a great Inspectorship, and lets annually for seven million aspers. There are particular overseers (Didebân), brokers (Simsâr), and receivers of the duties, Kúlji and Reftji, attached to it.

(217) The Butter-merchants, one thousand in number, are great merchants. They expose in their shops in passing by, all sorts of butter and oil; if they see fine boys, they cry out to them, "Stay, young gentlemen, I'll grease you, stay that I may not lose my butter."

(218) The Oil-merchants are twelve hundred and eighty-five men, with six hundred shops. I do not know their patron. They produce in the public show great bottles full of oil, and are followed by the Inspector, mounted with his pages on fine Arabian horses.

The seventh, the Inspector of the fisheries has already been made mention of with the fishermen and fishmongers.

The eighth is the Inspector of the slave market, with four hundred men. An ághá, sheikh, kyayá, chaúshes, and delláls, are attached by Imperial diplomas to this Inspectorship, which is let every year for an hundred purses. The slave-market is a great Khán, on the Taúk-bazár, with three hundred rooms on the upper and lower stories. At the bottom of the gate, which is closed with iron locks, dwells the Inspector, who takes a tithe of all slaves of both sexes bought and sold here. The first patron of the slave trade was Hám Nesím, a Hebrew merchant, who delivered the Egyptian Yússúf out of the well, and then sold him to the Azíz (minister of finance) of Egypt. The slave-trade also takes its origin from Hám Nesím, the Jew. In the Prophet's time, at the victory of Honain, gained in the month of Ramazán, when the head of the idolaters, Abú-jebel, was killed, with seventy of his followers, their goods were made booty of, and their families slaves, whom Bodeil Ben Warka sold, one of the companions of the Prophet. According to another tradition, Abbás, the uncle of Hamza, having been taken prisoner at the battle of Ohod, was bought by Bodeil Ben Warka, who is now looked upon as the patron of the slave-trade. He was killed with Hamza in the same battle of Ohod, and is buried near to the martyr's monument.

(219) The Slave-merchants are two thousand men, they use the rooms of the great Khán, where the slave-market is established. These people dress in the finest array, on the day of the public procession, the slaves from Circassia, Mingrelia, Dadián, &c. which they have bought, as legal booty, and pass them in review before the Emperor at the Imperial Koshk. The Emperor then takes an hundred brilliant Georgians, Abaza, and Circassians, for the Imperial Seráï, rewarding their owners with magnificent presents. Their train is closed by the

Inspector of the slaves, before whom walk many hundred fine girls, set off by most costly apparel. They are followed by some thousand fine boys, with radiant eyes and faces, who, instead of Shátirs and pages, walk before and around the Inspector.

The ninth, the Inspector of salt has been already mentioned above, along with the salt-merchants. The repository of this Inspector is a tall square tower between the fish-gate and the prison-gate, at the head of Jinjilar. The Náíb and Kyayá are appointed by Imperial firmáns.

The tenth is the Inspector of the biscuit, who has been mentioned with all his men under the head of the Chief baker; he is much considered in the time of war.

The eleventh is the Inspector of wine, of whom mention will be made, when we speak of debauchees and bad people, who sell this prohibited article.

The twelfth is the Inspector of the powder factory. There are five powder factories at Constantinople. The first at the Flour-hall, in the Tufeng-khánah, ten mortars. The second in the At-maidán, belonging to the Janissaries. The third, near Ayá Sofiyah, in the barracks of the armourers. The fourth, near the market of the Rob-makers (Ma'júnjí), thirty mortars, worked by horses. The fifth, a great building covered with lead, very well worth seeing, has been already described in the walks of Constantinople. Besides the powder made in these five factories, there is every year an importation of powder from Egypt, which is kept in the large square towers of the town wall, from the Sílívri-gate to the New-gate; each of these towers is guarded by from ten to fifteen Jebelhjs. Smoking is prohibited along this road, because all the magazines are filled with powder. When the importation of powder from Egypt and Salonica is carried to Constantinople, some thousand horse and wagon-loads are put down in the open air on the road out of precaution. This precaution is necessary, because in the time of Sultán Mustafá I. a tower having been struck with lightning the wa'ls were blown up, and some fragments were carried four hours distance to Chekmejehe and further on. They therefore take care not to put the powder in one single magazine, but to distribute it in the different towers along the walls. The powder-makers pass on wagons grinding powder. Behind them walk the Inspector of the powder magazines and his Chorba'jis, chaúshes, and men who carry on their shoulders mortars, which hold ten occas.

The thirteenth is the Inspector of the mint (Dharab-khánah). The great mint, near the mosque of Sultán Bayazid II. at Constantinople, was in the time of the Infidels the house of a priest, who was a great alchemist, and who built by the product of his skill a large convent. Sultán Mohammed destroyed the convent, and established the mint, but the ruins of the convent are even now seen; its four

sides bear the resemblance of a fortress. The inspection of it is sometimes delegated to one of the Vezírs of the cupola, who resides here. When the mint is in good order, there is coined here every day ten quintals of silver and one of gold. The gold coins are called sherífí. Their legend is, "The Sultán of two parts of the globe, the Khakán of two seas; the Sultán son of Sultán, the Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople in the year 1058." On the small silver coin, "Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople, 1058." At the time when a new Emperor ascends the throne, the inspectorship is delegated to the lesser Defter-dárs, who carry to the mint every day ten quintals of silver and one of gold. The kyayá, broker, clerks and coiners, are all appointed by Imperial commissions (ru'ús). There are no less than a thousand men employed in the mint, three hundred of whom are infidels, but righteous men.

(220) The Tin-melters (Kalají) are an hundred Jews.

(221) The Wire-drawers (Kehlejí), so called because they cut the wire into small pieces. The men employed at the mint are, joiners, wire-makers, coiners, weighers, melters, changers, guards; in short from the Imáms and Moezzins, down to the porters, more than seventy different sorts of people; but whoever dares to coin a single farthing without the inspector's permission is liable to the tenets of the Imperial rescript, which is in the hands of the Inspector; and in consequence of such transgression, have their hand cut off and thrown before the gate of the mint. The men employed go and come naked. The weighers weigh every thing and keep an exact account. It is a great and wonderful fabric, and those who have not seen it have seen nothing in the world. The mint is the glory and honour of the Ottoman family. The first coin of that dynasty was struck by Osmán Beg at Brússa, the second coining establishment was at Pergamus, the third at Kútahia, Smyrna, Magnesia, Tíreh, Amassia, Kastemúní, Trebisonde, and Mera'sh; afterwards at Erzerúm, Sivás, Jenjeh, Karaman, Tokát, Wán, Nakhshiván, Reván, Shírván, Shamakhí, Genjí, Erdehán, Azerbeiján (at Tebriz), and Amed or Diarbekr, at Baghdad, Bassra, Lahsa, Yemen, Abyssinia, Egypt, Damascus, Aleppo, Tunis, Tripolis, and Algiers. These are the coining establishments of the Ottoman Empire in Asia and Africa.

Of the Coining Establishments in Europe or Rúmeli.

Súleimán Pashá, the son of Orkhán, having conquered the town of Ipsala in Rúmeli on a Friday, a coin was struck there in Sultán Orkhán's name, in remembrance of this great event, though there was no regular mint. I have seen it; it bears the legend, "Coined at Ipsala Bazár." Súleimán Páshá, pushing his inroads to Rodosto, Constantinople, and Terkos, took an immense deal of booty, but

unfortunately broke his neck at Búlair, his horse coming down with him in hawking with a falcon after a goose. He is buried in the Mosque of Búlair. The second coining establishment was at Gallipolis. The third, at Adrianople, conquered by Sultán Murád I., who struck money there. The fourth at U'skúb. The fifth at Novaberda, near Pereshtina. Sultán Murád, after the battle of Kossowa, was assassinated by a cursed infidel, called Wailosh Kúblakí, and buried at Brussa at the old hot-wells. The sixth at Salonica, and the seventh not far from it at Kastip (?). The eighth in Bosnia. The ninth at Nova. The tenth at Ilbessán. The eleventh at Misistra. The twelfth at Sofia. The thirteenth at Widin. The fourteenth at Belgrade. The fifteenth at Budeh. The sixteenth at Cafá. There are also mints at other places, but in these I have actually seen the money coined. In the Ottoman Empire altogether there are sixty coining establishments; formerly there were even more, which were suppressed to prevent the adulteration of coin. I have seen the money coined at the greatest number of them, and have myself got the coins. There is now no coining establishment where money is coined with more purity and perfection than at Constantinople, the next is at Bághdad. The men of the mint adorn their shops at the public procession with gold and silver coins, and the coiners pass striking money. Behind them come —

(222) The Searchers of silver (*Gumish áráján*) are three hundred men, who are established at the factory of the head of goldsmiths and of the stamping men. They make the round of Constantinople, accompanied by ten Janissaries, who carry sticks in their hands. They search people's purses to discover false coins, and if they find a false one they inquire from whence it was got, and carry the man who has it before the judge. False coiners have their hands cut off, or are hanged for the benefit of the world. These coin-searchers mingle at the public processions with the people, and look into their purses before the Emperor's *koshk*. The Inspector of the mint, the chief of the coiners, and those of the silver searchers follow.

The fourteenth is the Inspector of the cloth-magazines; he has the inspection of the cloth, and a company of Janissaries is at his command. The blue cloth for the eighty thousand Janissaries of the Ottoman Empire, which comes from Salonica, is deposited in the magazine, which is opened once a year on the holy night (*Kadr*). On this night the first Lieutenant-General of the Janissaries (*Kolkia-gassí*), attended by the ághás of the corps, the inspector of the magazine and its Colonel receive the officers of all the sixty-two regiments of Janissaries with their men, who each get, according to the constitution of Sultán Súleimán, ten yards of blue cloth, a piece for the *tarban*, and a piece of cotton for the shirt. This distribution lasts three days and nights. This magazine (*enbár*) is a large square building within the enclosure of the mint. The Inspector of the cloth and the

colonel with their suite pass before the Imperial koshk, each carrying a piece of cloth on their shoulder.

The fifteenth is the Inspector of corn (Boghdaí emíní). There are three hundred subaltern overseers (Nazir) and a clerk (Kiatib). The magazine is a great building on the sea-shore. Another is at Galata, covered with lead; it was built by Omar Ben Abd-ul-'azíz. Murád IV. had intended finishing the mosque, but could not accomplish it. The corn coming from Kessendir, Kolúz, Beshdereh, and Dobruja, is here kept in magazine. These men throw corn in passing on the spectators, and walk at the head of the horses of the Inspector and the Clerk (Kiatib).

(223) The sixteenth is the Inspector of the Magazine for barley. An Aghá with six hundred men under him. This magazine is a kind of small castle on the sea-shore, with an iron gate looking to the north. Three hundred ships full of barley are unloaded here every year. It is an establishment kept up at great expense. The Inspector (Emín) the overseer (Nazir) and the twelve clerks or writers have their particular council-room, they keep the account with the captains, and on the day of the public procession they pass throwing barley amongst the crowd.

(224) The seventeenth is the Inspector of the Kilár (Cellar) or repository of sweetmeats and their ingredients. An Aghá with one thousand men. The Repository of the service to which they are attached is outside of the gate of Khassabaghjeh, where all kinds of sweetmeats and their ingredients are kept. The Inspector of this Kilár has also the inspection of the corn magazine of Sultán Báýazíd, which is outside of the wood-gate at the landing place from Rodosto, and of the corn magazine of Sultán Süleimán, which is outside of the gate of Jubbeh Alí, close to the walls of the castle, but these two magazines are under the administration of particular administrators, Mutewelli.

The eighteenth is the Inspector of the wood magazine, ruled by two Aghás, and sometimes by three, because a Colonel of the Ajemoghlán, or recruits of the Janissaries and the Aghá, or Judge of Constantinople, also take care of this service. From hence the necessary wood is afforded to the Imperial kitchen. This magazine (enbár), within the Imperial gate, is a great building, which contains the cargo of five hundred ships. The Ajemoghláns attached to the service of this magazine put their caps on in a crooked way, and pass with bundles of wood on their shoulders, surrounding the Inspector of the wood (Odún-emíní), the Colonel of the wood (Odún-chorbajissi), and the Aghá or judge of Constantinople. Another magazine for wood exists outside of the Flour-gate, close to the Tufenk-khánah (manufactory of muskets). The Janissaries tie up the wood in bundles, and Chaúshes distribute it to the companies.

(225) The nineteenth is the Inspector of the magazine of hay. An Aghá with

two hundred men. There are no less than seventy hay-magazines. In every Imperial garden hay is heaped up in mountains. The greatest provision of hay to be found is at the magazine inside of the stable-gate, and at the magazine of Wefamaidán. The Nazir, or overseer, is the master of the horse. At the time when the stacks of hay are made up from twelve thousand wagon-loads coming from Chatálja, banners are planted on the tops of them, fastened down with string, and the master of the horse gives an entertainment to the Emperor, and presents him with a horse caparisoned, with a saddle set with jewels. On this occasion it is the constitutional custom for the Emperor to take twelve of the pages of the Master of the Horse (Emír-akhor) into the Imperial Harem. The writers, the headmen (Cheri-báshí) of the troop, the Kyayá of the stable, and the Colonel who has the guard of the meadows of Chatálja are feasted, and invested with seventy robes of honour, in which they pass at the public procession, dressing their oxen with hay, and walking alongside the horses of the Inspector and the Colonel of the hay.

The twentieth is the Inspector of salted beef (Passdirma). An Aghá, with a writer, and judge, of whom mention has been already made at the description of the head of the butchers.

The twenty-first is the Inspector of the Selkh-Khánah, or slaughtering place, also mentioned above.

The twenty-second, the Inspector of the vegetables has passed in review with the train of the chief of the bakers.

The twenty-third, the Inspector of mutton and sheep has like the preceding been mentioned amongst the suite of the chief of the butchers, Kassáb-báshí.

(226) The twenty-fourth is the Inspector of the Kitchen (Mutbakh), an Aghá with two hundred men. His station is on a soffa, near the Imperial kitchen, all the expenses of which go through his hands. They pass with lances in their hands and aprons round their loins, mounted on Arabian horses. It is a great inspectorship, which surpasses even the intellects of Aristotle. They are a brave troop, but are the natural mice of the Kilár (cellar or pantry) because they continually take from it raisins, figs, and other victuals.

(227) The twenty-fifth is the Inspector of the poultry (Taúk-emíní). An Aghá with two hundred men. To this inspector is given from the fiscal a number of villages near Rodosto, Malakra, and Khíreboli, for breeding poultry. He supplies the Imperial kitchen every year with twelve hundred chickens.

(228) The twenty-sixth is the Inspector of the town (Shehr-emíní). He has not the dignity of an Aghá, but only that of a Kiatib, yet it is a very profitable inspectorship. By him all the expenses are defrayed of what flies in the air, what treads the earth, what swims in the water. His accounts amount each year to a thousand, and sometimes to two and three thousand purses. All buildings and repairs in the

town of Constantinople, and in the Imperial gardens are paid by him. He passes in the public procession with three hundred persons in his suite.

(229) The twenty-seventh is the Inspector of Chardáks, or wooden look-outs, which are erected on the tops of the houses. He passes at the public procession, accompanied by fifty men. There is likewise a Colonel of the Chardáks, whose company is called the company of the boatmen (*Kaıkjilar-otassı*), his station is at the old barracks. When the Aghá of the Janissaries takes an airing on the water, they conduct him to the boat all dressed in white shirts with red jackets. The stern of his large boat is covered with green cloth; the place where it is kept is near the landing place of the Flour magazine. There is also a Chardák-Náíbı, or judge substitute of the Chardáks, who has a train of eighty cunning fellows.

(230) The Men of the Mohtessib, or Provost of town. A very old charge and dignity. He is an Aghá, who commands three hundred men, called *Kúloghlání*, servant boys, which has nearly the signification of executioners or hangmen. Their patron is *Behlúl*. The legend relates that having been a Prince (*Khalifeh*), he had descended from the throne, and took charge of the Mohtessib, believing it to be a sinecure, but making the tour of the town and the round of the shops, he soon found out how difficult it is to watch over bargains and sales, and turning his face to God, he said, "God be praised, that thou O God art the keeper of accounts!" According to this sentence "God is the true Mohtessib, or Provost;" but such a charge is necessary in the life of this world. The Inspector of the Chardák, the Colonel of the Chardák, and the Náíb of the Chardák, accompany the Mohtessib Aghá. Before him are carried gilt balances on silver chains to find the true weight of all merchandises. Some hundred men walk at the public procession before him with chains and blocks on their necks, representing those whose measures and weights are found to be light; others wear fox-tails, crow-feathers, nasty intestines, or different such marks on the head, which show the punishment of cheating in sale. "This," they cry, "is the condition of those who cheat in their bargains." On wagons and litters they make a kind of *koshk* in the form of a Chardák, each of which is worth more than a thousand piastres, wherein boys laugh and jest and play a thousand tricks. Behind them in their official dresses walk the *Chorbajı*, the Náíb, and the Mohtessib all armed, and immediately preceding them, fellows with instruments of punishment to represent the round which the Mohtessib makes in the town to punish those who keep no weights. Arrived at the *Aláı-koshk*, they give a good licking to some men, under the pretext that they do not sell just measure.

The twenty-eighth is the Inspector of the Horse-market. An Aghá and three hundred men. He takes lawful tithe of all horses, mules, and asses, that are sold

at Constantinople. The inspectorship is let every year for forty purses. The corporations or guilds, which are under the inspection of this Aghá, are the following.

(231) The Horse-dealers (Jánbázání-esb) are three hundred men. Their patron is Kanbúr Alí, who was girded by Alí, and perished with the martyrs of Kerbela. These horse-dealers are rich merchants; in the stables of each of them are found from forty to fifty Arabian horses. The greatest part of them are gipsies; but there are also people of all nations amongst them.

(232) The Criers of horses at public sales (Dellálán-esb) are three hundred men; they have the right of selling horses wherever they are sold by public sale.

(233) The Go-betweens at the sales of horses (Miánjiání-esb). They have no shops, and act but as mediators between the parties who sell and buy horses at the market. Their patron is Nejíb-ud-dín, the son of Kábúr Alí, who was girded by Alí. His tomb is in the field of the martyrs of Kerbela. This troop passes, leading many thousand horses by chains for show. They pass, with great noise and shouting, along with the Inspector of the horse-market, the Writer and Janisseries (Yassakji) attached to them.

(234) The twenty-ninth is the Núzúl-emíní, inspector of provisions. An Aghá with seven hundred men. All the provisions collected for the Imperial camp in time of war are heaped up before his tent. The men belonging to him pass with sticks in their hands, conducting wagons of provisions.

(235) The thirtieth is the Inspector of the Arsenal (Tersana-emíní). An Aghá and three hundred men. This inspectorship is a high charge, and his branch of administration is one of those which are beyond the reach of the highest intellectual faculties. He keeps the account of the twenty thousand purses which the Imperial navy costs every year. His suite adorn small boats and galleys, which they carry on poles, and pass with great alacrity.

(236) The thirty-first Inspector is the Penjik-khánah emíní, or inspector of the house where the legal fifth (Penj) of the prisoners of war is paid. They are two hundred men, who acknowledge for their patron Aíd-ullah-es-sahrí, who was girded by Selmán, and was the disciple of Alí. The residence of this inspector is a great Chardák before the great Cestern-house. He registers all male and female prisoners of war, and slaves which are brought from Germany, Russia, Georgia, Abaza, and Circassia, receiving a *gucat* per head, and giving a receipt called Penjik-kagiadí, which is absolutely necessary if the owners wish to sell them; because if the owner cannot produce the receipt, signed and sealed in the true form, he cannot sell the slave, who is forfeited to the state. The two hundred men attached to the service of the Inspector of the Penjik keep a good look out on all such cases. They pass at the public procession, making a show of their prisoners

and slaves, and ornamenting on a wagon their Custom-house, which resembles the palace of Khavarnak.

(237) The thirty-second is the Inspector of the land Custom-house (Karagunruk-emîni). An Aghâ and three hundred men. It is a great inspectorship of six hundred purses a year. All the merchandise which come from Rúmeli here pay customs; the Custom-house itself stands near the gate of Adrianople. The Custom-house men pass at the public procession with wagons of Adrianople and Syrmia, quarrelling with other men, who represent the merchants unwilling to pay the duties.

(238) The thirty-third is the Inspector of the great Custom-house at the port. A great Aghâ with five hundred men attached to his service. Their patron was in the Prophet's time Abd-es-sahrî, one of his companions; he was girded by Selmán Pâk, and as a man of great trust was the Prophet's Emîn or inspector. He collected the tithes from the Ottoman victors and from the merchants, and sometimes performed the office of judge; he had acquired the mystic science (İlmî leden) from Ali. By Omar's decree it was established, that in order to regulate the Musulman armies the tenth should be taken of all booty seized from the Infidels, after which was introduced also the tenth of all the merchandise, but in our times this kind of impost has passed the limits of justice and has become oppressive. The great Custom-house is a large establishment on the sea-shore, composed of different shore-buildings (Yallı), and a large stone magazine, where the merchants of Yamen and India deposit their merchandise for ten, fifteen, or more years in perfect security. To the Inspector of the great Custom-house are attached forty Jews, besides the writers, weighers, sensals, bankers, searchers, trabants, guards, Janissaries, boatmen, and the searchers of bales with iron staffs (shish) with which they probe the wares. When the porters lift, by the means of machinery, loads of cotton or henna, of the weight of from forty to fifty quintals, it is enough to make you lose your wits from astonishment, because it is no human work, but the work of Ahriman or Satan (who, according to oriental legend, first contrived similar machines in order to raise the pile of wood on which Abraham was to be burned by Nemrod). The porters, called Zillehor of the Custom-house, and those of the Flour-hall, are the most famous in Constantinople. The porters, called Sirikhamâl, or porters of the poles, lift by means of them incredible loads. If these fellows tread the ground with their heavy boots, called battâljizmeh, the earth shakes. They march, keeping regular pace under their load, crying together, *Ya Haqq!* "O all vivifying," and carrying loads of from forty to fifty quintals. Their patron is Ali, the Prophet, and also Selmán, the Persian. They pass in the public procession in this manner, carrying great loads. Then come the Jewish Sensals of the Custom-house and Visitors, who mingling amongst the spectators, ask whether

there is no contraband.* Thus they pass jesting. The guards pass keeping a good look out, the clerks writing on their horses, and the Janissaries (Yassakjî) guarding the bankers. The quintal-men (Kátárjî) pass on wagons, on which they weigh bales of various merchandise, writing them down to the account of different merchants. The boatmen of the Custom-house (Kol-kaikjî) pass, carrying a boat with a hook at the head (Kanjabâsh) on poles on their shoulders. The Reftjî, or Collectors of the duty, called reft, numbering fifty persons, pass with sticks in their hands. After their procession, that of the Inspector moves along crowd on crowd, and throng upon throng. Boys, with faces like the sun, sprinkle on both sides rose-water on the spectators out of gulâbdârs (vases of rose-water), and others perfume them with aloe and amber, burning in censers. Behind them walk the Sirikhamâl, carrying a Koshk, made in imitation of the Custom-house, with fountains playing. On magnificent cushions, pear-embroidered sofa-cloths, and Persian carpets are seated boys, fine as the Hûris of Paradise, who serve sweetmeats, coffee with amber, tea, salep, and mohallebí, to the Inspector of the Custom-house Kojâ Alî. Thus the train moves on to the Alâi-koshk, where from forty to fifty musicians begin to play, and ten pair of dancing boys, with moon-like faces and stag-like eyes, show their skill in dancing in the Emperor's presence. They execute the dance so admirably that the wheel of heaven suspends its rotation, and that Zoreh puts the finger on her mouth full of astonishment at these musical performances, which surpass those of Hossein Bîkara. The Inspector of the Custom-house, and the Inspector of the arsenal, who were both sitting in the above-mentioned beautiful koshk, leave it and kiss the ground before the Sultân. Sultân Murâd told them "I am quite jealous of all that these fellows are enjoying. My ancestor, Sultân Sûleimân used to say, 'Ah! if I could be but during forty days Aghâ of the Janissaries!' if he were to witness the splendour and luxury of my reign he would say, 'Ah! if I could be but three days Inspector of the Custom-house.'" He then instantly ordered the Inspector Alî Aghâ to be invested with a sable pelisse. So closes the train of the Inspectors. My compliments to you.

The Sixteenth Section.

(239) The Grocers (Bakkâl). Their patron is Azî Ibn-en-nebâsh, who was girded by Selhân Pâk and who was the first of all Bakkâls; his tomb is at Jerusalem near Abd-ul-jerrâh. He died an hundred and twenty years old and was a favorite of the Prophet amongst his companions. The guild of the Bakkâls selling eatables and drinkables have precedence in the procession of other guilds. They fix tents on wagons, put on clean cloth and adorn their tents with all kinds

* A passage is omitted here on account of its grossness.

of baskets full of hazel-nuts and pistachios, of raisins and figs, throwing them amongst the spectators. They are clad in armour. Some of them dress in robes made of onions and dates, holding in their hands rosaries of nuts, carrying on their heads goat's horns as ornaments and crying raisins and figs for sale.

(240) The Merchants of butter (*yághjián*) are three hundred men. Their patrón has been already mentioned at the procession of the Inspector of the butter magazine. These are the butter merchants, who retail it in shops. They adorn large tubs, plates and bottles with flowers and fill them with butter from Perzerín, Bucarest, Taman, Kafa, Kilia and Akkermán. Some comical fellows, stripped naked and greased all over with butter, hold in their hands jacks swelled with wind, with which they advance towards the crowd of spectators, who give way and open a passage for them. Some grease the people with greasy jacks and play a thousand merry tricks of the kind.

(241) The Oil-merchants are five hundred and fifty persons, with two hundred and thirty five factories. Their patron is Abúl-mamen, one of the Prophet's companions. Hejáj, the blood-thirsty governor of Irak being ill disposed towards Abúl-mamen asked him, "How much oil could be obtained from a rotl of sesamum?" He said, "Half a rotl." Hejáj asked again, "How much oil could be produced out of a single grain of sesamum?" Abúl-mamen replied, "As much as is enough to grease two finger nails, if squeezed between them." "Well," said Hejáj, "thou art a perfect master, tell me now, what thou knowest of the essence of God?" Abúl-mamen recited the *Súras Ikhlass*, and the formula of confession, "I believe in God, and his angels and his writings, &c.," finishing with the categorical declaration, that he belonged to the people of the prophet, idiots (*onmiúm*.) Hejáj again put forth some difficult questions, which even Jerín Thabarí (the father of Arabic history) would not have been capable of answering. Hejáj said, "Thou knowest for thy worldly interest, how much oil a grain of sesamum may produce, but art ignorant of these questions of the law!" Abúl-mamen replied "I am not of the deep learned divines, no Muftí, no Judge; I am a poor idiot Moslim, who knows, what he saw of the Prophet's doing." This excuse did not avail with Hejáj, who ordered him to be put to death. On the same day he attacked Zobeir for having dared to enlarge the Ka'bah and put new foundations to it; wherefore he ordered him to be hanged. Hence the tombs of Abúl-mamen and Zobeir, who died martyrs on the same day, are both near each other in the upper part of Mecca. God's mercy upon them both! The oil merchants pass on wagons turning oil presses, some of their people are dressed in dirty rags carrying jacks filled with oil, with which they touch if they can, the spectators. The patron of these oil-merchants in the time of the Israelites was Játheb Meva, and it is therefore an old handicraft. The Jews employ for that reason in their cookery no other butter than fresh oil. Were you to

kill them they would not touch melted butter. There is a Jew inspector at every oil press to watch the purity of the oil appropriated to their use. But oil is indeed an excellent grease which strengthens the body, and renders it smooth like cotton. It is, therefore, young Jews have such smooth skins and tender flesh. These oil-merchants pass also playing many tricks.

(242) The Honey-merchants (Báljián) are a thousand men with three hundred magazines. They are great merchants. The honey of Wallachia and Moldavia, of Transylvania and Temesvár, of Widin and Syrmium, of Athens and Mecca, of Budeh and Candia is much renowned and is transported into all countries. These merchants collect the honey in these places and carry many thousand casks of it to Constantinople, where they impede the passage at the magazine. The honey of Athens has the colour of Nafta, but is so perfumed with scent that it fills the brain with the odour of pure amber and musk. If one cup of honey is put into forty cups of water it still makes an agreeable sweet beverage. The honey of Moldavia and Candia is the clearest and purest, like white muslin. They adorn their shops on wagons with tents and awnings, beneath which they expose many hundred boxes full of honey and also carry many hundred casks on other wagons.

(243) The Linseed Oil-merchants (Bezrjián) are nine hundred and thirty-one men with thirty-five factories. Their eldest patron is Jemshíd, but their patron of the Prophet's time is not known to me. They pass on wagons with mills pressing linseed oil. Their dresses are all shining of oil. They mingle with the spectators oiling with their hands young boys. These people for the greatest part come from Nikdeh and Kaissarieh; they pass all clad in armour.

(244) The Merchants of olive oil (Zeyát) are two hundred men with eighty-shops. Their patron has been already mentioned where we spoke of the Inspector of the oil magazine. These oil-merchants, who retail the oil in shops, are assistants to the Bakkál or grocers. They pass clad in armour.

(245) The Soap-makers (Sabúnjián) are five hundred men with two hundred shops. Their first Patron was Jemshíd, who having lived a thousand years, contrived three hundred arts. He was a long time speculating how he could fix oil into soap, without being able to get at it. At last weeping in despair one of his tears fell into the soap-kettle, when the soap instantly took consistency. He knew tears to be salt, and so found the means of consolidating the oil into soap by mingling salt water with it. If (God forbid it) a living thing should fall into the soap-kettle while boiling, it would be destroyed and immediately turned into soap. These merchants bring the soap from the Syrian towns of Jericho and Ascalon, and from Smyrna and Tenedos for the necessary provision of Constantinople. The best and whitest soap, which has also a scent of musk, is that of Tripolis in Syria, Jerusalem, and Nablús. They also make white soap at Silistria, Nicopolis,

and Widin, but it has a bad smell, being made from mutton grease. The soap of Tripolis in Africa, carried to Constantinople in large vases (kúp) has an agreeable smell, and cleanses well in washing. These soap-makers adorn their shops with different kinds of soap, and carry in their hands and on their heads plates filled with it, crying, "Take soap to cleanse yourselves."

(246) The Merchants of musk-soap (Muskas-búnjián) are an hundred men, with forty shops. They carry their shops on horseback, and sell different kinds of perfumed soap.

(247) The Merchants of dried salted beef (Bakkál-basdirmajján) are eight hundred persons, with five hundred shops. They are Musulmans, and called the people of Menawshát-oghli. This man once eating excrement in a golden tass at the feast of the circumcision (Súr), said to the Emperor, "Glorious Monarch, nought remains," meaning there was no more excrement left. From this time the boys of the town run after these people crying, "Nought remains." They are a despised set of people. We have mentioned above, at the procession of the Inspector of the dried beef, the merchants who trade in fresh beef, and who are different from this people, bringing many hundred thousand bags of salt beef from Kilía and Ismail. Their shops are outside the wood-gate at Kassim Páshá, Galata, Top-khánah, and Scutari. Some of these fellows wear instead of tigers' skins the hides of bulls, oxen, and cows, with the horns and tails, for cloaks. Some take sheeps' heads and feet, which they stick on their heads, and make a complete dress from head to foot of dried beef, carrying hams instead of clubs and banners, boots, trowsers, and saddles, all of dried beef, and pass repeating the words of their master Menawshát-oghli, "Nought remains." They are a strange and comical set of people.

(248) The Merchants of Leblebí (Italicè, piselli) are four hundred men, with one hundred shops. I do not know their patron; they are assistants to the chief of the grocers (Bakkál). They pass roasting leblebis, and grinding them into flour with small handmills. Some of them mingle this flour with glue, and make a paste used for the heads of clubs. Leblebis are wholesome food in the camp to those suffering with relaxed bowels. In short whatever eatables and drinkables grocers may be resorted to for, as pistachios from Syria, almonds, hazelnuts, jujubes, dates, and dried cherries, is exhibited for show in their shops. After them passes the Bakkál-báshí, or head of the grocers, with his exquisite troop, the rich grocers are mounted on Arabian horses, with fine boys as pages, followed by the eightfold Turkish music.

The Seventeenth Section.

(249) The Fruit-merchants (Yemishjián) are three thousand men, with a thousand and seven shops. Their patron is the same as the grocers, Azi Ibn-en-nebásh.

They pass on wagons, adorned with all kinds of fruits. They also make artificial trees of apples, apricots, &c., each carried by eight or ten men on poles. Others make *koshks* with fountains playing, the four sides of which are festooned with fruit. Their boys, who are seated in these *koshks*, bargain with the spectators, and throw fruits to them. Some dress in robes, made of chesnuts, holding in their hands rosaries of oranges and apples, and reading the verse of the Korán, "The fruits are given to you as merchandize." Some holding rosaries of dried raisins, recite the verse of the raisins and olives. They also build artificial ships, which are full of fruits, each being towed by a thousand men. The nails, masts, head and stern of these ships are ornamented with the kernels of fruits. Merchants flock in crowds to enter these fruit-ships to fill their baskets. With the greatest noise and quarrelling, arising from these simulated sales, they pass the *Alái-koshk*. This is a faithful representation of what occurs at the port on the arrival of every fruit-ship, where such noise arises, and many heads are broken, without the injured persons being allowed to ask for legal satisfaction. The Emperor delighted, laughed at their quarrels and riot.

(250) The Gardeners of Constantinople, inside the town, are three thousand, and the gardens one thousand. Within the walls of Constantinople there are many thousand gardens, the finest being the Imperial, which give an idea of paradise. The most famous are those of the tulips; that of *Altıpogaja*, near the fountain of the judge; of *Lonka-zadeh*, near the Flour-hall; of *Kahwelí*, within the gate of *Jubbeh Ali*; of the bath near to it; of *Ashik Páshá*; of *Haider Páshá*; of *Kiremetjí Somlak*; of *Chiví-zádeh*; those before the *Mihráb* of the Imperial mosques; the garden *Boják*, near the gate *Nárlí*; that of *Tokátjí Solák*; of *Sanka* and *Azíz Efendí*; the garden *Chókúrbostán*; the new garden; that of *Kia Sultána*, near the Gun-gate; and close to it of *Chelebí Kyayá*; of *Kurekjí báshí*; of *Davúd Páshá*; and some hundreds besides. In these gardens are produced those famous peaches, one of which weighs an hundred drachmas; the sorts are called *Pápá*, *Súltání*, *Jáni*, *Durrakí*, and *Chelebí Kuloja*, which is a wonder of the wonders of God. The peaches of the garden of *Kiremetjí Mustafá Aghá*, within the Crooked gate, are of a luscious and exquisite flavour; the pears of the garden of *Elchí Kara Mustafá Páshá*, near *Kızıl Mossluk*, each of which weighs an hundred and fifty drachmas, are finer than the peaches, which are found in Persia, at *Tisú*, and *Ordíár*. In the garden of *Kháljilar Koshkí* apricots are cultivated, each weighing fifty drachmas, which excel the famous Syrian apricots of *Hama*. In the garden of a woman, near *Avret-bazár*, are pomegranates weighing an occa each, and which are sold at no less than two for a ducat as presents for the Emperor. Each grain comes to a dirhem, and resembles a ruby. A sick man will restore himself to life if he eat of them. In the garden of *Sevgulún* are figs, four

weighing an *occa*, as mellifluous as a bottle of *juláb*. Were we to describe minutely all the gardens and their productions we should give forth a work on rural economy and gardening (*Feláhat-námeh*).

(251) The Merchants of water-melons (*Menawíán*) are three thousand men, the shops are but three hundred, as the greater part of them sell at the landing places, where melons and water-melons are heaped up in mountains. Their trade lasts but six months, because, though it is possible to keep melons and water-melons from one year to another, yet it is not the practice. They pass on wagons amongst heaps of melons and water-melons, crying, "Three *occas* for one *asper*."

(252) The Flower merchants are eight hundred, with three hundred shops. Their patron is *Bábá Reten*.

(253) The Flower merchants, who at the same time sell fruit, are three hundred persons, with eighty shops. Their patron is *Khabíl Irmaghání*, who was girded by *Ins Ben Málek*. He used to bring baskets of flowers and fruit as presents to the Prophet and to his family. He is buried at *Taif*. The shops of these Flower-merchants (*Jejekjián*, the former *Shukúfeljián*) are in the part of the town called *Takt-ul-kala'a*, *A'k-serái*, *Sultán Mohammed*, and *Ayá Sofiyah*, before the gate of the *Jebel-khánah*. Here at all seasons of the year are found dishes full of flowers and fruits, which are offered as presents to the *vezírs* and great men. They make a great show, being an exquisitely armed troop. They carry on poles *koshks*, which are imitations of the *koshk* of the *Mohtessib* and of the *koshk* at the fruit market, wherein fine boys reclining on golden cushions do service. The head of the market *Bazár-báshí* and the *kyayá* of the *Mohtessib* pass on horseback. The last calls into his presence some of the merchants, and upbraids them for not having kept just weight and measure. At the *Alái-koshk* some are punished with the *bastinado*, some dipped in honey, some beaten on the face with nasty intestines, and some mounted on jackasses. These are the punishments of those who do not keep just measure. The head of the market comes last with his servants all clad in armour and followed by the eightfold Turkish music.

The Eighteenth Section.

(254) The Sword-cutlers are a thousand and eight men, with two hundred and five shops. The patron of the sword-cutlers and the armourers is *David*, but in the Prophet's time it was *Esír* the Indian, who was girded by *Selmán*, and died one hundred and twenty years old. He is buried at *U'shák*. The faith having been established by the sword, the sword-cutlers gained the precedence over all the other handicraftsmen. All those who live in peace as well as in war stand in need of this profession; a sword being indispensable in each Moslim's house. Their factory

was in the times of Mohammed and Báyzíd II. a great building before the chalk-gate, near the lead magazine, where they worked the old Constantinopolitan blades out of the iron dug at Galata-seráï, and the blades, famous under the name of old Constantinople, are from this factory. By the lapse of time it fell into decay, and the Inspector of the Custom-house, Alí Aghá, bought the ground from the fiscus, converting the factory into a water-magazine. In our times the great factory is opposite the bath of Mahmúd Páshá. The most celebrated sword cutler is deaf David. Sultán Murád IV., who so well understood the worth and use of the sword, never used any but blades of Isfahán, or of deaf David. He made him by an Imperial rescript Chief of the sword-cutlers. They pass, adorning their shops with all kinds of swords, such as swords of the companions of the Prophet, Sen-jání, Makrárí, Zilyezen, Zílfehjáñ, Kosh Kadem, Sonkor, Essed, Súzik, Demirdelissí, Selámieh, Missrí Alí Berkúk; and Syrian the work of Mostakím, and Indian the work of Khalkán; German, Barbaresque, &c. During the passage of the procession they polish swords, play a thousand tricks, as sticking naked swords into their ears, throats, and stomachs, and some represent fighting, and pass on in files.

(255) The old Cuirass-makers are forty men, with but four shops. There are in Constantinople more than a thousand cuirass-makers who work for the army, and in the camp; there are, therefore, but few shops of this handicraft in Constantinople itself. Their patron is David, who preparing to fight with Goliath, first began to work on his cuirass and armour. Some of this old armour is actually found in the possession of the monarchs of the desert, who have inherited it, and guard it carefully that it may not fall into the hands of the Ottomans, because their right of sovereignty in the desert is founded on this old armour. As to the casques, David was shown the workmanship of them by King Saul, when he undertook the expedition against Goliath. Therefore these casques are called after the name of Saul, Talúti. The contest between David and Goliath is recorded in a verse of the Korán. In the Prophet's time, when all sorts of arms were in high esteem with him and with his companion., Moslem Hadadí made a cuirass, which he presented to the Prophet. The Prophet wore it at the battle of Ohod, where having lost a tooth, he made a present of it to Sa'dán, the Indian. Moslem, the armourer, who had made the present to the Prophet, was girded by Selmán Pák, and became the patron of the cuirass-makers. He lived eighty years, and is buried at Yemen. The armourers fit up their shops on litters with all sorts of cuirasses, such as from the Kabartái and Tághistán, and dress themselves in armour from head to foot. Thus they pass like so many ancient heroes, as Sám, Nerimán, and Zál Kostanem.

(256) The Lance-makers (Mizrakján) are four hundred men, with an hundred and five shops. Their patron also is David, but the first monarch who introduced

lance-bearing troops was Húsheng, who recommended the lance as the most handy weapon, because it does not require to be drawn from the scabbard like a sword. The lance and spear are the proper weapons of the Arabs, who use them in so clever a way that the Tútárs lose their wits when they see how these arms are handled. The first lance-bearing soldier in the Prophet's time was Sa'd-ud-dín, the Indian, who was girded by his intimate friend, the great Moslim hero, Hamza. He was slain with him in the battle of Ohod, and is buried near him. They exhibit on wagons all sorts of lances, called Sogú, Khisht, Jedah, Cheshetmeh, Karghí, Súnjí, Harba, and Sinán.

(257) The Dagger-smiths and cutlers (Khanjarjián, Bichakjián) are thirty men, with ten shops. Their patron is David, the Prophet, but in the time of the Prophet their patron was Abdullah Albassrí, who was girded by Selmán in the Prophet's presence, and became the protector of cutlers and dagger-smiths. He is buried at Meshhed. They pass working in their shops at daggers and cutlasses.

(258) The Shield-makers (Kalkánjián) are but thirty men, with ten shops. Their patron is David, and the shield he wore is now suspended at Jerusalem, in the great mosque on the left; it is a great shield, made of steel, from Nahjiwán; people call it the mirror of Alexander, but this is a vulgar error. There is no doubt that this shield is the work of David, who, according to Mohammed Ben Ishak, lived sixteen hundred years before the Prophet. It is generally known that David polished steel shields so well that not a speck of dust remained upon their burnished surface. They were made of pure steel. Such steel shields are seen at Cairo in the treasures of Berkúk Sultán, Katibái Sultán, and Gurí Sultán, which are produced on the occasion of great shows. In the time of the Prophet, Hassan Kattál Gházi invented a new kind of shield made of cotton and flexible reeds. Having carried this shield to the prophet as a present, he ordered him to be girded by Alí. He continued making shields to the time of the Khalífat of Alí for the companions of the Prophet. Alí having been killed at Cúfa by that cursed Ibn Meljem, and the affairs of the Khalífat being in great confusion, Hassan Kattál retired to Aleppo, where he continued making shields. Hence the shields of Aleppo are even now celebrated all through Persia and Turkey. He died an hundred and seven years old, and is buried at Aleppo, outside of the Damascus gate, on the border of the ditch, beneath a small cupola.

(259) The Scabbard-makers (Kinjiáni-sikkím) are six hundred men, with three hundred shops. Their patron, in the Prophet's time, Jacob Banián, was girded by Hamza, and is buried at Moan; he was killed by a woman, who afterwards was killed by Alí, and buried close to Jacob. Once every year the woman's grave sweats blood. These scabbard-makers ornament their shops with all sorts of knives and scabbards.

(260) The Shagreen-makers (Sághrījīān) are an hundred and fifty men, with fifty shops. Their patron was the grandsire of Ah-averán-dede, the sheikh Serráj-ud-dín of Lahsa, who was directed and girded by Selmán Pák. His tomb is near Ghaza, in the ruins of Ascalon. The Shagreen-makers had a great contest with the Tanners, which was decided in their favour, that they should be considered assistants to the sword-makers. They adorn their shops on litters with shagreen of different colours. Their manufactory is established inside of the Flour-hall. After them follow the exquisite troop of the Kilidjī-báshí, or head of the sword-makers; the head of the sword-makers and the head of the cuirass-makers walk together, and are followed by the eightfold Turkish music.

The Nineteenth Section.

(261) The Musket-makers are a thousand men, with four hundred shops. Their factory is outside of the Flour-hall, and also in the street of the Diván and some other places. Though they belong to the armourers, yet as there were no muskets in David's time, they have no patron among his fellows. The first report of a gun was heard by the Moslims in the time of the Ommiades at the conquest of Cortuba, where many thousand Moslims fell martyrs. The Author, however, of the *Tohfet-tewarikh* (Present of histories) ascribes to David the invention of iron ones, which being perforated, were filled with earth to kill birds with it. Jemshíd is reported to have invented the powder. The author of the *Tohfet* is on these facts as positive as if they had been engraved on marble. The musket-makers had at first no particular place in the procession, and mingled with the Janisseries, but afterwards obtained permission to pass with their proper music. They pass manufacturing muskets in all their parts, and firing them with shouts in the air.

(262) The Workers in iron, who temper steel, are five hundred men, with four shops. Their patron is David, who protects all handicraftsmen that use iron, coals, anvils, and hammers. These men first temper the muskets, and then hand them over to the polishers (Perdakhjí). Their factory is attached to that of the muskets, on the left side of the road it forms a particular establishment, with a Mesjid and a place of exercise. They pass with their shops on wagons tempering muskets.

(263) The Shaft-makers (Kondákjīān) are five hundred men, with two hundred shops. Their patron and master in guiding their tools is Habíb Nejár (Joseph the joiner?). They have no patron of the Prophet's time. Their shops are for the greatest part inside of the Wood-gate, in the street of the Diván, at Kassim Páshá, Galata, Top-khánah, and Scutarí. They pass making shafts, and adorn their shops with shafts inlaid with pearl-shells.

(264) The Powder-horn-makers (Weznehljīān) are five hundred men, with two

hundred shops. Their patron like the preceding is Habíb Nejár, because they also use the hatchet (kesser); they have no patron of the time of the Prophet, as their handicraft relates to the musket which had not then been invented. They adorn their shops with powder-horns (wezneh) made of bulls' horns and linden-wood.

(265) The Makers of cases or coverings for the muskets (Kessehjían) are five hundred and fifty-five men, with an hundred shops. Their chief is Abú Nassr Hátem from Baghdád, who was girded by Selmán Pák in Alí's presence. They formerly belonged to the saddlers, but were afterwards separated from them and declared assistants of the musket-makers. They pass in their shops adorned with all kinds of coverings of velvet, cloth, &c.

(266) The Pistol-makers (Tabúnjajían) are two thousand men, with an hundred and five shops. Their patron is David, because they hold the hammer, though in the Prophet's time there was no musket or pistol. They make all kinds of pistols. Their principal master is Mohammed Chelebí. They pass making pistols.

(267) The Polishers of rusty muskets (Achichían) are an hundred and five men. They have no particular patron of the Prophet's time. They pass in the procession cleaning rusty muskets.

(268) The Firework-makers (Fishekjían) are one hundred men, with eighteen shops. Their patron is Jemshíd; the greatest part of them belong to the armourers. They exhibit their skill in fireworks on the occasion of public rejoicings, on the birth of princes, and on the feast of circumcision. Their manufactory is outside of the hospital of the Süleimánieh, where they have the repository of their tools and their magazine. They have also shops at Eyyúb, Galata, Top-khánah, and Beshik-tásh. The first artist in fireworks was Avicenna (Abú sina) who is the master and patron of all firework-makers. On the occasions of rejoicing for victories, these firework-makers set on fire some hundred thousand rockets of different colours, some of which mount straight into the sky, and some go in an oblique direction, spreading stars around them. Some of these rockets, divided into three parts, ascend at three different times, so that when the first, having burned out, falls to the ground, the second is lighted, and then the third, which at last explodes with a noise that seems to rend the clouds. It is probable that the Cherubim, hearing this dreadful report, recite the verse of the Korán, "O God guard us from the evil of mankind!" In the days of my youth when I, poor Evliyá, mingled with all sorts of company, I made, for my master, Alí Aghá, the inspector of the Custom-house, one of these rockets with seven divisions. It was made of a sprig of fir-tree hollowed out, at the top of which was fixed a kind of cap filled with seventeen ounces of powder, and below it was carried by pinions made of eagles' wings. On the night of the birth of Kiasultán (afterwards the wife of Evliyá's patron, Malek Ahmed

Páshá), I launched out to sea in a boat, and thence the rocket ascended into the sky at seven times to such a height, that the report of the seventh was heard on earth with so stupendous a noise that people hearing it lost their courage. Each of the seven divisions exploding, showered on the ground a fiery rain of Nafta-balls and stars, as if the seven planets and all the fixed stars had fallen from heaven. Seeing this stupendous sight, I began to repent, and as the tradition says, "Who-soever repents of a fault shall be considered as if he had not done it," I hope this my trick shall be considered as not having happened; it was, however, a strange spectacle. The firework-makers of Constantinople also make another kind of large rocket, which in exploding, vomits forth forty small rockets, some of which mount into the air, some go to the right, some to the left, and some fall amongst the crowd of spectators, burning them, which causes great noise and riot. On the nights of the feast of circumcision, some hundred thousand rockets of every description are set on fire, covering the surface of the sea, some of them dive and come up again, and put the whole sea into a blaze and the fish into an uproar, so that they jump out of the water and dive again, which is also a spectacle worth beholding. They likewise make castles of paper, which fire on one another; figures of monks, Jews, and Franks are represented in fire, which advance towards the spectators spitting fire; throwing them into fright and confusion. They also tie fireworks to the tails of dogs, bears, wolves, and swine, which, poor animals! when hurt by the fire, run amongst the spectators, producing a great deal of comical mischief. At the same time different sorts of rockets, fire-wheels, and engines, (called Bedalúhka, Haván, Túmba, Nerdibán, Shemshjihán, Kafes, Muhri Súleimán, Chatálasumání, Khosrewání,) fire-suns, dragons, serpents, thunderbolts, &c. are burning on all sides, and produce a spectacle, which borders on the miraculous. They pass at the public procession with similar exhibitions before the koshk of the Emperor. My compliments to you.

(269) The Powder-merchants (Barúdjíán) are an hundred men, with forty shops. The powder factory and the Aghás attached to it have been already mentioned, but these are the gunpowder merchants, whose shops are at Sultan Báyzíd, at Kassim Páshá, Galata, and Top-khánah. They pass, adorning their shops with powder, taking all necessary care.

(270) The Match-makers (Fítíljián) are fifty men, with thirty shops. Their patron is the Prophet, because he first burned a rope in shape of a match. They pass twisting matches of seven cotton-strings. After them come the head of the shaft-makers and the head of the gun-makers, with their seniors, sheikhs, kyayás and chaúshes, mounted on Arabian horses, and the footmen, all clad in armour, attended by the eightfold Turkish music. The assistants of the head of the gun-makers are all military.

The Twentieth Section.

(271) The Smiths. In all the four jurisdictions of Constantinople they have no less than a thousand shops. Their patron is David, who lies buried in a suburb of Jerusalem, which has its proper royal mosque, college, and dining establishment. Close to him is buried his son Súleimán, as is recorded in all the histories of the Israelitish tribes. In the time of the Prophet, the patron of the smiths was Abúzeid Moslem Hadádí, who was girded by Selmán in Alí's presence. All smiths derive their lineage from him. His tomb is at Sana'a in Yemen. As their handicraft is one of the most indispensable in the Imperial camp, not only for the artillery but in every respect, they obtained the precedence over the following guilds. They pass on large wagons, adorning their shops with various flowers, and striking the iron on anvils with their hammers. Some carry on their shoulders iron rods, some hammers, and striking the iron on the anvil, they cry out, "O David!"

(272) The Farriers (Ahengerání-na'l-kesen) are five hundred men, with two hundred shops. Their patrons are David and Abú Moslem. They make in their shops horse-shoes, and play many tricks. They are one of the most useful and necessary guilds in a camp.

(273) The Nail-smiths (Míkhjián). They also acknowledge David and Abú Moslem for their patrons. They are very useful handicraftsmen at Constantinople, where fires are so frequent (and nails therefore so much in request). They adorn their shops with the different kinds of nail, called Sofja, Zaghra, Miáneh, Kíva, Koleh, Ortasaish, Búlma, Pedavra, Ekser, and pass making nails. The greatest part of them are Armenians from Dívrighí. They are like so many Ferháds.

(274) The Smiths of the small boot-nails (Kebkehjián) are two hundred persons, with an hundred and two shops. Their patron is Abúzeid Moslemí. Their shops are all at Chúrkúrhamán, in the neighbourhood of the mosque of Sultán Mohammed. They pass on litters, striking kebkebs, that is the small tinued nails which are put under the boots and bapúches.

(275) The Weight or quintal makers (Kántárjián) are two hundred men, with eighty shops. Their patrons also are David and Abú Moslem. They make different kinds of weights and quintals, which they string on iron chains, and adorn their shops with these kinds of festoons.

(276) The Balance-makers (Mizánjián). Their patron is Azer the father of Abraham, who was the sculptor and balance-maker of Nimrod. In the Prophet's time Abúl Kassim the scale-maker became their patron. He was girded by Ins Ben Málek, and is buried at Erzerúm, near Abd-ur-rahman Ghází. Their shops are at Mahmúd-páshá. They adorn them with different sorts of balances, the scales of which are made of yellow brass.

(277) The File-makers (Eighjián) are an hundred and five men, with fifty-five

shops. Their patron is Obeid Táher, who being a Pehliván (wrestler), was girded by the Moslim hero, Hamza ; his tomb is at Mecca. The shops of this guild are all at the long market. They pass with their shops on litters selling all kinds of files, and cry, " We straighten the crooked, and sharpen the blunt."

(278) The Hatchet-makers (Kesserjián) are five hundred men, with two hundred shops. Their first patron was David, their second of the Prophet's time Abúl Moslem Ghaffarí, who was girded by Ins. His tomb is on the shore of the Euphrates, at the bottom of the castle of Ja'ber. He was killed at the battle between Alí and Aisha, and buried there. He made for the companions of the Prophet pikes, knives, hatchets, and other instruments to strike with.

(279) The Saw-makers (Desterehjián) are two hundred men, with eighty shops. Their first patron was Ismail, a Jew, who invented the saw at Aleppo, in order to saw Zacharias in two pieces. In the time of the Prophet, Abd-ul-ghaffar, the saw-maker, became their patron ; he was girded by Selmán, the Persian, his tomb is in the town of Nikdeh, but I did not visit it. They adorn their shops with saws of different kinds, and pass with great noise.

(280) The Borer-makers (Borghujián) are three hundred men, with an hundred shops. They acknowledge as their first patron David, but in the time of the Prophet their patron was Abúrreif Nakábí, who was girded by Sohaib Rúmí by the Prophet's command. His tomb is in the castle of Ba'lbek, near Damascus. Horses having the cholic if walked over his tomb are cured of their disease. This passes as a true remedy amongst the Syrian horse dealers. They adorn their shops with all sorts of borers, augers, and whimbles (Makáb, Dos, Kerseh).

(281) The Charcoal-men (Komurjián) are eight hundred men, with four hundred shops. There are a great number of colliers who come from the mountains with faces black as coal, but who gain white money. The second sort of coal-men are the men of the coal-ships, who are Greek infidels condemned to be blackfaced in this and yonder world. The third are the keepers of the coal magazines, who are partly Moslims and partly Armenians, and lastly the men who sell coals in retail, crying them in the streets. Their coal-bags are carried on Lesbian horses or Cyprian mules, and they pass weighing and crying coals. Their first patron, as the first who lighted a fire, is Adam ; Nimrod is also famous in the history of fire, for lighting the pile on which Abraham was to be burned, but which was changed into a bed of roses according to the holy writ of the Korán, " We said unto the fire : be cool and wholesome to Abraham !" The patron of the coal-men of the time of the Prophet is Harun from Khaibarí, who was girded by Selmán. He carried coals from Khaibar, and from mount Ohod to Medina, and by this trade gained his subsistence. His tomb is at Wadi-ul-kira. He was put to death by the inhabitants of Khaibar for having turned Musulman.

God bless his memory. After the coal-men passes the troop of the chief of the smiths, with their sheikhs, nakibs, kyayás, and chaúshes. At the public procession in the time of Sultán Murád IV., the chief of the saw-makers (Deterehji-báshí) was an old man who had been with Sultán Selím I. at the conquest of Egypt, and who had since been brought before each Emperor, who reigned afterwards, to receive his blessing. The Vezírs used to go to his shop at the Flour-hall and to kiss his hand. The head of the smiths passes, followed by the eightfold Turkish music.

The Twenty-First Section.

(282) The Locksmiths are a thousand men, with five hundred shops. Their patron again is David, and in the Prophet's time Azíz-ud-dín Samáhí, who was girded by Selmán Pák. All locksmiths and those who work small articles in iron derive their skill from him. He is buried at Shiráz. They adorn their shops with locks, keys, rings, and other small articles in iron, some gilt, some tinned.

(283) The Bridle-makers (Gemjián) are four hundred men, with an hundred shops. Their true patron is Khizr, who first taught the Seid Hamai-ud-dín to make bridles, he was girded by Hamza. His tomb is at Hella, near Baghdád. The bridles of Hella and Howaiza are renowned. They exhibit in their shops the show of many thousand bridles inlaid with gold and silver. The bridle-makers, who are attached to the service of the Imperial stables are an hundred excellent masters.

(284) The Iron-point-makers (Temerenjilar) are an hundred and fifteen men, with an hundred shops. Their patron is Ja'fer Hashemí, one of the relations of Alí, who gave him the girdle. His business was to straighten the arrow-points which were bent in battle, and to make them of steel from Nakhshiván. His tomb is at Erdebil, near Sheikh Safi, beneath a cupola, and is visited as being that of a relation of Alí. They adorn their shops with all kinds of points, called Alanja, Púshaka, and Kúshtání, and pass working at them.

(285) The Locket-smiths (Kilidjián) are two hundred men, with an hundred shops. Their patron is Zeid, the Indian, a favourite of Selmán Pák. His tomb is in India in the port of Div.

(286) The Stirrup-makers (U'zengjián) are two hundred men, with an hundred shops. Their patrons also are David and Abú Moslem, but the first who made an iron-stirrup for the Prophet was Sheja'a-ud-dín Mihribání, a disciple of Ins Ben Málek. I do not know where his tomb is. They fill their shops with all kinds of stirrups, inlaid with gold and silver.

(287) The Scissor-makers (Makrássjián) are an hundred men, with thirty shops. Their patron is Páwer, the U'zbekian, girded by Selmán Pák, he is buried in the

town of Tissú, near the Saint of the Turcománs, Ahmed Yessúí. They lay out their shops with scissors.

(288) The Smiths of the shoe-irons (Na'lji), (the iron put under the soles of shoes and boots to make them last longer) are a thousand men, with four hundred shops. Their patron was a smith from Khorassan, who was girded by Selmán, his tomb is at Herát. They adorn their shops with the different kinds of shoe-irons, called Kabádí, Makhmúzí, Dirseklí, Jihánshahí and Merwání, and pass working them in the fire.

(289) The Men who nail the iron-shoes (Na'lji Mikhlajián) are seven hundred men, with four hundred shops. They pass occupied in nailing the above mentioned shoe-irons to shoes and boots.

(290) The Thimble-makers (Yúksuikjián). Their patron is Wartan, the Indian; they adorn their shops with all kinds of thimbles with which the tailors guard their fingers, and which were contrived by Wartan, the Indian.

(291) The Needle-makers (Ignehjián) are two hundred men, with fifty-five shops. Their patron is Abúl Kassem Alatár, whose tomb is not known. They adorn their shops with different kinds of needles and pins (Ibreh, Igneh, Súzen and Sündoh.) They pass crying, "Needles, needles, to sew what is torn."

(292) The Heddeh-smiths. Heddeh is the name of a steel-plate with some hundred holes in it, through which gold and silversmiths pass different sorts of gold and silver-wire. Some say that the patron of these steel-plate smiths was the Gold-beater Kanewí, but they are greatly mistaken, because Kanewí lived in the time of the Seljúkides and was step-son to Mohay-ud-dín, the Arab. The true patron of these steel-plate-makers was Sa'd-ud-dín the Egyptian, who came with Zúnún the Egyptian into the Prophet's presence and was girded by Selmán; his tomb is at Belbeis.

(293) The Iron-merchants are two hundred and five men, with three hundred shops. Their patron was brought up by Selmán Pák and buried in Abyssinia. The shops of these iron-merchants are in the parts of the town called Takkt-ul-Kala'a and Karamán. They are rich merchants who are associated with those of the iron mines at Samakú, Egridereh and Perlí. They load wagons with iron rods and square lumps of iron, and pass clad in armour.

(294) The Wire-makers (Teljián) are two hundred men, with forty shops. They draw their light from Selmán Pák. His tomb is in the town of Bokaia, near that of Abbás. They pass drawing iron and brass wires by the means of wheels.

(295) The Merchants of small-iron wares are eight hundred men, with seven hundred shops. Their patron A'n Ben Omrání, girded by Selmán Pák. His tomb is at Hella near Ali's minaret. They sell nails and other small articles made of iron. They are a poor set of people and pass with plates of nails on their heads.

(296) The Farriers (Na'lbenjían) are a thousand men, with an hundred and fifty-shops. Their patron is Khizr, who shoed the mule Duldul of the Prophet, but was not visible. The man who shoed horses in the Prophets' time and became the chief of farriers was Abúl Kassem Essemák Beitarí, girded by Selmán Pák. He died at forty-four years of age and was buried at Hormúz. He is the patron of one of the most indispensable guilds in war time. The farriers pretended on that ground to have the precedency over the locksmiths. At last they were ranked as their assistants. They exhibit in their shops a complete show of different kinds of horse-shoes, such as are used in Bosnia, Syria, Vicegrad and Hersek, and other instruments of farriery.

The Twenty-second Section.

(297) The Kettlemakers (Kazánjían) are four thousand men, with nine hundred shops. Their factory, a great building raised by Mohammed II., is within the gate of the Ayazmah. Their patron is Abú Habíb Mohay-ud-dín Bokhara, girded by Selmán. The first who made iron-kettles and pans was David, Abú Habíb Mohay-ud-dín made the first copper one. The vessels of the Tátárs of the Crimea of the tribes Moghún, Boghún, Kalmás, and Komúk are all iron-kettles of the iron called Hakk-yenjí, because the mines near Caffa, which yield the iron were worked by Hakk-yenjí Mohammed Efendi. From Adam down to David the pans and pots were all earthenware, and the greatest part of the food was roasted meat. These Kettle makers carry on poles different sorts of kettles, pots and pans.

(298) The Purifiers of brass (Bákir Sujirjían) are sixty-five men, with four manufactories. These manufactories are established within the Flour-hall at the towers of Seygulún, Otluk and Borghújilar. Their bellows are made of buffaloe's skin, and each is managed by ten men. They melt small pieces of brass and raise such a heat, that it is impossible to come near. They pass with wagons loaded with brass, which they are melting. They are set of people of strange figure.

(299) The Glass-dish-makers (Takhtáb-tasjían) are an hundred and five men, with forty-five shops; they pass making dishes of glass on litters.

(300) The Polishers of brass kettles are an hundred and five men with forty shops. They pass polishing brass vessels on wheels.

(301) The Kettle-merchants (Taujirání Kazán) are five hundred men, with three hundred shops. Their patron is Sa'd Ben Obeid Khazreji, girded by Selmán Pák. He is buried at Zobeid in Yemen. They adorn their shops with all kind of brass vessels. They are for the greatest part Lazes, and cry their wares in their dialect.

(302) The Tinmen (Kalaijían) are five hundred men, with an hundred and six

shops. Their patron is Sári, girded by Ali. He was commanding general in the Khálifat of Omar against Nehawend, and on the very day of decisive battle, when Sári was nearly defeated, Omar, who was praying at Medina, cried out through second sight, "O, Saria, take the post of the mountain!" This sound was heard by the Moslim troops at Nehawend and they instantly planted on the mountain the banners of Islam and victory. His tomb is at Cairo, where you descend to it by nine steps in the courtyard of the mosque of Tawáshí Súleimán, in the interior castle. The troops of the tinmen pass with all kind of hammers for turning, cleansing and stretching. They put in the middle of the road a large trunk (tomrík), on which from fourteen to sixteen men hammering with all their force show the excellency of their art. The seniors of these guilds have beards of different colours from the effect of the damp of the brass; some green, some sulphur-coloured. After the tinmen, passes the head of the Kettle-makers (Karzánjí-báshí) and the head of the Polishers (Charkají-báshí) and behind them the boys of the mines of Kastemúni and Tashkoprilí followed by the eightfold Turkish music.

The Twenty-third Section.

(303) The Goldsmiths, numbering five thousand men, with three thousand shops, are one of the most numerous of the guilds. They acknowledge David for their patron, because they use the anvil and hammer, but in the Prophet's time their chief was Nassr Ben Abdullah, girded by Selmán Pák. He died at Aden in Yemen and is buried there. The Goldsmiths attained the high degree of consideration they enjoy through Sultán Selím I. and Sultán Suleimán, both having been brought up at Trebizonde as apprentices in the art of the goldsmiths, and the Greek, Constantine, who was Súleimán's master is yet alive. Once having grown angry with the Prince, he swore that he would give him a thousand sticks (blows). His mother begged he would forgive the prince, and gave to the goldsmith a thousand ducats, but to no purpose. Constantine, ordered the prince to draw this gold by the steel-plate (haddeh) into five hundred fathoms of wire, which being done, he wrapt these five hundred gold-wires twice round Súleimán's feet, in order to acquit himself of his oath.* This story is well known. I, myself, poor Evliyá, saw sometimes this old Greek, who was a lively frank old infidel. Súleimán having ascended the throne, to show his favor to the goldsmiths, built for them the fountain called Bakacheshmeh, with a large factory provided with a mosque, a bath, an assembly-room, and numerous other rooms and cells. He founded there, as wakf, a thousand plates, five hundred kettles and pans. Every twenty years they were allowed to make a great feast, for which purpose ten purses were afforded

* The play was upon the word Degnek, which signifies a stick, a blow, and also a fathom of wire.

them from the treasury, and the Imperial drums and kettle-drums granted to them. This feast lasted ten days and nights. I, poor Evliyá, myself a goldsmith by profession, saw this feast at three different times. It was I, who kissed Sultán Murád's hand at this feast. A year before the solemn meeting of all goldsmiths on the plain of Kaghid-khánah, where the Emperor treats them during ten days and nights, they were summoned by chaúshes to appear, who came themselves, or sent their head men with ten to fifteen thousand piastres. The Emperor sent his own tent to the place fixed for the assembly, and repaired thither with his Vezírs to the sound of drums and kettle-drums. Twelve masters (Khalifeh) kissed the hands of the Emperor, of the Muftí, of the Vezírs, of the chief of the goldsmiths, the Nakíb and the Senior, according to the canon of Sultán Súleimán. The head of the goldsmiths presented the Emperor with a plate, an inkstand, harness, a sword and mace all set with jewels. Twelve thousand fellows (Khalifeh) then kissed the hand of the Koyúmji-báshí (head of the goldsmiths). During seven days and nights boys with girdles set with jewels, and all dressed in gold, bearing golden daggers, and knives and silk aprons, walked like so many peacocks of Paradise to kiss the hands of the Seniors (Pírs). From five to six thousand tents were dressed on the plain of Kaghid-khánah, and during twenty days and nights the crowd was flocking to and fro; in short it is a feast, which no other guild can boast of. At the procession of the camp they make a most magnificent show and blind the eyes by their splendour. They exhibit on wagons and litters knives, daggers, girdles set with jewels, censers, vases for rosewater, harnesses, swords, maces and some thousand other precious articles, which are beyond all description, and all, be they Moslems or Infidels, wrap round their heads red and green sashes.

(304) The Jewellers are six hundred men without shops, but dwell in Kháns. God only knows the extent of their riches and number of their jewels; diamonds from India, rubies from Bedakhshán, turquoises from Nishabúr, opals from Abyssinia, smaragdites from Kazzán, grenatites from Ceylon; and corals are all found here together. They pass exhibiting to public show their jewels on paper.

(305) The Pearl-merchants (Lúlújián) are an hundred men, with forty shops. They pass putting small and large pearls on strings, and adorning with these strings their shops as with fishing-nets. They are all Jews, who are established at the gate of the old Bezestán.

(306) The Goldsmiths who set pearls (Zergerán Jevahirjián) are an hundred and fifty-five men, with an hundred shops. Their patron is Hossein Ben Nassr Ben Abdullah, the chief of all goldsmiths in general, girded by Selmán Pák and buried at Isfahán. They adorn their shops with different toys set in jewels and pass all clad in armour setting jewels. Ház Alí, who was the apprentice of my

late father, was employed in ornamenting the throne of Sultán Murad IV., the most brilliant throne; on it he receives the ambassadors of eighteen monarchs of the world. The splendor of the rubies, diamonds and emeralds which they exhibit dazzles the eyes of the beholders. Their boys also are dressed all in gold and tricked out with jewels.

(307) The Watch-makers (Sa'tjián) are a thousand men, with forty shops. Their patron is the Egyptian Yússúf, who when he was imprisoned at Jíza opposite Cairo, occupied his leisure by making sand-watches, of which he was the first inventor. He also made wooden watches in order to discern in the dungeon, where the difference between day and night was not known, the hours of prayer. This is indeed an handicraft of miraculous skill, which pre-supposes seventy other arts; to make watches, which mark the month, the day, the hour, which repeat, and wake the possessor, it is necessary to be deeply versed in the books of twelve sciences.

(308) The Coiners (Sikkezen) are a chief and an hundred men. Their patron is Osmán who caused first to be engraved the profession on iron, "There is no God, but God, and Mohammed is God's prophet." He was girded by the Prophet himself, and was killed, a martyr, when reading the Korán in the month of Ramazán. His tomb is at the place Bokai in the town of Medina. When the head of the coiners engraves a die on the change of the reign of the Sultán, or on other occasions, in steel of Nakhjiván, three seniors of the porters of the Seráï and three honest Sofís are present at his working. If he should engrave on other days, his hands would be cut off. The dies when cut are delivered sealed up to the inspectors of the mint. This is the canon of Sultán Selím I. who in his profession was not only a goldsmith, but also a die-cutter. The head of the coiners passes with his suite, and the Sofís of the tower. They have no shops, but only particular cells, where they work in the Tamgha-khánah, or stamp-office.

(309) The Stamp-men (Tamghají). The Stamp-office is a great building close to the factory of the goldsmiths, with a garden and bath, wherein seventy men are employed. They stamp the Imperial cypher (Túghra) on all the silver worked at Constantinople, which however differs from the Túghra on the coins, in as much as the words "ever victorious" are on it. The chief of the stamp-office is at the same time the inspector of all the goldsmiths, because he puts the stamp on their work after having made the assay of the silver. The tax for the stamp is six aspers, three of which go to the treasury and three are divided between the head of the stamp-office and the three Sofís of the tower; if the three Sofís dare to stamp silver of lower alloy than is prescribed, their heads are cut off and righteous men appointed in their places. If the silver put in the fire for the

assay is found to be impure, the chief of the stamp-office confiscates it for the Emperor, or breaks it with a hammer into small pieces and gives it back to the owner; he does the same with silver buttons, if found to be hollow, or to be filled with some spurious alloy. All this is according to the canon of Sultán Selím I. who was himself at the same time a goldsmith, dye-cutter and stamper. The building devoted to the stamp-office is his foundation. These stamping men pass without shops at the procession.

(310) The Valuers of the goldsmiths (Ehl Kibleí Koyúmjián). They are established before the Bezestán, and value the price of jewels, of gold and silver vessels and have a regular pay from government. They pass estimating precious things.

(311) The Refiners (Káljián) are two hundred men, with forty shops. They are all Jews and pass refining gold and silver.

(312) The Silver-searchers (Gumish-khánahjián). They search for silver in dung-hills, and extract it when alloyed with brass, tin or lead. Their patrons are Jemshíd and Karún.

(313) The Silver-sweepers (Rumassiljián). Their patron is Nossair, the Indian; he is the patron of the sweepers, who once a year sweep all the shops of the goldsmiths and watchmakers; clean the sweepings of all heterogeneous particles, and sell it to the silver-searchers, who institute the purifying on the sea-shore in certain vessels, wherein the gold and silver remains, but all the rest goes to the bottom of the sea. They pass in the procession carrying bags on their backs and crying "Rúmata," which is the name for these kind of sweepings.

(314) The Aquafortis makers (Tízábjián) are an hundred men, with twenty-two factories. Their patron is Nossair, the Indian, brought up by Ins Ben Málek. He was an alchemist. His tomb is in Yemen, in the town of Mehaj. They are for the greatest part Jews. If there is gold mixed with silver, or silver with lead and copper they separate it without filing, which would rub off the other metal equally. To effect this operation they put the silver in bottles with aquafortis, which being heated to the necessary degree takes off the gold; the gold extracted is called water-gold and you may keep it like wax between your fingers. The silver which remains in the bottle undergoes a similar operation, and becomes quite pure; it is called water-silver and may be also kept between the fingers like wax. The inventor of the aquafortis was Solomon, who collected the water dripping from leprous Díws. It is so sharp a matter that its vapour alone tinges the feathers of birds and the Jews, who manage it, green, yellow and red, and blackens their nails. In India they dye the teeth with this aquafortis, and you find men who have teeth of thirty-two different colours in the mouth. It happened one day at a fire which broke out in the quarter of the Jews, that the Bostánjí-báchi and Aghá of the

Janissaries hastened, as is their duty, with their troops to extinguish it. Some of them having entered the factory of aquafortis, seeing a couple of hundred bottles all arranged, took them for so many coloured wines, and began to drink with great haste, each laying hold of a bottle. Thirteen of the men instantly fell down dead, their bodies burning to ashes. This cursed aquafortis is also a requisite of the Alchymists, and the Jews are devoted to the study of Alchymy. They pass on litters burning aquafortis from sulphur-water and sulphur-oil.

(315) The Cage-makers (*Kafesdarán*) are three hundred men, with an hundred shops. Their shops are in the neighbourhood of Sultán Báyzíd. They sell in cages different sorts of knives, daggers, girdles and other wares made of silver, with which they adorn also their shops at the public procession.

(316) The Jewel-merchants (*Jevherfúrúshán*) are an hundred men, with seventy shops. They belong to the Jewellers above-mentioned, who have no particular shop. These have shops at the *Bezestán*, and are under the direction of chiefs, whose care it is to find out jewels, which are looked for by Government. They pass exhibiting their jewels to public view.

(317) The Diamond-cutters (*Hakkákí Elmás*) are forty-five men, with seven manufactories. Their art is quite a peculiar one. They first extract the diamonds from raw stones, then put each piece in a frame of lead, over which they pass wheels turned by men, and polish in this way the raw diamonds, cutting them quadrangular, sexangular, or in what figure they like. It is a manufactory well worthy of being seen. And it is a particular miracle, that lead, the softest of all metals, does the service of rubbing and cutting the diamond the hardest of all stones. Both diamonds and gold, not being consumed by the fire, but only purified, go by the name of *ázíz* (most worthy). These Diamond-cutters pass on litters occupied in polishing diamonds by their wheels.

(318) The Engravers (*Hakkákán*) are an hundred and five men, with thirty shops. Their patron is the engraver Abdullah of Yemen, who was girded by *Weisul-kaní*, and was established by the Prophet chief of the engravers. His tomb is in Yemen at *Tafr*. They pass engraving in their shops cornelians, grenatites, onyxes, turquoises, and jasper.

(319) The Engravers of seals (*Muhurkunán*) are eighty men, with fifty shops. Their patron is Osmán, the Caliph, buried at the *Bokai* of Medina. The principal masters of this art in Sultán Súlímán's time were Mahmúd, Riza and Feríd Chelebí, who engraved seals from an hundred to five hundred piastres.

(320) The Engravers of silver-seals and talismans (*Heikelán*). Those who engrave seals and talismans on silver, form a particular guild; they do not touch the cornelian from Yemen. They engrave the different characters of *Neskhí*, *Ta'lik*, *Rika'a* and *Rishání* so well on talismans that it is quite miraculous. There

are forty engravers with fifteen shops. Their patron is Akásha, who having seen the great mole which the Prophet had between his shoulders, and which was the seal of prophecy, began to copy its form on amulets, or to engrave it on brass with the names of God, and perfect words. It was with the Prophet's leave he wrote on them the prayer of the Great name, and engraved it on steel. This talismanic prayer is as follows: "In the name of God: O great in repose! O quick in victory! O all-known by thy monuments, until the end." He was girded by the Prophet himself, and had the advantage of kissing the seal between his shoulders. His tomb is a Mera'sh in a fine walk. These engravers of silver-seals pass on litters engraving different kinds of seals, temples (Heikel), cabalistical squares (Wefk), amulets (Hirz Hamail), prophylactic symbols (Ta'wiz) and talismanic signs (Tilism).

(321) The Carvers of characters and writings on silver-plates (Kalemgerán Koyúmjián) are four hundred men, with two hundred shops. Their patron is Táher Ajemí, who after the conquest of Mecca inlaid the high gate of the temple with the inscription, "There is no God, but God, and Mohammed is his Prophet," in silver, and carved different flowers and other figures round it. He was girded by Ali with the Prophet's permission. He is buried at Shiráz. These carvers embellish the work of the goldsmiths and jewellers with different kinds of carving and enamel, so that it is quite wonderful. The most celebrated master in this art was the Greek, Símitji Oghlí Michael, whose enamelled watch-cases and sword-handles were sent as presents to the Sháh of Persia and other monarchs. The second was the Armenian, Hajadúr at the Flourhall, then the Armenian, Aidín before the Bezestán, and the Albanian, Osmán Chelebi, who was the master of the mint at Cairo during the governorship of Abd-ur-rahmán, and having died in the year 1004, left his children the sum of forty thousand ducats. They pass adorning their shops with works of their carving.

(322) The Drawers of gold and silver-wire (Sirmakeshán). They were formerly assistants of the goldsmiths, but pass now under their Inspector in the train of the Inspectors, since the orders have been issued, that the Inspectors make a separate procession.

(323) The Crucible-makers (Pútajján) are twenty men, with ten shops. Their patron Abd-ul-ghaffar of Medina, who is the patron of all potters, died an hundred and sixty-two years old and is buried in the Bokái of Medina. They mingle different kinds of earth and sand, and make a vast number of large and small crucibles in the shapes of the caps of Dervishes, wherein the goldsmiths refine gold and silver. Other pots will not endure the fire. They keep the secret to themselves.

(324) The Borax merchants (Borajján). They supply the goldsmiths with the borax wanted for soldering metals. It is found in Persia and Erzerúm, cast in

moulds and carried to Constantinople; but I have seen borax also made in Germany and Hungary out of the ashes of reeds. The Egyptian goldsmiths employ the borax of the Natron seas, where Karún was swallowed up by the earth with all his treasures. This Natron is carried into the countries of the Franks where they extract gold from it by means of aquafortis. I spoke of it to alchymists in Europe, who told me that the expense of extracting was not paid by the gold obtained.

(325) The Brass-flute-makers (Borújián Piring). There is but one shop and one master of this handicraft at Constantinople, an obstinate Greek, who dwells at the Flour-hall. The patron of this handicraft is Efrasiáb, the inventor of the Persian flute. In the time of the Prophet there was neither flute nor trumpet in use, but in battle kettle-drums alone were sounded, accompanying the Mohammedan cry of war (Gulbánk Mohammedí) "Allah." This master passes at the public procession adorning his shop with different kinds of flutes and sounding them.

(326) The Inkstand-makers (Dewátjián) are forty men, with nineteen shops. Their patron is Gabriel the Archangel himself, who first brought from Paradise inkstand and pen to Edris (Enoch), who afterwards became the protector of tailors and writers. In the Prophet's time, one Abú Iláfi made an inkstand of yellow brass, with which he presented the Prophet. He was girded by Ins Ben Málek and became the patron of the inkstand-makers. His tomb is in the town of Demúl. The Prophet left this inkstand for the writing of revelation to Moavia. The shops of the inkstand-makers are all at Sultán Báyzázid, mingled with those of the stationers (Kiagadjí). The first of them is Kúloghí Mustafá Chelebí, who makes great inkstands like little boxes of yellow brass or silver, and receives an hundred piastres for one; they pass on litters adorning their shops with inkstands.

(327) The Pen-makers (Tenekejián) are three hundred and five men, with two hundred shops. Their chief is not known. They sell tinned pens coming from Polonia, Bohemia and England.

(328) The Knife-cutlers (Bijákjián) are two hundred men, with an hundred and five shops. We have mentioned above the sword-cutlers, but these are the assistants of the chief of the goldsmiths. They pass adorning their shops with different kinds of knives and cutlery.

Here the train ends of the chief of the goldsmiths, who follows in great style with his sheiks (seniors), nakíbs (priors), kyayás (lieutenants) and chaúshes (ushers), and behind him the Aghá of the Ehli Kibleh, of the mint, and of the stamps, surrounded by brilliant youths clad in splendid armour, and followed by the eightfold Turkish music which rends the skies.

The Twenty-fourth Section.

(329) The Button-makers (Dogmeji). Their factory is below the mosque of Súltán Súleimán in the market-place. The moulds of the brass-work of the windows in the Imperial mosques, and other moulds are made in this place. When Súltán Súleimán erected the mosque, he first built this factory on account of the great necessity for it. The chief of the founders always resides here, but the shops, more than a thousand, are spread all over the town. The men are thirteen hundred, because the founders of plate are also considered as their fellow assistants. Their first patron was Karún, the alchymist, who found by the brass the traces of Moschus. In the Prophet's time their chief was Talha Ben Obeid, who being converted to the Islám at Medina, became one of the ten companions of the Prophet; he made brass plates and dishes. He is buried at Damascus near to Belál, the Abyssinian.

(330) The Tin-button-makers (Kalaí Dogmejián) are two hundred men, with an hundred shops. Their patron is Abúl Mevahib Anssári, girded by Selmán and buried at Jebella in Yemen. They pass working in their shops tin-buttons and tin-buckles.

(331) The Makers of the leaden plates for barbers to whet their razors on, are twenty-five men, with ten shops. I do not know their patron, whose name I never met with, either in a statute book (Futuwet-námeh) or in my travels, but neither is it a famous handicraft and is only a new invention. They mix lead with Sonpara (?) and make of it round dishes (kostereh) to whet razors on. They are followed by the Chief of the button-makers with his eightfold Turkish music.

The Twenty-fifth Section.

(332) The Bow-makers (Yaijián) are five hundred men, with two hundred shops. Their patron is Mohammed Ekber, the son of Abúbekr, who was girded by Ali in the Prophet's presence, and became the patron of the bow and line-makers. He became Governor of Egypt after Amrú Ben ul-Aass, and was the cause of Osmán's death. He lies buried at Cairo near Zein-ul-'abidín. They have numerous shops at Sultán Báyzid, at the monument of Murád Páshá, at Galata and Scutari; Sultán Báyzid was himself a bow-maker. They adorn their shops with all kinds of bows, such as Sheptsáh, Tozkoparán and Delí Ferhád.

(333) The Arrow-makers (Okji) are three hundred men, with two hundred shops. Their patron is Abú Mohammed Ben Ourán Al-kawwáss, who had charge of the Prophet's bow and arrows, and walked along side of him as his kawwáss or bowman; in time of peace he occupied himself making arrows. He was girded by Selmán Pák, and is buried in the town of Egin. These bowmen are a very well regulated troop. They adorn their shops with bundles of all kinds

of arrows, such as Jekí, Púta, Asmaish, Píshrew, Pelenk, Khadenk, Nawek, Schm, Sebzán, Gizú, and Píshár, without turning an eye from their work.

(334) The Cross-bow-makers (Zenberekjían). One of the sides of the exercise house of the Janissaries on the At-maidán, is devoted to the exercise of the cross-bow, and one regiment of the Janissaries has the denomination of Zenberekjí or cross-bowmen. The shops of the cross-bow-makers, who number eighty men, are ten. Their patron was girded by Hamza, and is buried at Belbcis. They pass without shops, bending bows and shooting arrows.

(335) The Sling-makers (Sapánjían) are five men, with three shops. Their first patron was David who killed Goliath with the sling, but their second patron is Bábí Omar, whose sling was the dread of the inhabitants of Khaibar. They pass whirling their slings, as if they were slinging stones.

(336) The Exercise-masters (Ta'ím-khánah jían) are fifty men, with forty-five shops. Their patron is Sa'd-ud-dín Ibn Kerb Ghází, girded by Ins Ben Málek. He fell a martyr at the battle of Bedr Honain, and is buried with the other martyrs who fell in that battle. These exercise-masters pass on litters exhibiting the exercise of the bow and arrow, and encouraging their apprentices with their cant words.

(337) The bowmen (Kemánkeshán, Kemándarán) are three hundred men. Their patron is Sa'd Ben Wakkáss, one of the ten first companions of the Prophet, to whom he promised paradise. His tomb is between Damascus and Jerusalem in Canaan, between Jebb Yússúf and Jisr Yakúb, on a high hill and covered with a high cupola. There are innumerable arrows fixed round it, because every bowman who passes here leaves three arrows as a remembrance. There are Fakírs and a mosque with a house for guests. But I, poor Evilyá, have visited Sa'd Ben Ebi Wakkáss's tomb near Medina, and at Alexandria, so that it is very strange; and I could never learn for a certainty in which of these three places he was really buried. God knows best. The bowmen pass bending different kind of bows, called Munteha, Ailán, Sheddán and bows of chains, exhibiting a thousand feats of consummate bowmen. All are well armed; some passing on foot and some on horseback. Though the shooting with the bow and arrow is but a pastime, yet it is an institution of the Prophet, and is sanctified by the verse of the Korán; "It was not I who shot, when I shot, but it was God, who shot."

(338) The Pehlívins or wrestling heroes, who shoot with arrows. They have no shops, but are always to be found at the exercise-house of the Janissaries at the At-maidán, or at the convent of the bowmen on the Ok-maidán. They are altogether eight hundred brave fellows, who acknowledge for their patron Sa'd Ben Ebi Wakkáss. They shoot, some at the points of weapons, at bottles, mirrors and lamps; some at targets of box-tree and juniper, with arrows made of

goose-quills, clove-flowers, &c. and some shoot arrows without wings into the air, so, that they catch them with the hand when falling. One of the most famous bowmen is Ebezâdeh, who in Sultân Mûrad's presence, having hid four arrows beneath his bow, shot two of them before him, one to his right shoulder and one to his left; in short four arrows in one shot, which was rewarded by the Sultân with a purse of gold. There are different men of great names in this exercise, amongst whom there are some of my own ancestors, whose names and arms I found stuck up at some convents.

(339) The Bow-ring-makers (*Zehgírjân*). Their patron Abû Taher Seffâl, the son of Sa'd Wakkâss, girded by Selmán Pâk, was torn by a lion near Helleh. They adorn their shops with these rings stuck on the thumb to bend the arrows, and hold the sinew with, made of all kinds of horns and fish bones.

(340) The Fighters with swords (*Metrâkjân*) are thirty men, with ten shops. There are besides some thousand fighting Pehlivâns, who have no shops. Their chief is Amrû Ben Ommia Zohri, who presides over all Shâtîrs (messengers) and Matrâkjî (fighters). He was girded by Alî, and is buried at Homs. At the public procession they pass exhibiting on foot the spectacle of fighting with great courage and bravery.

(341) The Fighters with the club (*Pehlivânân Kurzbâzân*) are seventy men, with twelve shops. There are some hundred such fighting Pehlivâns, but seventy of them are put down at their establishment, where the rest also assemble swinging their clubs, called, Chekmeh, Kesmeh, Assma, Salma, Salik, Chârtop and Sheshtop, which are of the light kind, up to clubs of the weight of two quintals. Their patron is Horûm Ghâzî, the intimate friend of Hamza, by whom he was girded. They pass swinging their clubs.

(342) The Wrestlers (*Pehlivânân Kûshtgairân*). They have two convents, one near the small market-place, on the way of the Flour-hall, opposite to the cypress oven, called the convent of the brave (*Sheja'a tekiessî*), and dating from the conqueror's time. The other on the foot of the height, Zîrek Yokûshî, called the convent of the iron hero, (*Pehlivân Demir-tekiessî*). There are three hundred Pehlivâns, who, greased with oil, and girded only with a leather, walk naked, and wrestle at the public procession, making their different turns and tricks of wrestling before the Emperor, who beholding them from the Alâi-ko-shik, rewards them according to their skill. Their patron is Mahmûd, girded by Hamza, whose tomb is unknown.

(343) The Bird-hunters (*Sayyadân murghân*) are five hundred hunters, with no shops. They are considered as the assistants of the bowmen, because they bring to them all kinds of bird's feathers to make wings of for their arrows.

(344) The Fowlers (*Kannâsân Aujân*) like the preceding have no shops. They

catch birds with birds, and are also considered as assistants of the bowmen, because they furnish them with feathers. Their first patron is Ismail, who in order to satisfy hunger, asked from God, that it might be lawful to him to catch birds with birds. In the time of Alí, his son Hossein bred falcons, and doves, as is recorded in some statute-books. Hossein's tomb is near Baghdád, but his head is at Cairo, where it was sent by Yezíd, his murderer. They pass on Arabian horses, holding in their hands falcons, glede-kites and all kinds of birds of chase on one side, and on the other partridges, woodcocks, ducks, and other waterfowl, which they chase with the above-said birds.

(315) The Fan-makers (Mírwahjián) are an hundred and five men, with thirty shops. Their patron is Jacob of Taif, who presented the Prophet with a fan of bird's wings. He was girded and directed by Ins Ben Málek; his tomb is at Mossul. Passing by they make different kinds of plumes and fans of ravens' and eagles' feathers.

(346) The Makers of the Sorghúj, or plumes of feathers worn as distinction on the turban, are fifty men, with forty shops. Their first patron was Esama, but their following one is unknown, at least I saw no other in the Futuwet-nameh or statute books. They adorn their shops with all sorts of such plumes, as are called Súrghúsh, and Chelenk, made of feathers of herons, cranes, &c., with the Súrghúj (plumes) which the colonels of the Janissaries wear, and the Súpúrgeh (feathers) of their ceremony caps (Kúka).

(347) The Bird-merchants (Kúshbázán) are two hundred men, with fifty shops. They have no patrons. Our fathers had a proverb, saying, *Kúshbázi kúmar-bazi anlari katt eden gházi*, "Who kills a bird-merchant and a gambler may be called a victor." The bird-merchants are an abject sort of people, but the young gentlemen and mother-heirs of Constantinople will give for an egg fifty piastres to put under their own doves; and when the young birds soar into the air and descend again to the ground, these gentlemen run after them throwing at them and killing some. This play is called Takla. These Takla-players breed a great number of doves of all sorts, such as Pál, Shabr, Joweizi, Shámí, Missrí, Baghdadí, Munakkit, Alehreh, Martolos, Demkesh, Sába, Talazlí, Pelenk, Jebár, Kizil Aleh, Kara Aleh, Tekir Aleh, Chakar Aleh, Chár Aleh, Sádékút, Tájlikút, and Chakshirlíkút. Dove-feathers being sometimes necessary to the bowmen, these dove-keepers pass in their train, holding on their heads doves with wings spread and ear and feet-rings. The most esteemed of all the above-mentioned sorts of doves is the Baghdadí, because it never misses its way, but returns to its nest, however great the distance of time and place. Some of my friends, who were amateurs of this kind, having one day let loose before me doves at Brússa, they went straight away in the direction of Constantinople to seek their mates there.

A Story.—Sa'dí-zádeh, from Brússa, one of the most renowned of young gentlemen who have eaten their heritage (Miráss Yedí) and one of the greatest amateurs of doves, had spent ten thousand piastres for a collection of a thousand doves, which he used to feed with pomegranate grains wrapt up with musk. One day this collection of doves (the proper name of which is Rumma) roaming about, a most terrible storm came on, which threw the whole town into consternation, and lasted twenty-four hours. The set of doves of Sa'dí-zádeh not having returned, he lost his wits, and out of despair went travelling in Arabia and Persia. So he came to Algiers, where one day going to a palace he saw to his great astonishment his beloved set of doves. He inquired with delicacy about them, and the owner of the palace told him that seven years ago they had come down in the midst of a great storm, and had remained ever since. "Well," replied Sa'dí-zádeh, "this whole Rumma is mine; I have been now seven years travelling in quest of them, and God be praised have met with them at last." The owner of the house required proofs, and Sa'dí-zádeh was quite ready to afford them. He hastened to the market, bought a miskál of musk and a yúk of pomegranates, and put them for a night into the musk. In the morning he invited the owner of the house to witness the proof of their being his property. He went with his friends to the dove-cot, the door of which he opened, and throwing out the pomegranate seed began to call them in his usual way. There arose on the instant such a noise and fluttering amongst the doves as never had been witnessed before, and after they had greedily devoured their food, they soared into the air, and were seen no more. The owner of the house hoped that they would return, but Sa'dí Chelebí said, "God be praised, I have proved my property!" In seventy days he returned from Algiers to Brússa, where he found his beloved doves established in their old cotes hatching their young. It was averred that they had arrived at Brússa on the same day they had left Algiers in the space of eight hours. It is really true that these doves of the sort called Baghdadí are a most wonderful and sagacious bird, but it is a bad thing to feed doves, except those called Kút-dove, having red caps and breeches, which alone it is lawful to feed. For the remembrance of Hassan and Hossein, the sons of Alí, some breed white cock-pigeons without spots, with doves which have red caps and breeches, but the truth is that breeding them is contrary to the law, because the children turn the downmost upmost; much precaution is therefore required.*

(348) The Poulterers (Taúkjíán) are four hundred men, and an hundred and five shops. Their patron is Karún, the famous alchymist (Charon), who fed a great number of poultry as a real capital. When he was swallowed up by the

* The sense seems to be, that it is illegal to keep sets of letter-doves of Baghdád for mere pleasure, because the expense of keeping them is ruinous to the amateurs.

earth, his poultry and the natron remained as his heritage to the land of Egypt. It was he who invented hatching chickens in ovens; he who has not seen it has seen nothing in this world. In the third volume of my travels Egypt is minutely described, which may be referred to. The poulterers are attached to the suite of the bowmen and arrow makers, because they stand sometimes in need of poultry feathers. They pass with different kinds of cocks and hens in cages, some with horns, some with two Imlik (?) and with forked Abeg (?); the cocks all crowing, Kúkúrukúkú.

(319) The Sparrow-merchants and other bird-sellers (Serjeyán). They have no shops, but their abode is on heaths and gardens, where they spread nets or lime-rods, and take all possible kinds of birds, which they exhibit in cages at the public procession. The pelicans draw with their beaks water from the cups put under the cage. The Mankirkúshí, the penny-bird (?) throws in its cage the Mankirtásh (penny stone) from one side to the other, and the bird-catchers play different tricks.

(350) The Nightingale-merchants (Bulbuljián) are five hundred men, without shops. They furnish great men, Mollas, sons of Vezírs, and barbers' shops with nightingales, which by their melodies enrapture the soul. They have some most precious cages set with onyxes and pearls, some of these cages are worth a thousand piastres or more, and are only made as presents to kings. In these cages the nightingales, excited by the noise of the crowd, sing merrily and loud, vying with each other in their warbling notes. In others loud talking parrots and chattering starlings are seen; some of which recite the Súra Ikhláss and other prayers. After them comes the chief of the bowmen, and the chief of the bowmen of the Okmaidán surrounded by their troops, with bows bending and sinews thrilling; the chief of the arrow-makers, and the colonel, master of the exercise of shooting with bows, followed by the eightfold Turkish music.

The Twenty-sixth Section.

(351) The Tailors (Derzián). They have two great establishments, the first close to the menagerie of lions, built by Mohammed II., which is the house where the chief resides; the second opposite the Alái-koshk, built by Sultán Suleimán; at each of them five hundred men are working. The number of the tailors' shops outside of Constantinople amounts to three thousand in all the quarters of the four jurisdictions of the capital, and the number of men are five thousand. Their first patron was the prophet Edrís (Enoch) who is actually in Paradise, like Jesus, who are the only two prophets who have entered Paradise without having died. Edris travelled from Ezher to Syenc, in order to convert its inhabitants, and was there taken up into heaven. I, poor Evliya, have drunk of the water of bli³,

collected in the traces of his blessed feet, which are seen on the rock of the grotto, from whence he ascended to heaven. I have also seen the grotto near Nablús, from whence Jesus, when kept in prison, was taken up into heaven. In the Prophet's time the chief of the tailors was David Taheri, girded by Selmán; I do not know where his tomb exists. Besides the two chiefs of the Imperial tailors, who reside at the aforesaid two establishments, there is a third, who is the chief of all tailors both in and out of the town. They ornament their shops on litters, with all kinds of precious dresses, and carry on poles a great number of clothes made of Egyptian stuffs, and their boys are all clad in armour, because they are a most necessary guild in the camp, and have, therefore, obtained rank before the following corporations.

(352) The Tailors of Dolimáns (Dolmaján). Their manufactory is a great establishment near the Bezestán, where their Aghá resides. The pages of the great and little chamber in the Serái are all dressed in Dolimáns of cloth; they adorn their shops with different kinds of Dolimáns and Ferráje. The inspector of the two Imperial tailor-establishments is the Imperial treasurer.

(353) The Tailors of Kapama (gowns of linen or silk) Kapamaján, are five hundred men, with three hundred shops. Their patron is David Taher; they adorn their shops with dresses made of linen and silk stuffs, called; Lekfúri, Borúji, Imám Riza's linen, linen of Diarbekr, Mossúl, Ahmedabád, and Khatayí.

(354) The Cotton-beaters (Hallanjián penbe) are three hundred men, with one hundred and fifty-four shops. Their chief is Manssúr Záhíd Al-kattán, who was girded by Selmán in the Prophet's presence. His tomb is at Baghdád. These cotton-beaters pass beating the cotton with their bows, (against the string of which they strike the cotton to cleanse it), making a harmonious noise of "Tartaka Tartak," and laughing and jesting at their work. They are clad from head to foot in cotton Múvahadis (a kind of short dress) Ferrájis, drawers, turbans, clubs, hatchets, and muskets, all made of cotton. In their shops they again represent in cotton white men with black eyes, lions, dragons, lynxes with red and orange-coloured eyes, which are bound with cotton chains, and the end of the chain is in the hands of a lion-keeper, also made of cotton. At the Alái-koshk they set fire to some of these men of cotton, and with great shouts throw them amongst the spectators. Some jest maliciously, saying: "Do not be afraid of that lion and that commander, he is all made of cotton, a mere form, and no spirit in him."

(355) The women's Cap-makers (Takkiejián-zenán) are three hundred persons. Their patron is Abdullah Wásiti, girded by Selmán the Persian, he is buried at Wásiti his birth-place. They adorn their shops with women's caps of velvet brocade, and all kinds of rich stuffs; their boys are all clad in armour.

(356) The Turban-makers (Kákjián) are four hundred men, with one hundred

and five shops. Their patron is Abdullah Ben Sa'ad, who arranged the turban or crown (Táj) of the Prophet; his tomb is in Upper Mecca, he was brought up by Ins Ben Málek. Their shops are filled with Káka (the simple cap without the muslin wrapped round it) of velvet and cloth, and their boys follow all clad in armour. Some elegant gentlemen used to ask those boys in a vulgar jest, whether they knew how to dress clean, which being taken in a bad sense is an expression most odious to the boys of these turban-makers.

(357) The Manufacturers of the caps, called Kelleposh, are two hundred and five men, with one hundred and five shops. Their patron is Kaberi-dedeh, they are for the greater part Greeks of Mitylene, and are making kelleposhes as they pass by.

(358) The Blanket-makers (Yorghánjían) are four hundred with one hundred and five shops. Their patron is Káhit, the Indian, who was girded by Ins Ben Málek. It was he who furnished the blankets at their marriages for the daughters of Osmán Rokkie, and Omar Yulthúm, and for Fatima, the daughter of the Prophet, Alí's wife. He is buried at Jebella in Yemen. This town of Jebella is near Mecca. The blanket-makers adorn their shops with blankets of atlas brocade, and all sorts of rich stuffs.

(359) The Border-makers (Zinjefotújissi) are forty men, with twenty shops. Their patron is unknown. They pass working borders on the robes of the U'lemas, on marble, cut in the shape of mushrooms.

(360) The Shirt-makers (Gomlekjían) are four hundred men, with three hundred shops. Their first patron was Seth, who made shirts of cotton, but he himself received this handicraft from Gabriel. In the Prophet's time their patron was Khodaima, the father-in-law of the Prophet, who was betrothed to his daughter Zeineb. The tomb of Khodaima is in Upper Mecca. He worked the spinning of Khadija and Aisha into shirts, which he sold, and gained his subsistence by this trade. They adorn their shops with different kinds of shirts of Constantinople, Kalamita, and Trapezún, and hang also on poles, shirts of one piece without sewing.

(361) The Turban-makers (Dulbendjían), that is the dressers of the muslin called Dulbend, round the cap called Káúk. Their patron is the Prophet himself, who carried on trade from Mecca to Bossra in Syria with turbans, and wrapped round his own head the white Mahommedan dubend. Later in life he let his hair grow, and after the manner of Alí, wrapped a black sash round his head.

(362) The Handkerchief-makers (Yághlikjían) are one hundred men, with sixty shops. The very first lady who worked a handkerchief was Balkis, the Queen of Saba, and wife of Salomon. In the Prophet's time, Selmán, the Persian, sewed handkerchiefs and sold them. They exhibit passing by in their shops, a show of all sorts of handkerchiefs.

(363) The Stitchers (U'rújián) are thirty-five men, with ten shops; their chief is Atalla, the Abyssinian, who was girded by Ins Ben Málek, and who is buried at Zoleia in Abyssinia. He went there with Osmán (Mohammed's ambassador), who washed his corpse, said prayers over him, and buried him there. It is now a place of general pilgrimage. The shops of these stitchers are at the bottom of the Coral mosque, before the Sipt-Hanám; if a Cashmere shawl, atlas cloth, muslin, or any precious stuffs of this kind is torn, or eaten by mice or worms, they mend the spots damaged, so that it is impossible to find them. It is a skilful handicraft. They pass stitching.

(364) The Weavers (Julláhán) are one thousand men, with two hundred shops. Their first patron was Seth, but in the Prophet's time it was one of Sehnán's disciples, girded by him, whose tomb I am ignorant of. They pass working on their looms.

(365) The Merchants of old cloth, and cloth fragments (Pártshajján) are one hundred and eighty men, with forty-five shops. Their patron is Abúl-hoda Ben Yassin, a disciple of Ins Ben Málek, from whom he received the girdle. His tomb is in the neighbourhood of Baghdád. They fit up their shops with different rags and fragments of cloth and precious stuffs. They are all Greeks from Mitylene, and all wealthy.

(366) The Yarn-merchants (Iplikjián) five hundred men, with two hundred and fifty-five shops. Their patron is Ins Ben Málek's disciple. His tomb is in the town of Sitára in Kúnjistán. (!) They adorn their shops with yarn of different colours.

(367) The Belt and Girdle-makers (Gharázán) are eight hundred men, with three hundred shops. They say that their patron is Imám Ghazáli, which is not true. It is Abdullah Ben Ja'afer Tayár, girded by Sehnán. They adorn their shops with girdles and belts made of precious stuffs, and different other toys made of silver and gold spun in thread (Sirma), as if they would imitate the market-place at Brússa, which is called the market-place of the bride. Fine boys well dressed resemble those of paradise; and it is known, that in the town-revolt, called Shehrengúz, (panegyrics which praise all the beaux or beauties, each of which is capable to put a whole town in revolt by the effect of his charms) the boys of the turban-dressers (men milliners) rank the first, the cap-makers, second, and the girdle-makers, third.

(368) The Jew Silk-merchants (Ibrishímjián) are three hundred men, with one hundred shops. They have a separate market near the Bezestán, go-betweenes, (miánji) and cháushes. They adorn their shops with all kinds of silk.

(369) The Silk button-makers (Dogmejiáni Harír) are six hundred men, with fifty shops. They adorn the shops with silk buttons of the Trapezün manufac-

ture. After them walk in full array, the head of the tailors, the head of the Dolimán-makers, with their nakíbs, chaúshes, kiayas, sheikhs, and the eightfold Turkish music.

The Twenty-seventh Section.

(370) The Tent-makers (Khaiméjián or Chádirjián) derive their handicraft from Jemshíd, who made the first tent. In the Prophet's time their patron was Nassir Ben Abdullah Mekki, the tent-maker, who was girded by Selmán, and made the Prophet's tent of Ihrám (the coarse cloth of the pilgrim's dress). They dress fine tents on litters, and fine boys are seen working in them, playing tricks with each other, some are busy, setting-up awnings and musquito-nets (Sayebán, Namúsic).

(371) The Tent-rope-makers (Tanábjián) are one hundred men, with forty shops. They pass adorning their tents with all kinds of tent-ropes made of cotton of different colours.

(372) The Halter-makers (Kúlánjián) are one hundred and five men, with fifty-five shops. Their patron is the same as that of the girdle-makers. They are followed by the head of the tent-makers with his kiayás, nakíbs, sheikhs, chaúshes, and the eightfold Turkish music.

The Twenty-eighth Section.

(373) The Fur-merchants (Kurkjián) are one thousand men, with five hundred shops. Their patron is Edrís, the same as that of the tailors, because they are also busy with the needle. But the first inventor of the fur-dress was Húsheng, who wore the hides of beasts killed in hunting, that he might roam through the woods in animals' guise, which was afterwards imitated by others as a matter of pleasure and delight. In the time of the Prophet, the chief of the fur-makers was Amrú Ben A'mri, who was girded by Selmán Pák, his tomb is not known to me. There was a wonderful contest between the fur-makers and tanners, about the precedency of rank. At length the Emperor decided in favour of the first, because all the first men of the state dress in fur. They adorn their shops with furs of all kinds, of the value of many hundred thousand piastres. The Greek fur-makers of the market-place of Mahmúd Páshá form a separate procession, with caps of bear-skin and breeches of fur. Some are dressed from head to foot in lions, leopards, and wolves' skins, with Kalpáks of sable on their heads. Some dress again in skins, as wild men and savages, so that those who see them are afraid, each one being tied by six or sevenfold strong chains, and led by six or seven people. These wild men assailing their leaders and keepers, spread amongst the people a noise and confusion, which is beyond all description. Some are dressed like Perís and Dívs in strange figures, with their feet turned to the sky

apparently, while they walk with their real feet on the ground. Others, clad in lion, leopard, and bear-skins, represent those animals walking on all-fours and dragged with chains. Every time they grow mutinous they are beaten by their guards. Some representing swine, apes, and other animals, not dangerous, follow in crowds without chains. Others assail them with dogs and hounds, representing the show of a hunting party with halberds in their hands.

(374) The Sable-merchants (Samúrjían) are one thousand men. They are all Greeks from the towns of Sirfje, Florina, Latshásta, Golikesri, rich merchants, who bring fur from Russia every year. They fit out their shops with all kinds of fur, and with fish-bones.

(375) The Sable Kalpák-makers, (Samúr Kalpákjían,) are one hundred and five men, with eighty shops. Their patron is unknown. The sable Kalpák is the distinctive head-dress of the family of the Tátár princes of the Jinguíz family. They fill their shops with such sable Kalpáks stuffed out and moving on strings.

(376) The Water-fowl catchers (A'jián murghán) are two hundred men, enfranchised by Imperial diploma, so that the Chákerjibashí, head of the vulture hunters, the Túghánjibashí, head of the Falconers, the Shahinjibashí, Ahmedjibashí, the general of the Bostanjís and Janissaries; the chief huntsmen of Istranija, cannot interfere with them. They hunt on the lakes of Chekmeje and Terkoz, (at both extremities of Constantinople on the Black and White sea) pelicans and ducks, the necks of which they give to the head of the fur-makers, the wings to the head of the arrow-makers.

(377) The Leopard-keepers (Parsjían). They belong properly to the Imperial menagerie, yet as the skins of these animals are of use to the fur makers, they pass along with them, dragging the Imperial leopards in chains, and crying their cant words.

(378) The Lion-keepers (Arslánjían), their patron is Ali, the Lion of God, to whom all savage beasts paid obeisance. Formerly the lion and leopard-keepers, with their lions and leopards, used to walk in the train of the dogs and mastiffs of the shepherds, and the Mádras of the head of the butchers; but the fur-makers standing in need of their skins, an Imperial edict was issued in order to fix their place in the suite of the fur-makers. They drag lions, leopards, bears and other wild beasts in chains. They are followed by the boys of the Greek and Moslim fur-makers, who are all dressed in Kalpáks of sable, and clad in armour, surrounding in great pomp the horses of the head of the hunters (A'jibashí); of the head of the leopard-keepers (Parsjibashí); of the head of the lion-keepers (Arslánjibashí); and of the head of the fur-makers (Kurkjibashí); followed by the eight-fold Turkish music. These guilds are for the sake of dress, indispensable, in time of peace or war.

The Twenty-ninth Section.

(379) The Tanners (Dabbághán). There are twelve great tanneries in the four jurisdictions of Constantinople. These tanners are a set of wild fellows, and men-dragons; who, if a criminal, or bloodstained villain takes refuge amongst them, refuse to deliver him up to justice, but they do not let him escape, but put him to the business of turning up dog's dirt, an occupation which causes him to repent of former crimes and to amend his life afterwards. There are altogether seven hundred tanneries, which employ three thousand men. Their patron is Zeid, the Indian, who was girded by Selmán Pák. So it is put down in the Statute book of Ja'afer Sádik. His tomb is not known. In Turkey the tanners are called A'his, from Ahwerán of Cesarea; he was a great saint in the time of the Seljúk family. It is a famous story, that it having been hinted to the king that A'hibaba paid no duties, and the collectors having come to him in execution, they were all frightened away by a wild beast (Awren) starting from the middle of his shop, and which accompanied him to the king, who being equally frightened out of his wits, was very happy to allow him the permission asked, to bury the collectors killed. His tomb is a great establishment in the gardens of the town of Denizli, which is given as Khass to Kia Sultána (the Lady of Melik Ahmed Páshá Evliya's patron), and all the Turkish tanners acknowledge this Ahúawren to be their patron; the truth is, however, that the veritable patron is Zeid, the Indian. These tanners are a wild and savage set of men, and were the cause of the late Málek Ahmed Páshá losing the place of Grand Vezír; they are so riotous and unruly, that if assembled together they would be capable of deposing the Emperor. At the public entrance of the camp, many thousand of them assembled barefoot and bareheaded, with hands and feet coloured red, and with arms and nails of a deep blue or black, all dressed in leather and saffian of variegated colours, their aprons, turbans, dolimáns, and clubs, being made of leather, crying "Astra, Astra." Others are busy adorning their shops with saffian of different colours, blue, yellow, peach-coloured, Nafta; others pass turning goat-skins in wooden vessels, and treading them, with cries of "Ya-Hai!" (O, all vivifying!) Others pass saying: "We clean what is unclean, what is unclean, we clean." One of their ancient glories is to carry on a pole a banner made of old leather, in remembrance of the smith's (Kawe) apron, which converted into the banner of Persian liberty overthrew Zohák's tyranny.

(380) The Shagreen-tanners (Ságriján) are one hundred men, with sixteen shops at the Flour-hall: they were of old time the assistants of the tanners, but have been since arranged as assistants to the sword-makers, where mention of them has already been made.

(381) The Parchment-makers (Kúderjián) are three hundred men, with eighty shops. They are all Jews, and their manufactory is at Khoja-páshá.

(382) The Parchment-painters (Turshejián). They adorn their shops and themselves with painted parchments.

(383) The Felt-makers (Ketshejián) are a thousand and five men, with four hundred shops. Their patron is Abú Said Nádi, girded by Selmán Pák. His tomb is at Kerbela, where he was killed with Imám Hossein. As he had killed during his life a great number of Yezídís, it is usual in Persia to swear by the tomb of Abú Said Nádi. It is a great place of pilgrimage of the Motezeli and Shii. They pass working in their shops different kinds of felt.

(384) The Burk-makers (Burkjián) are one hundred men, with forty shops, at the horse-market. Their patron is Abú Said. They make different sorts of capots and caps of the kind of felt called Burk.

(385) The Felt-makers of the Janissaries (Ketshejián Yenitsheri) are sixty men, with ten shops, patronised by Abú Said ; their factory is established in both barracks (the old and new) near the mosque of the Janissaries Ortajami. They adorn their shops with the felt cap of the Janissaries.

(386) The Saddle-cloth makers (Motáf) are one hundred men, with fifty shops. Their patron is Ja'áfer Tayár, girded by Selmán Pák. Their shops are fitted up with saddle-cloths, saddle-bags, halters, pistol-cases, and other of their manufactures, which they carry on poles.

(387) The Merchants of saddle-cloth, &c. (Tajián Motáf) are one hundred men, with fifty shops. Their patron is Sa'ad Ben Obeidi-khazreji, who was girded by Selmán. His tomb is in Sherzol ; they do not have their shops in any fixed place like the men who work the saddle-cloths, but sell their work in open market.

(388) The Merchants of tannery (Tájiráni-dab'bágh) are one hundred men, with fifty shops. There is between them and the tanners the same difference as between the saddle-cloth merchants and saddle-cloth makers. These work, and the others sell the work in the open market.

(389) The Merchants of leather rags and fragments (Partshejián) are only fifteen men, with ten shops. They sell in the Coral market pieces of old leather, saffian, &c. and follow in the train of the tanners, whose assistants they are considered to be. They wear variegated caps. Behind them walks the chief of the tanners, accompanied by eightfold Turkish music.

The Thirtieth Section.

(390) The Saddlers (Serráji) are five thousand in number, who have one thousand and eighty-four shops. Their patron is Abú-nassr-Khasem from Baghdád, girded by Selmán. His tomb is in the neighbourhood of Baghdád, and the

lineage of all saddlers is derived from him. A great saint. The saddlers being of the greatest necessity in a camp, they obtained rank before all other corporations. They adorn their shops with saddles embroidered, with holsters, field-bottles, &c.

(391) The Saddle-tree makers (Kaltákjián) are three hundred men, with one hundred shops, they adorn their shops with Syrian saddle-trees.

(392) The Quiver-makers (Tirkeshjián) are sixty men, with thirty shops. Their patron is old Tokh-tamíshkhán of the Jenguíz family, and Hamza, the Prophet's uncle, who received the girdle from the Prophet himself. He is buried at the foot of mount Ohod at Medina.

(393) The Makers of a particular kind of quiver, called Gudelej (Gudelejián) are twelve men, with two shops, patronised by a disciple of Hamza, who is buried at Aintáb.

(394) The workmen of the Jáb (Jábjián) are thirty men, with ten shops, all Albanese. Jáb is, like Gudelej, a particular kind of case for bow and arrows.

(395) The Saddle-cloth-makers (Tekeltjián) are one hundred and five men, with forty-nine shops. They adorn their shops with embroidered saddle-cloths and trappings.

(396) The Jack-makers (jacks for carrying water on horses) Meshakjián, are one hundred and five men, with fifty shops. They carry on their horses all kind of jacks, leathern bottles, and water-pipes.

(397) The Oil-pot makers (Debbejián) are one hundred men, with forty shops. They adorn their shops with all kind of leathern pots and vessels, called Debbe and Bodúj, for keeping oil, butter, powder, &c.

(398) The Table-makers (Sofrajián) are three hundred men, with fifty shops. They make field-tables to dine upon, out of leather, and pass on litters.

(399) The Halter-makers (Yúlárjián) are one hundred men, with forty shops. They pass making halters in their shops.

(400) The makers of leather baskets and trunks (Seped Sandukchí) are one hundred and five men, with thirty shops. They fill their shops with different kinds of baskets and trunks, and pass all clad in armour.

(401) The Cudgel-makers (Kunchijíán) are twenty men, with twelve shops. Their patron is unknown. They fit up their shops with different kinds of cudgels, called Sunbule, Chatál, Wúrma.

(402) The Sumpter Saddle-makers (Semerjián or Talandúzán) are one thousand men and five hundred shops. Their patron is Yússúf Birindi, who was girded by Abazer Ghaffárí, in the Prophet's presence. He was killed at Kerbela, together with Imám Hossein, and is buried there. They exhibit in their passage small sumpter-saddles, which they lay on young asses, mules, and goats, and adorn their

shops with all the apparel of sumptering. The sumptermen are, with the farriers, cooks and barbers, the most necessary, and therefore the most esteemed guilds in the Ottoman camp. With the sumptermen finishes the procession of the assistants of the chief of the saddlers, whose troop passes now with its kiayas (substitutes), nakıbs (provosts), sheikhs (seniors), chaúshes (ushers), dellál (footmen), mokadem, and watchmen (begji), which alone amount to the number of two hundred men, because their factory resembles a castle with four gates, a basin in the court, and a mosque. There is no saddler's factory, either in Arabia or Persia, which can be compared with it. It was built by Mohammed II. in the year 859. The Serrájbaşhí, chief of the saddlers, ends the train in the greatest pomp.

The Thirty-first Section.

(403) The Shoemakers (Papúshjián) are four thousand men, with three hundred and forty shops. They have seven factories in the Coral market, where no less than eight thousand single men all employed in this guild are lodged. They have their particular officers, who are appointed by an Imperial Rescript of Sultán Súleimán, who exempted them from the jurisdiction of all other commanding officers. They punish their culprits themselves, even by death, and bury them in the precinct of their establishment. Sultán Súleimán once swore in his wrath against the Janissaries, who being dissatisfied would not touch their soup, that he would break them by assistance of the shoemakers, who having heard of his oath, assembled instantly from the four jurisdictions of Constantinople; an armed crowd of forty thousand shoemakers, who made their appearance before the palace, with shouts of "Allah, Allah." Súleimán, surprised by these cries, asked their cause, and pleased with their faithfulness, he gave audience to the chiefs and seniors, asking what he could do for them in reward for their zeal. Their petition embraced four points. First, they said that formerly boy-recruits had been given to them, who, well-bred and taught to read and write, could make their way to military charges, but as this custom had been suspended by the Janissaries, they begged its renewal. Secondly, they lamented that the price of ten aspers was too low for a pair of papúshes, and wished it increased. In the third place, they petitioned for the free execution of their culprits by their own officers, without any other magistrate's interference. In the fourth place, they begged to be granted the privilege of a particular train with Turkish music, at the public processions, because till then their Aghá had been confounded in the train of the Aghá of the boy-recruits. Súleimán granted them these four points by an Imperial diploma, and bade them go home, and be quiet and keep ready as before. The Janissaries, who before had no mind to eat their soup, grew now of so good an appetite, that they were nearly devouring the plates together with the

soup. The shoemakers pass all armed, but barefoot and bareheaded, adorning their shops with all kinds of shoes and slippers, of all possible dimensions, called *Zenáne*, *Rúzkar Olúrtassi*, *Kúrdaghzí*, *Telelí*, *Kúbárí*, *Serhadli*, putting shoes into boots and boots into shoes. In one place all *papúshes*, in another all *pashmaks* (the first are slippers for men, the second for women); men's boots of an enormous size, big enough to hold two men; in their hands they hold *múshta* (awls?) of brass, glass, and box. So they pass resembling a troop of *Jíns*, every one being (God forgive us our sins!) a man-dragon, distilling lethal poison from their tassels. Their patron is *Rúshnád*, the son of Mohammed Ekber, who lived an hundred years; and is buried at Jezair in *Onmán*.

(404) The Recruiters of boys for the Janissaries (*Taifei Degishirme*) the press-gang. Every seven years a Colonel of the Janissaries, out of the regiments of the *Yaya*, sets out with five or six hundred men for *Rúmelí*, to draft from all the villages, Albanese, Greek, Albanian, Servian, and Bulgarian boys. The seven or eight thousand boys collected in that way, according to the institute of *Sultán Orkhán*, sanctified by the benediction of *Hájí Begtásh*, are dressed in the town of *Uskúb*, in jackets (*Múwahadí*) of red *Aba*, with a cleft on the shoulders, and with caps of red felt, which resemble the night-caps of *Karagoz* (the merry fellow in the Chinese shades). Arrived at Constantinople, their names are put down in register, and they are called *Ajemoghláns*, receiving twenty aspers, and half a piece of cloth a year. The best are given to the artillery, the armourers, and the *Bostanjí*, because this is the heaviest service. At the public procession, the Colonel of the press-gang collects them, and they pass dressed in their caps, along with the train of the shoemakers, to the number of four thousand boys.

The Thirty-second Section.

(405) The Shoe-merchants (*Khaffáfán*) are one thousand men, with as many shops. They sell boots (*Jizme*), slippers, shoes, and socks, (*Papúsh*, *Pashmak*, *Postál*, *Yemení*, *Felár*, *Cherkizí*, *Tomák*, and *Terlik*), all made and ready. Their *delláls* or cryers, fill great plates with *papúshes* of the kind called *Kútána*, *Zergerdán*, *Zenáne*, and *Lorta*, and cry them out from three hundred to fifteen hundred aspers, according to an account which they know amongst themselves, and the scheme of which is no other than to cheat the buyers, which they boast of. They are a merciless set of people, but every man stands in need of them.

The guilds, which are assistants to the *Khaffáfs* or shoe-merchants, are the following:

(406) The *Pashmakjí*, or merchants of women's slippers (*Pashmak*). Their patron is Mohammed Ekber, who was girded by *Selmán Pák*. His tomb is at the

town of Aden in Yemen. He is also the patron of the shoemakers; the shoe-merchants have no exclusive patron.

(407) The Instrument-makers for the shoemakers (Attárdikiján) are one hundred men, with eighty shops. Their patron is Abússelám, the son of Mohammed Ekber Yemení. They have a particular market near the old Bezestán, near the bitter fountain, where they sell lasts for slippers, boots, and shoes, glue, needles, awls, combs, presses, &c.

(408) The Boot-merchants (Jizmejián) are five hundred men, with one hundred shops. Their patron is Mohammed Ekber from Yemen. They adorn their shops with red, yellow, and blue boots.

(409) The Arikjián (?) Their patron is Abazer Ghaffári's disciple, buried at Cæsarea. They adorn their shops with different kinds of Arik (?)*

(410) The Merchants of Mest (the leather socks sewed to the breeches) are five hundred men, with one hundred shops. Their patron is Abú Horeireh, who was girded by Alí; he was the first who made socks of goat-skin for the Prophet. He is buried in a date wood of Jiza, opposite Cairo. His surname Abú Horeireh, or the cat's father, was given to him by the Prophet on account of his predilection for cats. Twice a year, at the beginning of spring, and on the night of Mevlúd, or the Prophet's birth, many thousand men assemble at his monument, where a great number of cats are kept. All this has been minutely described in the second volume of our travels.

(411) The Merchants of Terlik (sweat-socks), which are worn instead of our stockings, immediately on the foot, within the Mest. They adorn their shops with variegated socks.

(412) The Old Shoe-merchants (Khaffáfán Eskiján) are two hundred men, with one hundred and four shops. Their patron is Ammár Ben Yassir, girded by Selmán Pák. His tomb is at Aden. They adorn their shops with old shoes.

(413) The Bath-coblers (Pinedüzání-hamam) are one hundred and fifty men, who sit at the gates of the hundred and fifty baths of Constantinople, mending the shoes and slippers of those who stand in need of it, while they are bathing.

(414) The Coblers (Eskiján) altogether are more than a thousand. They pass mending old shoes.

(415) The Cryers of the shoe-merchants (Dellálání-khaffáfán) are five hundred men, who have no shops; they perform only the office of crying out or proclaiming the sales at the shoe-markets of Constantinople. Their patron was girded by Abazer Ghaffári, and his tomb is at Kavarna, near Baghdád. All these guilds, if they affranchise a boy apprentice, pray first to Mahommed Ekber Yemení as the common saint, and then to their particular patron. Behind them walk the chief

* Perhaps, "Leather sole-makers."—Ed.

of the shoe-merchants (Khaffáfbashí) the chief of the slipper-merchants (Pashmak-jibáshí) with the Ottoman war-music.

The Thirty-third Section.

(416) There are three thousand shops of Grocers (Attárán). Their patron is Hassám-ud-dín Ben Abdullah of Bassra. These grocers sell many thousand articles, and have many guilds for their assistants. The first are Egyptian grocers, who are established outside of the prison-gate, and pass armed on wagons filled with baskets of ginger, pepper, cardamum, cinnamon, cloves, rhubarb, spikenard, and aloes, forming altogether three thousand articles, which are minutely described in the Tezkeret of David; with their qualities and properties. These grocers have all these articles well kept in bottles and boxes.

(417) The Aloe and Ambergris merchants (Udanberjián) are an hundred men, with forty shops. Their patron was brought up by Selmán Pák. They pass perfuming their shops with aloe and ambergris.

(418) The Perfume merchants (Bokhúrjián) are thirty men, with twenty-five shops. They pass perfuming their shops with smoke of frankincense, spikenard, and different other perfumes.

(419) The Cup-makers (Finjánjián) are fifteen men, with two shops; they adorn their shops with cups of China and Martabáni.

(420) The Menders of broken cups (Finjián Kindejián) are twenty men, with fifteen shops. They pass mending broken cups.

(421) The Merchants of perfume pots (Attár Chomlekjián) are five hundred men, with three hundred shops. Their patron is Abdúlghaffár of Medina, the patron of all pot, can, and dish merchants. He died one hundred and sixty-two years old, and his tomb is at Baka'ái of Medina, where I was so happy as to visit it. They adorn their shops with different kinds of dishes, plates and pots.

(422) The Potters have been already mentioned, but those who make perfume pots, pass along with the perfumers turning the pots on the wheel.

(423) The Match-merchants (Kibritjián) are fifty-five men, with forty shops. They adorn their shops with sulphur-matches, which they sell.

(424) The Merchants of sulphur-oil (Dehhán Kibritjián). The first who extracted sulphur-oil for alchymical purposes was Karún, and there is now but one single man at Constantinople, who possesses the secret of extracting it.

(425) The Merchants of almond-oil (Attár yághjián badám) are seven men, with three shops. Their patron is Zanún, the Egyptian, who is buried at Cairo. They pass extracting different sorts of oil.

(426) The Bottle-makers (Shíshejián) are one hundred and five men, with four shops. Their first patron is Jemshíd, and amongst the modern Abúsina

(Avicenna). The glass factories at Constantinople are, that within the gate of Jubbalí, that before the gate of Eyúb, that within the gate of the potters, and at Khasskóí. There are none at any other place. They pass making bottles. Whoever wishes to see a specimen of the fire of hell, may look on the fire in these glass factories ; but notwithstanding its fury, it is but a spark in comparison of the fire of hell.

(427) The Merchants of bottles (Tájiráni shíshe) are three hundred men, with two hundred shops. Their patron is also Abúsina. Their shops are at Galata, very few in other places. They adorn their shops with all kinds of glass ware.

(428) The Perfumers, who sell their wares walking, (Charchiján) are three hundred men, who acknowledge for their patron also, Abazer Ghaffári, his tomb is at Jerusalem. They carry about their perfumes in baskets, crying A'l charchi (take small things.)

(129) The Fayence merchants (Chínchian or Aivájíán) are three hundred men, with one hundred shops. Their patron is Abdúl-ghaffár, girded by Selmán, who is also the patron of the potters. Their name of Aivájíán is derived from the circumstance that when any accident happens to their fragile ware disposed in rows, be it from an earthquake, be it from a cat passing over, or be it from boys throwing stones, and breaking it for mischief's sake, they cry, "Aiwá! Aiwá!" Their market is a most showy one outside of the prison-gate. They adorn their shops with fayence of Nicæa and Kútáhie.

(430) The Merchants of great dishes (Tekneján) are one hundred and fifty-two men, with one hundred shops. Their patron is Behlúl Kassa'a, buried at Haleb. They carry on poles great dishes called Cheper, Kassa'a, Ghalebe.

(431) The Opium merchants (Afiúnjí) are one hundred and four men and as many shops. The inventor of opium is Pythagoras, the unitarian philosopher, and in the Prophet's time it was eaten first by Amrî Ben Ommia Dhamîrî (the Interior), and indeed nothing purifies the vessel of the mind like eating opium. They pass at the public procession preparing opium, some stretching out their tongues like men hanged; some crying "Haí" and "Húí," and frightening them out of their sleep by the assurance that their opium was not of Karahissár, that is, not of the best.

(432) The Hyoscyamus-eaters (Benjían) are sixty men, with twelve shops. Their first patron is Jemshíd. They pass eating hyoscyamus and playing many tricks.

(433) The Gatherers of Simples (Ispecherán) are one hundred and five men, with seventy shops. Their patron is Lokman, to whom all herbs created by God on the surface of the earth spoke, saying: "I am good for such a disease." In the Prophet's time the chief of these gatherers of simples was Hedayet-ullah, the son of Zanún, the Egyptian, he was girded by his father with the Prophet's per-

mission, and declared the chief of all those who sell herbs as remedies. His tomb is in the mountains of Hejáz; he was stung by a serpent, when gathering simples, and died before medicine could arrive from town. There are a great number of these herb-merchants. At Constantinople, their market is established during the whole week in forty-four places, as on Juma'a-bazári, Sáli-bazári, Chárshenbe-bazári, that is on the markets of Friday, Tuesday, Wednesday. The merchants who sell in these markets are five hundred, who have no shops, but sell their herbs in baskets.

(434) The Coffee-merchants (Attarán Kahve) are five hundred men, with three hundred shops. They are great merchants, each of whom possess a capital of a thousand purses in Egypt, Yemen, Sana'a, Aden; at the public procession they load some hundred fards (Fardá) of coffee on wagons, and weigh it out by quintal. I don't know their Sheikh, because coffee is a new invention, but the drinking it comes from Sheikh Shadelí. My compliments to you.

(435) The Jew-grocers (Attarán Yehúdán) are four hundred men, with two hundred shops. Their patron is Hassán Ben Abdullah of Bassra. These merchants are rich Jews, who have their shops in those parts of the town, called Takht-ul-kala'a and Mahmúd páshá. They sell different kinds of colours, the red colour, Sulugún (minium), the white, Isfidáj (cerusa), cinnabar, lake, lapis lazuli, iron-thread, brass vessels, and all kinds of minerals. These guilds of assistants to the chief of the grocers having passed, he follows himself with his exquisite troop, all clad in sable like a magnificent Voivode, with a pompous horse led before him, and his youths behind all clad in armour, with the eightfold Turkish music.

The Thirty-fourth Section.

(436) The Barbers (Berber). From the time of Adam to Abraham all Prophets let their hair grow, and nothing was heard of a barber; but Abraham having built the Ka'bah, and performed the rites of pilgrimage, was ordered to shave his hair at Mína, which he did, together with his two sons Isaac and Ismaíl, and so became the patron of the barbers. The Prophet, when he received the gift of prophecy at forty years of age, wore his hair, because all the Háshemites and Koreishites wore it, and even now a great number of Arabs, belonging to these families wear it. One of the Koreishites, called Jebel-ul-Hemmet, having deprived an Arab of his eye, and being condemned by Omar to undergo the same loss, as a punishment, fled to King Heraclius at Antiochia, and the place which he inhabited is even now called Jebellich. He fled from thence, and retired to the mountains of Awlonia, where the Albanese language originated from a mixture of the Frank language with Arabic!! These descendants are even now called Koreishi, and wear long beards and hair like their ancestors.

This *Jebel-ul-Hemmet*, the Arabic founder of the Albanians, is buried at *Ilbessán*, but they say he died a renegado. There are also a great number of *Koreishites* who allow their hair to grow, near *Mecca*; the same is the case with many *Der-vishes*, and with a great number of *Abyssinian* nations. I saw on my travels also, many other people, who let all their hair grow. The Prophet having conquered *Mecca*, and his principal antagonists having embraced *Islám*, he ordered his disciple *Selmán Pák*, the very same day, to shave his head. He became therefore, the patron of all barbers, and was girded by *Alí*. His tomb is not far from *Baghdád*, on the shore of the *Tigris*, where once a year, all barbers and a great number of people assemble for recreation. He is a great saint, who was the Prophet's exterior servant. It is of him that the Prophet said; "Selmán is one of ours, and of the inhabitants of *Paradise*; he possesses the knowledge of the ancients and the moderns, and *Paradise* longs for Selmán five times every day and every night." Of the ten companions of the Prophet, Selmán and *Akásha* alone have been promised *Paradise*. Selmán was the first of all disciples girded by *Alí*, and became the patron of patrons. He lived three hundred and thirty years, and was also able to rectify the rites of purification and prayer, tracing them to the mode of their original institution. The great *Imám Abúhanífeh*, enjoyed the advantage of his conversation at *Baghdád*, and derived from him the knowledge of antients and moderns. The great *Imám*, whose proper name is *Na'amán Ben Thabet*, derived his lineage on the maternal side from *Núshirván*; he took instruction of the orthodox sect (*Mezheb*) not from him but from *Hamád*, who got it from *Alkana*, who derived it from *Ibráhím Nakhí*, who had it through *Abbás* from the Prophet himself, to whom it descended by *Gabriel* from *Heaven*. The barbers, who acknowledge for their first patron *Abraham*, and for their second Selmán, pass on litters with silk aprons before them, adorning their shops with different looking-glasses, basins of brass, and some thousand German razors.

(437) The Barbers of circumcision (*Berberán sunnetjián*) are four hundred men, with three hundred shops. Their patron is *Abúhawakín Ben Mohammed*, *Ben Talha*, *Ben Abdullah*, girded by Selmán, whose function it was to circumcise all those who had embraced *Islám*. The Prophet alone was born from *Emína*, his mother, already circumcised. The wife of *Abúhawakín*, the patron of the circumcision men, was *Rabia*, the daughter of *Abdullah Ben Messúd*; she cut off from her daughter, the excrescent flesh of the shamelips, called *Kirmizí dilchak*, which was first done by *Sara*, to fulfil the oath she had sworn in her anger of cutting a piece of flesh out of the body of *Hagar*. The custom of circumcision of girls has remained established ever since among the Arabs, and particularly in *Egypt*. There is a set of people called *Hazerí*, who on the night of the circumcision of girls, make great festivities. The advantage of this circumcision is to facilitate birth.

These circumcision-men adorn their shops with a great number of razors, and pass circumcising some boys under the noise of drums.

(438) The Barbers on foot (Berberán Piadegán). This is the name of barbers, who have no shops, and the number of whom amounts to two thousand. Their patron is also Selmán Pák.

(439) The Grinders (Charkjián) are one hundred men, with forty shops. Their patron is Abúlfeth Abdullah of Bassra, who is also the patron of the knife-cutlers. They pass whetting razors on great wheels.

(440) The Razor-handle-makers (Ustúra Koirúkjián) are forty persons, with twelve shops. Their patron is also Abúlfeth Abdullah Nassri, they pass making handles of razors.

(441) The Turban-dressers (Sárikjián) are forty men, with seventeen shops. Their patron is Gabriel, who brought to the Prophet the crown he wore from Paradise, and the sash (Imámeh). Their shops are before the mosque of Ayá Sofiyah, close to the palace of Kia Sultán. They dress the turbans for the members of the diwán in the forms of Mújeveze, Selíma, Kalawí, Perishání, Kabadí, Katibí, A'samí. The sash-winders of the place, Karamán, dress only the turbans of the lawyers and divines in the fashion Urf, introduced by the great Imám. They pass dressing these turbans in their shops. After them comes the head of the barbers with his full suite, and the eightfold Turkish music.

The Thirty-fifth Section.

(442) The Men of the Bath. It has been already stated that there are one hundred and fifty baths within the four jurisdictions of Constantinople; the keepers of them pass at the public procession clad in armour; they are rich and well-behaved men. Their patron is Mohsín, the son of Osmán, who was girded by Selmán in Alí's presence. His tomb is not known. They are mounted on Arabian horses, and their servants pass on wagons. They exhibit baths made of felt, illuminated with glasses, and call people to the bath. Naked rubbers of the baths (Delák), with blue aprons on their limbs, also invite them.

(443) The Rubbers of the Bath (Dellák), are two thousand men, whose patron is Obeíd, the Egyptian, girded by Selmán, and buried at the great Karáfa at Cairo. They pass naked, except silk aprons, carrying in their hands the rubbing purse and on their sides the rubbing stone, with soap scented with musk. and thus they pass soaping and rubbing each other.

(444) The Bath-servants (Nátirán) are one thousand men. Their patron Mansúr Ben Kásim, girded by Selmán Pák, his tomb is on Mount Lebaron near Ba'albek. These Nátirs gird swords round their aprons, and pass on pattens of ebony and box, inlaid with mother o'pearl.

(445) The Washermen (Jámeshúyán) are five hundred men, with three hundred shops. Their patron is unknown. They pass on wagons, washing linen.

(446) The Stain-cleaners (Lekejián) are twenty men, with ten shops; their shops are on the place of Bayazíd, they possess the art of taking out stains from precious cloth, without hurting the colour.

(447) The Sellers of auri-pigmentum (Norejián, or Khazrejián), they are a poor set of people without shops, who sell at the gates of baths the auri-pigment powder, which is used to eradicate hair. They carry bags on their backs, and cry "Nora, Nora! we clean all and make it light" (Núr). The Yamáks of the bathmen are all armed, they pass with their sheikhs, nakíbs, chaúshes, and the Hamánjí-báshí, or head of the bathmen, followed by the eightfold Turkish music. When they follow the camp, they make baths with felt, heated with coals for the use of the army, wherever they find a convenient spot.

The Thirty-Sixth Section.

(448) The Painters (Nakkáshán). The upper story of the lion-house (Arslán-khán), is fitted up with cells, where the painters are established; besides this great building, they have an hundred shops in other places, therefore their number amounts altogether to a thousand. Their patron is Shemerakhán, who painted the pavilions of Erem, the famous garden of Shedád; the Copts mention him as a Prophet. The Vezír of Salomon Assaf, the son of Barkhia, was also a Prophet and painter. He painted the throne of Salomon, and the palace of Balkis; and the Copts, even now, if they desire to praise any thing, say, "it is like the painting of Barkhia, twenty-four caráts." The Persians and Turks praise Eajenk Máni as the first painter. In the Prophet's time, Fazl, the son of Abbás, painted the sanctuary of the Ka'bah after its re-edification. He was girded by Abazer Ghaffári, and became the patron of painters. His tomb is at Damascus, on the wall of the Mihráb of the mosque of the Omniades, within the gate of the Prophets, where twelve thousand Prophets are buried. Abd-ul-Múmen, the Caliph of the family of Abbás, liked extremely this Fazl Ben Abbás. He employed him in painting the cupola of the great mosque which he built. Fazl, being busy at it, was hurt by a little dust of chalk that fell into his eye, and thus losing his sight and equilibrium, he fell down from the height of the cupola to the ground, and was dashed to pieces. Múmen buried him at the gate of the Prophets. The painters arrange bows, chairs, &c. on litters, whereon they place works of the most famous painters, such as Shahkúli, Deliján, Aghá Ríza, Murúr Ilik, Behzadí-máni, Frenksinor, Jánshah.

(449) The Gold-founders (Zerkúpián) are seventy men, with fifty shops, their patron is David, who wrote the psalter on golden tables. In the Prophet's time

and after the conquest of Mecca, Abúlhozn Ben Nassr Ben Abdullah, brought to the Prophet melted gold, with which the Ka'bah was gilt. This Abúlhozn was then girded by Selmán with the Prophet's permission, and became the patron of gold-founders. They pass melting and founding gold in their shops, lighted with glasses.

(450) The Gilders (Mezheb-keshán) are one hundred and five men, with forty shops. Their patron is Osmán, who when Gabriel brought the first verse of the Korán to the Prophet, was the first who gilt the beginning of it, and remained afterwards the chief of gilders. His tomb is at Bokái of Medina. They pass gilding in their shops, Koráns and other books.

(451) The Bookbinders (Mújellidán) four hundred men, with one hundred shops, their patron is Abdullah Taimi; they have been mentioned before in the suite of the Mollá of the camp.

(452) The Booksellers (Sahháfán) are two hundred men, with sixty shops. Their patron is Abazer Ghaffári, who was girded by Selmán Pák, and is buried at Bokái. He was an hundred and seventy years old when he died; he was surnamed Abazer (the father of gold) by the Prophet, on account of his riches. They adorn their shops with many thousand precious books, such as Multeka, Shurer, Kusháf, &c.

(453) The Stationers (Kiagajján) are two hundred and five men, with two hundred shops. Their patron is Abbás, the uncle of the Prophet, whose tomb is at Bokái, and who was girded by Alí. They adorn their shops with Persian and Venetian paper, and walk dressed in paper jackets, drawers, cloaks, and caps; they pass smoothing and glazing paper in their shops.

(454) The Ink-stand and Portfolio-makers (Kobúrjián Divítjián) are one hundred and fifty-five men, with fifty-five shops. Their patron is Moaz Ben Jebel, who was girded by Selmán Pák, his tomb is at Ebtah; they adorn their shops with different portfolios and ornamented inkstands; they pass clad in armour.

(455) The Clerks (Mektúbjián) who write petitions, have been mentioned before in the suite of the Mollá.

(456) The Inkmakers (Múrekkebjján) are sixty-five men, with forty shops. Their patron is Zeid Ben Hareth, who was girded by Ins Ben Málek. His tomb is at Ebtah of Mecca. Their shops are at the mosque of Sultán Bayazíd, but some hundred of them work also in private houses. There are besides a great number of them at Sultán Selím's mosque, before the two fountains. The best of all is found at Kizil Mosluk which is rendered famous by a popular verse, saying, "That there is much ink at Constantinople, but that the best is found at Kizil Mosluk."

(457) The Portrait-painters (Nakkáshán Músavirán) are twenty men, with four shops. They have no legal patron, because portrait painting is prohibited by our

law. But at the conquest of Khaibar, the Prophet gave a standard, which had been captured, with the figure of a lion on it, to Sîdi Umet-ullah, the eldest son of Eyyûb, the standard-bearer of the Prophet. This bearer of the lion-standard became afterwards standard-bearer to Imâm Hossein, and was killed with him at Kerbela. The Prophet gave no leave to paint any figure except this lion painted on the captured standard. Greek painters, however, to exalt the glory of Islâm have contrived to paint the battles of Hamza, the great hero of the Islâm, with Zopîn. They paint him taking Zopîn prisoner, and surrounded by all the heroes of Islâm, such as Sa'ad, Said, Khâled Ben Welîd, Obeidet Ben Al-Jerrâh, Sârieti, Ma'adikerb, Húrûmi, Landha, Ibn Sa'dâni, Bedi-uz-zemân, Welî-ul-akrân, Kassim La'alîn, Baba Omer, Dhamîri, and some hundred others, all clothed with the seven pieces of armour necessary to a true knight, or Pehlivân. By painting such battles and heroes, beholders are encouraged to war, and to wage the holy contest. They paint them like the ancient heroes, of whom mention is made in the Shah-nâmeh, such as : Sâm, Zâl, Nerimân, Kosteheh, Rostem, Efrasiâb, Shefâti, Peshen, Feridûn, Kaveh, Zohâk. The painters adorn their shops on both sides with figures of these heroes. The most famous Turkish portrait-painters, are Miskâli, Solâk-zâdeh, and Teriâkî Osmân Chelebî, who in pictures of battles may be called a second Behzâd, and Tasbâz Pehlivân Alî at the finger gate has distinguished himself as a second Welijân in painting the battles of the campaign of Erivân. He was also excellent in many other arts.

(458) The Painters Fortunetellers (Fâljîân Mûsavirân). The most famous of them was Khoja Mohammed Chelebî, who had a shop at Mahmûd Pâshâ. He was an old man who had seen and had the honour of speaking to Sultân Sûleimân. He filled his shop with the pictures and figures of all the aforesaid heroes and knights drawn with the pen on coarse paper, for the use of the passengers who stopped at his shop, in order by looking at these pictures, to get a soothsaying in favour of their wishes, viz. : whether there would be war or peace, whether Yûsûf or Zûleica, Mejnûn or Leila, Ferhâd or Sherin, Wirka or Yulshâh would yield to amorous desires. The painter consulted to this end the pictures of these heroes and fair dames, and delivered his answers in comical verses, which raised immense laughter. With these figures he obtained his living. Sometimes he carried them to the Emperor, and at the public procession passed as chief of these painter-soothsayers exhibiting his pictures. The prophecies of these soothsayers are delivered in ridiculous words, accompanied by comical gestures.

(459) The Paper-cutters (Oimajîân) twenty men, with nine shops. Their patron is Abd-ur-rahmân, the son of the poet Hassân. He is the milk-brother of Kâssim, the Prophet's son. His tomb is in the town of Tiberias, near Jerusalem. These paper-cutters are dervîshes, who are possessed of a thousand arts ; they cut

out of paper, with scissors, many wonderful borders and edgings, which are kept in books for remembrance sake. They pass at the public procession, cutting out of paper, such borders and marks.

(460) The Artificial palm-tree makers (Nakhljián) for the imperial feasts of circumcision or wedding (Súr Húmayún), are fifty-five men, with four shops. Their patron is Míser Ezheri, girded by Ins Ben Málek, buried at Cúfa. He used to make artificial cypress branches at the weddings and circumcisions in the Prophet's time. The shops of these handicraftsmen are near the baking oven of Kúska at Akserái, Takht-ul-kala'a, opposite the waxhouse in front of the wood gate; here is the shop of their chief. They make for the public procession immense palm-trees of variegated wire and wax, each of which is supported by a couple of hundred men from the arsenal, who, encouraged by the Wardens to carry well, are surrounded by many hundred artificial palm-trees of smaller size.

(461) The Wax-bird-makers (Aliji or Báliji) are one hundred men. They make in the month of Ramazán, and at the two Bairáms, parrots of green wax, and turtle-doves of white wax, as playthings for children, which they carry on poles, crying, "Alijighim, Balijighim."

(462) The Printers (Bassmajíán) are fifty-five men, with fifteen shops. Their patron is the patron of the Painters, Fazl Ben Abbás. After the Prophet's death, when his corpse was washed, Fazl Ben Abbás poured water on it. Their shops are near Sirthamám. They print with different kinds of lasting oil colours cushions, table-cloths, curtains, and chess-boards.

(463) The Calico-printers (Bassmajíáni Chít) are one hundred men, with twenty-five shops. Their patron is also Fazl, the son of Abbás. They are for the greatest part Armenians of Tokát and Sivás, Persian and Indian printers, who print astonishingly fine coverlets and curtains of calico. They pass printing, and clad in armour.

(464) The Embroiderers (Nakkáshán Zerdúzán) are sixty-five men, with twenty shops. A great number of them work at home. Their patron is Ebiúsúrkh, buried at Medain. They work gold embroidered cushions, soft cloths, curtains, abbás, &c., for vezírs, and great men, which dazzle the eyes of beholders with the splendour of the gold wire. It is a neat handicraft.

(465) The Embroiderers of handkerchiefs (Nakkáshán Yághlik) twenty-five men, with twenty shops. Their patron is Serráj-ud-dín, girded by Selmán. His tomb is near Damascus. They embroider with variegated silk cushion-cloths, handkerchiefs, towels, shirts, and sheets. My mother was famous in this handicraft. They pass embroidering. After them follow the chief of the embroiderers, with his nakíbs, sheikhs, chaúshes, and the music.

The Thirty-seventh Section.

The Men of the old Bezestán. In one of the most frequented spots in Constantinople is the old Bezestán ; it is a great warehouse like a fortress, where the goods of all the military men and Vezírs are deposited ; for this purpose are employed many hundred magazines below ground, with iron gates. It was built in 857 (1453), by Sultán Mohammed II. It is a strong building, the outside of which is surrounded by the capmakers, booksellers, wiremakers, and goldsmiths. On the four sides are strong iron gates. On the north side the gate of the booksellers, on the west that of the capmakers, on the south that of the girdlemakers, and on the east that of the goldsmiths, upon which is figured a formidable bird opening its wings. The meaning of this symbol is to say, "gain and trade are like a wild bird, which if it is to be domesticated by courtesy and politeness, may be done so in this Bezestán." This Bezestán has cupolas covered with lead, supported by large stone pillars, and windows with iron shutters. There are steps by which men ascend to the cupolas to shut the windows. On the right and left of the four streets of which the Bezestán is composed, are six hundred shops, and two thousand chests (Doláb). An owner of a doláb can at any time procure five thousand piastres, if he chooses to sell it. It is a large establishment, where trade is alive from dawn to sunset. There are some merchants here, who possess one or two thousand purses.

(466) The Watchmen of the old Bezestán (Pashán) are seventy men, the superior of whom is the treasurer of the Emperor ; they are sure and trusty Moslíms, who light their lamps every night in the Bezestán, and sleep there. Their patron is Akír, the Indian, girded by Selmán. His tomb is at Cairo. They are men so honest, that if many thousand chests full of jewels and precious things be laid open, they are perfectly safe under their care. They pass with lanthorns and sticks in their hands, crying "Asha, Dúra, Túta, Hai !" They have nothing to do with the forty thousand watchmen of Constantinople, who are a separate body of guards. The watchmen of the Bezestán are paid by the inspector of the town, and their vacant places are given to the porters of the Bezestán.

(467) The Porters of the Bezestán are three hundred men. Their patron is Peighám Ghalí, girded by Selmán, and buried at Tebriz. They serve outside the Bezestán, and cannot enter, the four gates being chained. The merchants of the shops on the outside of the Bezestán take their goods away every evening, for fear of fire, and put them into boxes, which are guarded during the night by these porters, as watchmen. They carry porter-saddles (Yasslama Semer) on their backs, ropes in their hands, and swords by their sides.

(468) The Cryers of the Bezestán (Dellákán) are three hundred men, they have no badges, but their fidelity is warranted by sureties ; they pass crying out : "A thousand piastres for my girdle, and two thousand for my diadem."

(469) The Cryers of the interior of the Bezestán (Dellálán enderún), are one hundred men, their patron is Abún-neda; they are all invested with badges of jedek or small *feuds*; they serve only in the interior of the Bezestán, which they do not leave. They pass bearing precious swords, pelisses, girdles, and jewels on their arms.

(470) The Cryers of the exterior of the Bezestán (Dellálán-burún) are three hundred persons; they have no badges like the former. They pass like the former, carrying precious vases.

(471) The Cloth-merchants (Chokajján) an hundred and seven men, with one hundred shops. Their patron is Abúl-Hedayi of Haleb, buried at Mecca. They pass with wagons loaded with all kind of cloth from London, Florence, Ancona, Marseilles, &c., measuring it as they go by.

(472) The Atlas Merchants (Atlasjján) are three hundred men, with one hundred and five shops. Their patron is Manssúr, the Andalusian, girded by Selmán, his tomb unknown. They are for the greatest part Jews.

(473) The Merchants of rich stuffs (Dibájján) are sixty-five men, with sixteen shops. They adorn their shops with all sorts of rich stuffs, and pass armed.

(474) The Velvet-makers (Katifejján) are two hundred men, with seventy shops; they pass making a display of velvet.

(475) The Cushion-merchants (Jassdikjján) are four hundred men, with one hundred shops. They sell the sofa-cushions of Mardín and Brússa of cut velvet, embroidered with gold wire.

(476) The Merchants of watered silk (moiré, in French) (Darayijján) are five hundred men, with two hundred shops. They adorn their shops with the silks called Púládi, Shámi, Darayi.

(477) The Caftán Merchants (Khala'tji) are one hundred and five men, and fifty shops. They sew the Caftáns or robes of honour (Khala't) which are distributed at the Imperial audiences.

(478) The Belt-merchants (Mokhtenji) are forty men, with seventeen shops; they adorn their shops with red belts used by the footmen (Mokkadem).

(479) The Merchants of variegated cotton stuffs (Alajajján) are one hundred men, with seventy shops. They pass exhibiting such stuffs, called Alaja, which are worked at Tira, Magnesia, Damascus, &c.

(480) The Apron-makers (Pishtinaljjan) are four hundred men, with one factory. The factory is near the Forty Fountains.

(481) The Kánjian (?) are thirty men, with seventeen shops.

(482) The Musquito-net-makers (Dumjejján) are one hundred men, with eighty-seven shops.

(483) The Linen-makers (Bezjján) are six hundred men, with five hun-

dred shops. All these adorn their shops by the exhibition of their merchandize.

(484) The Merchants of the sort of linen called Boghas (Italian, bogasino, French, bogasin) (Boghasjián) are one hundred men, with four factories. They pass exhibiting different sorts of Boghas, such as : Lekfúri, from Livorno ; Khatayi, from China ; and Shámi, from Damascus.

(485) The Linen-merchants (Bezzázún) are one thousand persons, with seven hundred shops. They pass exposing for sale linen of different colours, such as Ahmedabádi, Mahmúdi, &c.

(486) The Carpet-merchants (Kálicjejián) are one hundred and eleven men, with forty shops. They adorn their shops with carpets from Smyrna, Salonica, Cairo, Isfahán, Ushák, and Kavala.

(487) The Abba-merchants (Abbajián) are seven hundred men, with three hundred shops.

(488) The Coarse Felt Merchants (Gebejián) are three hundred men, with one hundred shops.

(489) The Merchants of Ihrám (the hair-cloth for pilgrims) (Ihrámjián) are one hundred men, with eighty shops.

(490) The Merchants of shalloon (Sof) are four hundred men, with ninety shops.

(491) The Merchants of the Sipáhi's market are eight hundred men.

(492) The Merchants of the frippery (Bít-bazári) are seven hundred men, with four hundred shops.

(493) The Merchants of the women-market, (Avret-bazári) are two hundred men.

(494) The Cryers and brokers of these different markets (Dellálán) are three hundred men.

(495) The Negotiators and Go-betweens (Miánjián) are two hundred men.

The patrons of the above different guilds are not known to me. After them follow the Sheikhs of the old Bezestán, the Nakibs, Chaúshes, with the Kiayá of the Bezestán, and the eightfold Turkish music.

The Thirty-eighth Section.

The men of the New Bezestán. This New Bezestán (Bezestánijedid) was also built by Mohammed II. at a distance of one hundred paces from the old Bezestán, and in a similar form. From the north side only you ascend to it by a flight of eight steps at the gate of Zenátji ; on the west is the gate of the engravers, on the south, the gate of the tent-makers ; and on the east, that of the wire merchants (Teljián). There are here underground strong cupolas covered with lead ; altogether six hundred doláb, and one thousand men employed. The goods sold here

are not so valuable as those sold in the old Bezestán. This is the repository of silk wares and valuable cloth, and the old Bezestán of jewels and the precious metals.

(496) The Merchants (Khojaghán) of the new Bezestán, are altogether one thousand wealthy men, and are at the same time conscientious people in the sense of the verse ; “The trader is God’s favourite (Elkasib Habib-ullah).”

(497) The Brokers of the new Bezestán (Dellálán) are seventy, whose patron as before mentioned, is Abún-neda. They pass like the cryers or brokers of the old Bezestán loaded with rich cloth, so that all beholders are struck with astonishment.

(498) The Watchmen of the new Bezestán are eighty men. Their chief is Ghofair, the Indian. They carry halberds in their hands, and swords in their belts, with various lanthorns.

(499) The Porters of the new Bezestán (Hammálán) are three hundred men, their patron is Peighám Ali, they pass carrying trunks, crying out “ Hai” and “ Hái.”

(500) The Brokers of the outside of the new Bezestán. They pass also crying different costly things.

(501) The Looking-glass merchants (Ainejián) are one hundred men, with ninety shops. Their patron is Hossám-ud-din Nejíf who girded Imám Hossein, and was killed with him at Kербela, where his tomb is visited. They adorn their shops with looking-glasses.

(502) The Dyers (Sabbághán) are eight hundred men, with five hundred shops. Their patron is Amír Ben Abdullah, the dyer, who was girded by Selmán Pák, he died when he was one hundred and thirty-four years old, and is buried in Yemen. They pass dyeing linen and hanging it on ropes.

(503) The Beaters of the dyers (Khairkár Boyaji Tokmákjissí) are seven hundred men, with one hundred shops. Some wits, if they wish evil to a man, say : “ Khair kár to you !” which signifies either, “ good success, or the dyer’s mallet to you !”—They pass beating linen with their mallets (Tokmák).

(504) The Men of the Bezestán of Galata. This Bezestán was built by Bayazid II., with four iron gates, lead cupolas, and two hundred dolábs. The watchmen and brokers attached to it, amount to two hundred men. They do not sell such valuable goods, as those of the merchants of the two Bezestáns at Constantinople.

(505) The Merchants of perfumes (Zubátjián) are one hundred men, with seventy shops. They sell musk, fragrant colours, and essences, in boxes. The sheikhs of the new Bezestán with their nakíbs, chaúshes, and the eightfold Turkish music close the train.

The Thirty-ninth Section.

The Musical men (Mehterán). The musicians had a great contest with the subalterns of the chief architect (Mimárbáshi) which was carried on and decided in the Emperor's presence. The chief architect said: "My gracious Emperor, we are the favourites of Iahíb Nejár, they are a set of men deriving their origin from the accursed Jemshíd and belonging to the Dejál (Antichrist). We build palaces, mosques, monuments and fortresses, and claim, therefore, the right of precedency in the Imperial camp." The chief of the musicians said in answer: "We are most necessary to the Emperor's magnificence, splendour, and majesty, because wherever he goes we accompany him with drums and pipes, and inspire with courage the Islamitic troops by the noise of kettle-drums. If the Emperor has a fit of melancholy we exhilarate him by the skill of the musical topics, which are twelve Makáms, twenty-four Sha'beh, twenty-four Ossúl, forty-eight Fassl. We are a gay, jolly set of men, while the architect's guilds are all composed of Armenian, Greek and Albanese infidels. Do not my gracious Lord, grant them the precedency over the musicians, which would ruin the last; consider only, that wherever the Prophet's standard goes, it is followed by the Turkish drum." By pleading in this way, the musicians gained their point.

(506) The Musical men (Chálíchi Mehterán) are a corporation of three hundred men, who acknowledge Jemshíd for their patron. They had no patron in the Prophet's time, because music had fallen into neglect, but it flourished again in the reign of the Ommiades. Their establishment is near the iron-gate and the Imperial gardens of the Seráï, a large building, in the middle of which is a square tower, where they play every afternoon three Fassl, and a war melody, with good wishes for the Emperor; they play also three Fassl, three hours before day-light, to wake the people who are to go to the diván. This is the Ottoman rule in both winter and summer. They are much esteemed and well paid. If the gentlemen of the diván, or others, attain high dignities, the music plays in front of their houses in order to congratulate them, even if they be absent. (They play also before the houses of the European ministers at Pera, on the days of their audience, and on the Bairáms).

(507) The Music-chapel of the Seven Towers, are forty men. They play also three Fassl in the afternoon and before day-break. This is a custom introduced by Mohammed II. Such Turkish music is also played at the same hours at Eyyúb, Kássim-páshá, Galata, Top-khánah, Beshiktásh, Rúmeli, Yenikói, Kawák, Begkos, Scutari, and Leander's tower, because in the conqueror's time (Mahomed II.) all these were frontier places. The musicians employed in all parts of the four jurisdictions of Constantinople amount to four thousand, they have no particular salary, but play on the feasts of weddings and circumcision. A great number of

them at Petri (in the Fanar), at Balata, and Terkoz, all subordinate to the chief of the Imperial chapel, with whose leave they attend the abovesaid feasts, and bring him a present.

(508) The Musicians, beaters of the kettle-drum, (Mehterán Kúsjián). Their establishment is a great building within wood-gate, where the kettle-drums of the army are kept; one hundred and fifty pairs of kettle-drums, carried by camels, and the larger ones, which were carried by elephants at Sultán Osmán's expedition against Hotín. They are beaten at feasts of weddings and circumcision, at the Bairáms, and the audiences of the ambassadors of the eighteen monarchs of the world. Their patron is the Chinese Emperor, called Khákhán; therefore the kettle-drum itself is called Khákháni. But at the Prophet's military expeditions, the drum was beaten by Baba Savendik, the Indian. He is buried at Mossúl near Jerjish.

(509) The Pipe-makers (Súrnájián) are forty men, with seven shops. Their first patron is also Jemshíd, who is buried at Ayasolúk (Ephesus), who used to make music at day-break.

(510) The Drum-makers (Taúljián) are fifteen men, with five shops. The first of the Ottoman family who beat drums, was Orkhán Gházi, on whose tomb at Brússa, a great drum is even now seen suspended, in remembrance of it.

(511) The Makers of the half drum (Daireh, Tambour de Basque) are fifty-five men, with ten shops. It was first beaten on the wedding night of Salomon with Balkis, and at the wedding night of Alí with Fatima, then eighteen years old, by Baba Amrú Assú, and Hamza Ben Taim. Therefore Amrú Ayár is the patron of the half drum-beaters. The Prophet said: "Celebrate the wedding, and be it even with half drums," (Duff). Therefore, this instrument and its playing are considered as lawful in Arabia. They play it both as a welcome to strangers, and as an accompaniment to the ceremonies of the Dervishes, but if legal, no rings with little bells must be attached to it, but it may be inlaid with mother-o'-pearl.

(512) The Violists (Rubábjíán) are nine men, with three shops. The violin was formerly played before Salomon, but brought to perfection by Abd-ullah Faryábi; it is a perfect instrument, on the three cords of which all musical tones may be executed. Before the Prophet's time the playing on this instrument was not thought to be illegal.

(513) The Organ-makers. The organ is an old invention, and it is said that formerly David accompanied with it his psalms. It is generally found in the Frank's country. There you find at every convent and church, a large organ with three hundred pipes, with two pair of bellows, each moved by ten monks, and touched with the fingers. When it begins to sound in a mournful tone like that called Roháwi, the monks sing to it the verses of the psalter. They are

in the habit of castrating young boys in order to preserve the purity of their voices. These boys are made to stand on the upper part of the bellows, with which they rise and descend, singing the verses of the psalter to a mournful tune, Roháwi, so that the hearers are all enraptured. In Germany they have translated the psalter, from the Hebrew into their own language, of which the following is a specimen :—Sonderbarsten, Allerheiligsten, Allerseligsten, Jungfrau Maria Hilf auf den. If they sing these words in the melancholy tune Roháwi, the effect is quite astonishing. This tune is so called from the town of Roha (Edessa), where David invented this instrument, which absolutely must be heard to have an adequate idea of it. There are a great number of Persian words in the German.

(514) The Flute-makers (Neizen) are thirteen men, with four shops. Moses was the first who played the shepherd's pipe (Kawál). There are twelve kinds of flutes, called : Battál, Duaheng, Nai, Girift, Maussúrshah, Bol Aheng, David, Serheng, another Battál and David. The divines of Rúm (Turkey in Europe) hold the playing of this instrument not to be forbidden by the law, because it was played before that great mystic sage Mevláná Jelál-ud-din, and is even now played in all convents of Mevlevis. When the Prophet was twenty-five years of age, he travelled with a slave of Khadíja's, called Meisereh, to Bossra, and from thence to Damascus, on trading business. He did not enter this last town, but remained with his ass at the mountain Kaissín, from whence he returned to Mecca. The place where he remained, is marked by a cupola raised upon it. Having settled his accounts with Khadíja, who was then forty years of age, she fell in love with him, and married him; the biography of the Prophet by Jerír, mentions, that on the night of these nuptials, the half-drum, flute and violin were played, and therefore these instruments continue to be played in the convents of Dervishes.

(515) The Makers of the instrument Músikár (a wind instrument) are fifteen men, with six shops. Moses Músikár a disciple of Pythagoras the Unitarian, invented this instrument, of which some sorts have the same name as some flutes;—Girift, Miskáll.

(516) The Makers of the instrument Cheng (Chengjián) are ten men, with two shops; it was invented by Pythagoras to solace Salomon. It is a great instrument in the form of an elephant's proboscis, with forty cords, the sound of which is astonishing.

(517) The Instrument-makers of Drums. (518) Of the Tanbúr. (519) Of the Kanún. (520) Of the Awwád. (521) Of the Chártáb. (522) Of the Ridha. (523) Of the Shesh tár. (524) Of the Sheshkáneh. (525) Of the Kopúz. (526) Of the Chokúr. (527) Of the Jeshdeh. (528) Of the Durenj. (529) Of the Yúnkár. (530) Of the Yeltemeh. (531) Of the Mogáj. (532) Of the Barbúd (Barbyton). (533) Of the Jflej. (534) Of the Kemánji. (535) Of the Sündár.

(536) Of the Sherki. (537) Of the Great pipe. (538) Of the Small pipe. (539) Of Assaf's pipe. (540) Of the Arabic pipe. (541) Of the Persian pipe. (542) Of the Town pipe. (543) Of the Belbán. (544) Of the Nefír. (545) Of the Nakara. (546) Of the Shepherd's pipe. (547) Of the great Dudúk (a kind of pipe). (548) Of the Dilli Dudúk. (549) Of the Arabic Dudúk. (550) Of the crying Dudúk. (551) Of the Hungarian Dudúk. (552) Of the Tent Dudúk. (553) Of the Mizmár Dudúk. (554) Of the Dángiúd Dudúk. (555) Of the Tolúm Dudúk. (556) Of the Eyyúb borússi. (557) Of the Dervish ború. (558) Of the Shísheh ború. (559) Of Núrde mit ború. (560) Of Efrasiáb ború. (561) Of Mehter ború. (562) Of the Lotornán ború. (563) Of the English ború. (564) Of the organ ború. (565) Of the iron heavy Tanbúr. (566) Of the Jám denbelik. (567) Of the Eyyúb denbelik. (568) Of the Makram denbelik. (569) Of the Chigháne h. (570) Of the Chálpára. (571) Of the Zummár. (572) Of the Kefeji (a kind of half drum). All these guilds of instrument-makers are followed by the chief of the Imperial chapel, with the eightfold Turkish music, making a noise as if it was the day of the last judgment.

The Fortieth Section.

(573) The Pehlíváns. There are at Constantinople thirteen Pehlíváns, rope-dancers or tumblers, every one of which is capable of ascending to heaven on a rope-ladder, and to approach as they soar so high, Jesus and the Cherubim. They exhibit their tricks in the Emperor's presence, some with Papújes, that have weights attached to them, some without weights, with sticks in their hands, some with swords, or one of the two hundred and sixty instruments of which the arsenal of the tumblers is composed. Uskudárlí Mohammed Chelebí, the first of them who exhibited his skill on the occasion of the Imperial circumcision, at the Hippodrome, was appointed by an Imperial diploma the chief of the tumblers. According to his register, there are two hundred Pehlíváns wandering through the world, who with their train amount to the number of three thousand men. Their patron is David Húblá the son of Amr-ul-kais, who first ascended by his skill the walls of Khaibar, and was girded by Selmán Pák. His tomb is at Hamadán. His father Amr-ul-kais was one of the greatest poets of the tribe Koreish. His are the verses:—"Man desires in summer the winter, and if winter comes he is discontented, and never satisfied with one thing." He went at last to Heracleus, and was buried at Cæsarea.

(574) The Fire-eaters (Ateshbázán) are seventy men. Their patron is Abú Omar Wássiti, who was girded by Selmán Pák. He lived one hundred and fifty years and is buried in the Crimea. I have described in the second volume of these Travels the admirable fire-works which I saw in the year 1080 (1669) in the

country of Kúnjstán, in the town Ramlit-ul-hamál. The first fire-player was no doubt Avicena.

(575) The Pehliváns Night-players (Shebbázán) who play at night, representing les ombres Chinoises.

(576) The Night-players with painted figures (Khiál tassvírjián) who perform with the magic-lantern.

(577) The Players with the kúkla (Kúklabáz).

(578) The Players with false money (Zúrbáz).

(579) The Players with tassess (Tásbáz).

(580) The Players with cans (Kozebáz).

(581) The Players with cups (Kásebáz).

(582) The Players with birds (Perendebáz).

(583) The Players with bottles (Shísheebáz).

(584) The Players with drinking glasses (Kadehbáz).

(585) The Players with goblets (Hokkabáz).

(586) The Players with eggs (Beizabáz).

(587) The Players with straps (Kíshbáz).

(588) The Players with paper (Kiagadbáz).

(589) The Players with clews (Kellebáz).

(590) The Players with small balls (Yúvarlikbáz).

(591) The Players with dice (Kúmarbáz).

(592) The Players with mirrors (Ainebáz).

(593) The Players with wheels (Charkhbáz).

(594) The Players with swords (Shemshírbáz).

(595) The Players with water-spouts (Shadirvánbáz).

(596) The Players with hoops (Jenbarbáz.)

(597) The Players with ointments (Surnebáz).

(598) The Players with monkeys (Mainúnbáz).

(599) The Players with dogs (Kopekbáz).

(600) The Players with asses (Himárbáz).

(601) The Players with serpents (Yilánbáz).

(602) The Players with bears (Ayúbáz).

All these Pehliváns pass exhibiting their skill, amidst the noise of shouts and cries, so that the walls of Constantinople shake. They have no music. Their establishment is at the mule's Khán, they are all without arms.

The Forty-first Section.

(603) The Establishment of the Architects is near Wefá, at the factory of Dogramájibáshí; as the chief of them is a great Aghá, he holds his Diván always

in his own house, with all his seniors. He has seventy Khalífah (commonly pronounced Calfá), each of whom would be capable of building a mosque like that of Ayá Sofíyah, or Súleimánieh. Seventy kiayás, and as many chaúshes pass through Constantinople every day, to caution those who dare to build on the roads, or by building injure their poorer neighbours. Their patron was of old Habíb-nejár, who was buried at Antiochia, the castle of which he built. In the Prophet's time their patron was Abúl-Kássim Abd-ul-Wáhid En-nejár, who was girded by Selmán. He renewed the building of the sacred precinct (Harem) at Mecca, and made two doors to the Ka'bah; there is now but one gate, on the east side, because the western one was shut up by Hejáj. The tomb of Abúl-Kassím En-nejár is at Syene, where he lies in the cave of Lokmán.

(604) The Carpenters (Nejárán) are four thousand men.

(605) The Builders (Bennayán) are three thousand men.

(606) The Wood-cutters (Kerastejián) are one thousand and five men, with ninety-nine shops.

(607) The Sawyers (Bijakijián) are one thousand men, with thirty shops.

(608) The Masons (Siväjián) are one thousand men.

(609) The Glass-cutters (Jámjián) are four hundred men, with seventy-one shops.

(610) The Plasterers ('Alchejián) are five hundred men, with twenty-five shops.

(611) The Mortar-makers (Khorassánijián) are four hundred men, with eighty shops.

(612) The Chalk-makers (Kirejjián) are five hundred men.

(613) The Makers of Greasy-chalk (Yághli-kirejjián) are six hundred men.

(614) The Makers of Marble-chalk (Mermer-kirejjián) are forty men.

(615) The Makers of Stone-chalk (Tásh-kirejjián) are fifty men.

(616) The Marble workmen (Mermerberán) are one hundred and sixty-one men.

(617) The Makers of the glue called Lokún for water-works (Lúkúnjián) are one thousand men, with ten shops.

(618) The Water-canal men (Súyoljián) are three hundred men.

(619) The Brick-makers (Keremíjián) are five hundred men, with thirty-five shops.

(620) The Makers of unburet straw-bricks (Kirpejián) are one thousand men.

(621) The Cutters of leaden tables (Takhta kúrshúnjián) are fifty men.

(622) The Coverers with lead (Kurshún-ortíji) are three hundred men.

(623) The Paving-men (Káldiringjián) are eight hundred men.

(624) The Cutters of Whetstone (Kayaghánjián) are one hundred and fifty-one men.

- (625) The Stone-cutters (Tásh-kersen) are one thousand men.
 (626) The Stone-draggers (Tásh-keshán) are one thousand men.
 (627) The White-washers (Badanaji).
 (628) The Toy-makers (Oyúnjiakji) of Eyyúb, are one hundred and five men, with one hundred shops.
 (629) The Wagon-makers (Arabajíán) are forty men, with eighteen shops.
 (630) The Pulpit-makers (Peshtákhtajíán) are eighty men, with fifty-five shops.
 (631) The Chair-makers (Iskemlejíán) are one hundred men, with forty shops.
 (632) The Upholsterers (Ferráshjíán) are twelve men, with ten shops.
 (633) The Coffin-makers (Tabútjíáu) are fifty men, with twenty shops.
 (634) The Coiff-makers (Kerkefjíán) are twenty men, with two shops.
 (635) The Makers of stuff, called Chúllha, are twenty men, with six shops.
 (636) The Litter-makers (Takhtrevánjíán) are ten men, with one shop.
 (637) The Makers of Miháffa, a kind of woman's litter, are thirty men.
 (638) The Torturing-instrument makers (Ishkenjejíán) is one man.
 (639) The Makers of oil presses (Yágh degirmen Jenderejissi) are three men.
 (640) The Wheel-makers of horse-mills (Atdeghirmen Charkhjissi) are seven men.
 (641) The Wheel-makers of water-mills (Súdoláb Charkhjissi) are three men.
 (642) The Oven-builders (Forún bina ediji) only ten men.
 (643) The Well-diggers (Koyú-káziji) are one hundred men.
 (644) The Cave-diggers (Tolún-makhzenjissi) are forty men.
 (645) The Diggers of aqueducts (Súol-kázijilar).
 (646) Day-labourers or journeymen (Irghád) are ten thousand men.
 (647) Miners (Laghúnji) are three hundred men.

All these guilds pass on wagons or on foot, with the instruments of their handicraft, and are busy with great noise at their work. The carpenters prepare wooden houses, the builders raise walls, the wood-cutters pass with loads of trees, the sawyers pass sawing them, the masons whiten their shops, the plasterers put their plaster-mills in motion, the chalk-makers crunch chalk and whiten their faces and dress with it, playing many thousand tricks. The marble workmen cut different chronographs and inscriptions in marble, and make turbans and pillars for funeral monuments. The Logúnji, Albanese for the most part, mingle linseed oil with chalk and cotton, and pass beating out Logún (a kind of hardening glue or mortar used in water-works). The canal men fasten the water-pipes (Golúnk) together with ropes and the mortar (Logún) one to the other. Their factory or working house (Kiár-khánah) is at Ayá Sofiyah, near the turban-makers (Sárikji), built by Mohammed II. Their patron is Jedd-ullah Abúturáb. The Brickmakers are dirty Armenians, besmeared with lime. The makers of leaden plates, whose factory is at Súleimánieh, below the hospital, pass with their horses laden with lead. The lead-

coverers are busy with covering cupolas on wagons. The paving-men, mostly Albanese, carry in their hands hoes and iron trunks, with which they pave the road, singing a song in the dialect of Ilbessán, the words of which are : “ Ewet-úláta Matúzina Sultána Rahma búr Fakína Khánifse Sultána Yána.” The cutlers of whetstone pass with wagons full of it, so do the stonecutters. The stone-draggers, Armenian ass-drivers, drag their loads, crying out to each other. The white-washers carry in troughs marble chalk made into a wash, and long poles, at the end of which are brushes of swine-bristles, with which they whiten walls ; they pass, crying in their Armenian brogue, “ I whiten for eighty aspers, I won’t do it for seventy.” The toy-makers of Eyyúb exhibit on wagons a show of all kind of toys, reed pipes, tops, gigs, small half drums, violins, mice, birds, in short a thousand trifles and toys for children to play with, which are exported to India and Yemen, and every year are increased by new inventions. In their train you see bearded fellows and men of thirty years of age, dressed as children with hoods and pattens, some as children, some as nurses who nurse them, while the bearded babies, cry after playthings or amuse themselves with spinning gigs and tops, or sounding little trumpets. They are a strange set of mimics. The wagon-makers of the horse-market pass with small carts drawn by mastiffs and goats, with from seventy to eighty coaches drawn by Arabian race-horses. The pulpit-makers adorn their wagons with all kinds of pulpits of cypress, nut-tree, plane, &c. The chair-makers carry most elegant chairs on poles, and the upholsterers pass in the same manner. The coffin-makers nevertheless, pass on this joyful day with coffins, for example’s sake ; lamenting fellows, called Jenáze Peik, or Jenáze Sháhíd, go along with the coffin, lamenting the death of their fathers or relations, crying : “ My father was a good man ! God’s mercy be upon him !” Five hundred grave-diggers, with shovels and hoes in their hands, ask the spectators where they shall dig their graves, and set up in this way a good warning for many. The makers of women’s coiffs adorn their shops with all kind of coiffs, and the Chúllba-makers do the same. The litter-makers put elegant litters on mules, and pass along, and the makers of women’s litters do the same, as if they were going to war, or on a pilgrimage. The press-makers (Jendereji) exhibit fine presses of all kinds of wood, and the makers of mill-wheels turn them as they go along, grinding flour, or drawing water to supply artificial fountains. Sultán Murád III. having much approved of these different sorts of wheels, gave to the men who worked them a purse of money. The oven-builders pass building ovens on wagons, because nothing is more necessary in each quarter of the camp than an oven for baking. The well-diggers scratch the ground on different spots, as if they were consulting where water may be found. The cave-diggers say one to the other. “ Let us dig a cave here or there.” The aqueduct-men by their skill in mathematics dig through moun-

tains to the depth of seventy or eighty yards, and conduct the water four or five journies distance. Every hundred paces they open a well-mouth, over which they put a windsail to admit air to the water, till it arrives at the place they desire it to be brought to, by levelling. It is a wonderful art. These men dig here and there, and feign to be consulting from whence water shall be brought, or to where it shall be conducted. They are all Albanese. The poor journeymen and menial hodmen pass with hoes and shovels in their hands, and with baskets and hampers, saying: "Let us work, let us labour, let us get our right!" They are a medley of poor wretches of all kinds. The miners, who are Armenians, have no more shops than the journeymen, they assemble in crowds in the streets, and stand waiting for labour at the finger-gate. The Armenian miners pass talking their Armenian brogue, in black boots, and on their shoulders hoes like Ferhád, carrying vans and coops, and carrots and cucumbers, which they eat passing by. Though they are a nasty and despised set of people, they are very useful at Cairo and Constantinople, because they clean these two capitals. Health to you! These guilds pass with a thousand fits and tricks, which it is impossible to describe, before the Alâi-koshk, and behind them walk the calfás of the chief architect, the sheikhs, and chaúshes all on Arabian horses, followed by their pages, and the eightfold Turkish music.

The Forty-second Section.

(648) The Singers (Khanánjián). Their patron is Hamza Ben Yetím, girded by Selmán. He sung hymns (Na'at) with Belál the Abyssinian, in the Prophet's presence. His tomb is at Taíf. One of the most famous singers was the Imperial favourite (Mossáhib) Tokátli Dervish Omar Gulshení, who died at one hundred and forty years old. At the siege of Siget he was with my father in the same tent. He had conversed in Egypt with the great Sheikh Gulshení, whose order he embraced in the reign of Selim II., and was my singing-master in the Imperial Harem in the time of Sultán Murád IV., he also gave me lessons in the mystic world (Ma'neví). It was wonderful to see him take the half-drum with little bells, and to hear him sing with the greatest elevation of voice the word Dost or friend, when he began his song by the invocation of Omár, as the friend of Omár Gulshení his patron. He was excellent in all tunes, but Sultán Murád IV. being much given to the tone (Makám) called Sigáh, he sung so many artificial passages and compositions in this tone, that he gave fresh life to the world. (Here follow the names of some famous singers.)

The Forty-third Section.

The Musicians. Pythagoras, the Unitarian philosopher, was the first who transplanted the sound of Derderten from the world of spirits into this world, by which

he allured a human soul, which was resisting the entering the body, and forced it to enter. Struck by the effect of this sound, the sages contrived different instruments to cherish spirit and soul. The very first instrument was the common shepherd's pipe (Kawál), which was invented by Pythagoras and played on his nuptial night. Moses invented the instrument called (Músikár muskál). Abdullah Faryábi was the inventor of the violin. In the fourth year of the Hejira, at Imám Hassan's birth, Gabriel brought from heaven the verse prohibiting wine: "Wine, dice, and games of chance, are of the Devil's actions." At this time musical instruments were considered as forbidden as well as wine; permission was however given that trumpets, drums and half-drums, flutes and violins, may be played for kings. Philosophers say that music gives the last polish to the soul.

(649) The Players of the half-drum (Daireh or Duff) are five hundred men. Their patron is Amrú Ben Ommia Dhamírí, who with Hamza Ben Yetím, the prophet's singer at the nuptials of the Prophet's daughter Fatima, played the half-drum without small bells (Jelájel). This circle or half-drum keeps the measure of the dancers, who without it would lose all principles (Ossúl) of dancing. There is a particular treatise on the principles of music, which is called "Ilmí ossúli edwár."

(650) The Violin-players (Kemánjejián) are eighty men. The inventor of the violin was Faryábi, who is buried at Nakhjiván.

(651) The Flute-players (Naizenán). Their patron is Moses, who being a shepherd, invented the shepherd's pipe (Kawál).

(652) The Players of the instrument called Musikár, which was invented by Pythagoras.

(653) The Players of the Chenk (a kind of harpsichord) are twelve men. There are but a few who play it, because it is a difficult instrument.

(654) The Players of the trumpet (Kodúm or Nakára) invented by Húsheng, are five hundred men.

(655) The Players of the guitar (Tanbúr, originally Síára) one hundred men.

(656) The Players of the Kanún.

(657) The Lute-players (Avvád).

(658) The Players of the Chártáb, are fifteen men. It is a recent invention of Sheikh Hyder, the chief of the Saíf family.

(659) The Players of the Rádha. This is like the former, a new-invented cord-instrument, by Shukrallah Beg from Arabguir, it serves to accompany songs like the instruments of four and five cords.

(660) The Players of the Sheshtár, or six-corded instrument. The inventor is Riza-ud-dín from Shirwán, it is a cord-instrument with a crooked handle like the

lute, but the handle is longer, it is called Sheshtár, because it has six cords, and is difficult, but all tones (Makámat) may be played upon it.

(661) The Players of the Kapúz (an instrument of three cords). The inventor of it is Ahmed Páshá Hersek Oghlí, one of the vezírs of Mohammed II. This instrument is much played on the frontiers of Bosnia, Bude, and Temesvár; we never saw it in Anatolia, it is of a manly and soldier-like tone, and may be considered as a Sheshtár on a diminutive scale. It is a hollow instrument like an hippopotamus, but of three cords only. All these musicians are distributed into six musical bands at the public procession, and play alternately. The first band plays on the flute, violin, and muskál. The second, on the chenk, tanbúr and kodúm, or trumpet. The third on the kanún and lute. The fourth on the chártáb and rádhá. The fifth on the sheshtár; and the sixth on the kapúz, followed by the singers and half-drum players.

The Second Musical Section.

(662) The players of the Chokúr; it was invented by Yakúb Germiání, during his amusements in the gardens of Kútahia. It is a military musical instrument of five cords, with a wooden breast-plate and twenty-six perdehs (frets) of great size. It is commonly played by the Janissaries.

(663) The Players of the Jeshdeh, are three hundred men. This instrument was invented by Bineklisháh from Salonica. It is like the former, an instrument of five cords, but of small and round belly, a short handle, with the perdehs very narrow. It is a noisy instrument, commonly played by Gipsies at Constantinople, who hang it round their necks and play it at Eyyúb, Kághid-Khánah, and other pleasure-places.

(664) The Players of the Karádúzen. Its inventor is Kodúz Ferhád, who fled into Persia with Prince Bayazíd, Sultán Sulcimán's son, and invented it at Isfahán; it has three cords, the body in form of a bottle, with perdehs; it is commonly played by shoemakers.

(665) The Players of the Yúnkár (a small instrument with three cords). It was invented by Shemsí Chelebí, the son of the author of the romantic poem Yúsúf and Zúleikha, whose name is Hamdi Chelebí. The son, who did not follow his grand-sire Ak-Shems-ud-dín's path and was given to love, invented it. There exists some love odes of his, under the name of Shemsjihán. This instrument is played by people in the suite of Páshás.

(666) The Players of the Yeltemeh, which is also the invention of Shemsí Chelebí, it is a cord instrument of the size of a Tanbúr or guitar, but short, with a double roof; the middle cord is of metal.

(667) The Players of the Moghan are fifty men. This instrument was invented

at Magnesia, but Nihání Chelebí has not described it in his Sáz-námeh. It is made in the form of a Kanún, with twenty-four cords. The levends of Tíra, Magnesia, and Aidín, play this instrument.

(668) The Players of the Tanbúr are five hundred men. They say it was invented at Mera'sh. It is an excellent instrument, on which I play myself.

(669) The Players of the Tanbúr with metal cords are four hundred men. It was invented at Kútahia by Efendí Oghlí. It is the instrument of men much given to women, and resembles the other Tanbúr, only that it is smaller. It has three cords like the Tanbúr or guitar, and perdehs. It is an inflaming instrument, which if played in the streets brings all the women of the quarter to the windows. It is played also with great effect at the march of the camp.

(670) The Players of the Barbúd (Barbiton) are fifteen men. It was invented at Munteshá, but I do not know by whom. It resembles the Kapúz, but with a straight neck ; on both sides of the string-cords are metal cords, four tones deeper than all other cords.

(671) The Players of the Iklík are one hundred men. It was invented in Egypt by Mansúr Rashídí. It is very common in Turkistán and Arabia, but is not to be found in Rúmélí. They brought it forward for the entrance of Sultán Murád IV. This Iklík is a small instrument of three cords, much like the violin ; Its perdeh is extremely quick.

(672) The Players of the Sonder are twelve men, it was invented in Kurdistán, but I do not know by whom. It resembles the Chokúr, but this has within its breast-plate ten iron cords, which resound also ; it is an instrument much played by Kurds.

(673) The Players of the Shárik are two hundred men. It is like the Chártáb, and is played by Turkomans.

These players of the second musical section are also divided into six bands. The first, the players of the Shárik, Sonder, and the Chinells (Zill) ; the second, the players of the Iklík and Barbúd ; the third, the players of the Tanbúr with simple cords and metal cords ; the fourth, the players of the Moghan, and Yeltémeh ; the fifth, the players of the Yúnkár and Karadúzen ; the sixth, the players of the Jeshdeh and Chokúr.

The Third Musical Section.

(674) The Players of the pipe. The first inventor of the pipe was Jemshíd. It is the principal instrument in the Ottoman and Tátár chapel, there are two hundred players.

(675) The Players of the pipe, called Assafi-zorna, are eighty men. It was invented by an Aghá, the governor of Bassra, Tayár Mohammed Páshá.

(676) The Players of the Arabian pipe (Arabí-zorna) are fifty-five men, it was invented at Damascus by Alí Nád.

(677) The Players of the Persian pipe (Ajemí-zorna) are ninety men. It is in the same shape as the Ottoman and Tátár pipe, which is commonly called Kabá-zorna, but its neck and sound are coarser.

(678) The Players of the Shehábí-zorna are one hundred men. It was invented in Moghreb by Sheikh Shehábí, and is commonly used at Fess.

(679) The Players of the Balábán are one hundred men. It was invented at Shíraz, and is much in use with the Osmánlís, it has no ears like the pipe.

(680) The Players of the Nefír are ten men. Invented by Khodadád.

(681) The Players of the Na'reh are one hundred men. It was invented in Arabia by Háreth Yumní, and is played in the Arabian coffee-houses.

(682) The Players of the Kurrenaí; it has silver pipes, and gives a sound like an ass's bray. Murád IV. brought it, together with the Khán, from Eriván. These instruments together form but a single band.

The Fourth Musical Section.

(683) The Flute players. Five hundred players of the Nakára raise such a noise, that Venus begins to dance, and the skies resound.

(684) The Players of the shepherd's pipe (Kavál) are one hundred men, this instrument, made by Moses, as they say, has nine openings.

(685) The Players of the coarse flute (Kaba-dúdúk) are eighty men. It was invented by Ja'fersháh at Mossúl, and is made of box-tree.

(686) The Players of the flute with the tongue (Dilli-dúdúk) are twenty-two men. It was invented by shepherds in Rúmelí, and is the double (Phrygian) flute of reed.

(687) The Players of the Arabian flute (Arabí-dúdúk) are fifty-five men, it was invented at Nablús, and is played by the monks at the holy sepulchre at Jerusalem.

(688) The Players of the crying flute (Chághirtma-dúdúk) are sixty-five men, it was invented in Uskúb, and is made of the bone of a kind of crane.

(689) The Players of the Hungarian flute (Majár-dúdúk) are ten men, it was invented by a monk in Transylvania; there are fine wire cords within it.

(690) The Players of the Mehter-dúdúk (the chapel flute) are thirty-five men, invented by Nassír Tússí; this flute is used for the musical exercise of the whole chapel (Mehter), which regulates its motions on it.

(691) The Players of the Mismar-dúdúk are sixty-five men, it is composed of parcels of reeds.

(692) The Players of the flute Dangiú (Dangiú-dúdúk) are fifteen men, it was invented by the Lázés in Trebisond, and is a reed with nine openings.

(693) The Players of the jack flute (Túlúm-dúdúk) are fifteen men, it was invented in Russia, and is played by Russian shepherds.

(694) The Players of the Frandá or Ferandá. (?) It was invented in England, and is played at the Holy Sepulchre by the monks. It is a horn. All the musicians of this section compose one single band, who play in the tone Sigáh, a melody, Fássl, which neither Jemshíd, nor Iskender, nor Darius, nor Hossein Bikára could have heard so well executed.

The players on the pipe and flute are possessed of the particular skill to bring by their tones the remembrance of absent friends, and distant countries, to the soul of the hearers, so that they grow melancholy. The Emperor, who hears their musical compositions (Fássl) at the Alái-koshk sends them a purse of money.

The Fifth Musical Section.

(695) The Trumpeters. The players on the Eyyúb trumpet (Eyyúb-borússí) are thirty-five men. It was invented by Sinán Páshá, and is made of reed.

(696) The Players on the Dervíshes trumpet (Dervísh-borússí) are five hundred men. It was invented by Menotshelr, the old Persian king, for hunting-parties, and is a horn.

(697) The Players on the bottle-trumpet (Shísheh-borússí) are forty men, it was invented at Venice, and has the form of a crooked bottle.

(698) The Players on the Frank trumpet (Trompetta) are seventy-seven men. It was invented at Prague, in Germany.

(699) The Players on the trumpet of Efrasiáb are one hundred men. It was sounded at the court of the Kháns of the Crimea.

(700) The Players on the brass trumpet (Pirinj-borússí) are forty men. It was invented at Konia by Arslánshah, the Seljúkide, it is played also by the Ottomans.

(701) The Players of the Trumpet Lotoria (?) are ten men. It was invented by Dutch Lotors, and is sounded in their ships (the speaking trumpet).

(702) The Players on the English trumpet; it is a crooked trumpet of yellow brass, with thin threads of wire within.

(703) The Players of the organ trumpet; they make the horns of German buffaloes as thin as possible, put thin thread into them, and then sound them.

(704) are two hundred men. It was invented at Dantzic in Poland, and is made of an iron oval, with an iron tongue in the middle, Russian and Polish boys play it passing by. All these different kinds of trumpeters pass every band by itself, playing the tune Reháví. The noise frightens the hearers, as though the trumpet of the Angel of Death were sounding in their ears; above all, the sounds of the Lotor, the English trumpet,

and the are qualified to excite melancholy feelings in the morning.

(705) The Players of the small glass drum (Jám-dabljikjían) are two hundred men ; their chief is A'ssem Táífí.

(706) The Players of the small kettle-drum (Chomlek-dabljikjían) are five hundred men. It was invented in Egypt, and is played at the procession of the Mahmel, or the pilgrims' caravan going to Mecca.

(707) The Players of the Yemen, small drum (Yemen Dabljík) are twelve men ; they play in pairs, one sounding the half drum (Daírch) and the other this kind of drum.

(708) The Players of the Makraka-dabljík are thirteen men, who come from Mecca, and play on it at the processions of Constantinople.

(709) The Drummers (Tablzen). The drum was first sounded by Ismaíl the prophet, and is therefore a most lawful instrument.

(710) The Rattle-players (Chaghneh-bázán) are two hundred men, it was invented in Persia by the Pehlivan Seischoda, and is grown famous in Rúm.

(711) The Players on the Filján are one hundred men. This is an instrument invented by the Indian Parsee priests (Moghán).

(712) The Players of the reed-psalter (Kámish-mizmárjían) are one hundred men. It was invented by Sheikh Shusterí for the Chinese shades, and is composed of reeds.

(713) The Players of the Tarák-mizmár, invented by the boys of Constantinople.

(714) The Players on the Safír are three hundred and ninety men, they play it, holding two pieces of bone in the mouth, and talking meanwhile.

(715) The Players of the Safír-bulbul are three hundred men ; it was invented by Abúsina, and is an instrument imitating the song of the nightingale. All these players of the Tabl, Dabljík, and Chaghnah pass together, beating their different kinds of drums in the same measure, as if an army of Chamapúr (Porus) was marching by. Murád IV. was extremely pleased with their exertions, and lavished rich presents on them.

God be thanked ! that I have brought here to an end the description of the musicians and instrument players. If I, poor Evliyá, should be asked where I found such a complete catalogue of musical instruments, I would answer that in my travels in Arabia and Persia, in Sweden and Denmark, in Germany, Poland, and Bohemia, I, myself, saw all these instruments and many more, and, if it please God, I shall give a more complete description of them in my travels ; but these are the instruments used at Constantinople, which I am much more conversant with, as I at all times delighted in the company of singers and musicians, and as I perused

Nihání, the Poet's treatise on musical instruments, where a complete description of all musical instruments may be found.

The Forty-fourth Section.

(716) The Fools and Mimics of Constantinople. Whenever there is a feast of Imperial circumcision, nuptials, or victory, from two to three hundred singers, dancers, comics, mimics, with mischievous boys of the town, who have exhausted seventy cups of the poison of life and misrule, crowd together and play day and night. At some private weddings they gain in a night the sum of a thousand piastres, collecting the money in the half-drum after each dance. If I were to describe all that I have seen of their skill and show, my book would become an elogy of these entertaining fellows (Motrib). They are divided into twelve companies, called Kól.

(717) The first company of Parpúl are three thousand boys, they dwell at Balata, and are for the greater part Gipsies.

(718) The second company of Ahmed are three hundred boys, also of Balata, they are the dancing boys, the lords of misrule.

(719) The third company of Osmán are four hundred; there is no Gipsy amongst them; they are all excellent mimics (Mukállid).

(720) The fourth company of Servi are three hundred; Armenian, Greek, and Jew boys.

(721) The fifth company of Babanázlí are two hundred dancing boys, whose voluptuous motions set all the assemblies at circumcision feasts in an uproar.

(722) The sixth company of Zemerrúd are three hundred Greek and Armenian boys of the quarters of the Seven Towers, Nárli Kapú, Súlu Monastír, who have stripped many a rich man of his wealth, and laid him on the floor. They are famous in acting the parts of Semitjí (bakers), Kharájjí (collectors of tribute), Gumisharají (silver-searchers), and for singing Greek strophes.

(723) The seventh company of Chelebí are two hundred boys; the most famous of all in stripping their admirers by their charms and caresses.

(724) The eighth company of Akídeh, are two hundred boys; their chief is Pehliván Eyyúb, who is a poet, writer, learned man, singer, and traveller. These boys are the most elegant and best-fashioned, deed-learned in a thousand tricks.

(725) The ninth company of Jewahír are two hundred boys of the jewellers of Galata, all Greeks and Armenians, famous for their comical talents in mimicking and making their auditory laugh. There are many boys amongst them, each of whom is worth a tribute of Greece, and perplexes the spectators by his beauty.

(726) The tenth company of Patakoghlí are three hundred boys; they are all Jews, excellent comics, and have musical talents.

(726) The eleventh company of Khashúta are one hundred and five boys, who are also all Jews.

(727) The twelfth company of Semúrkásh are two hundred boys, who are all Jews, and all tumblers, jugglers, fire-eaters, ball-players, and cup-players, who pass the whole night in showing their tricks, and ask more than one hundred piastres for a night's performance; as these Jewish boys have the greatest antipathy to the gipsies, who compose the first company, they generally set a band of these Jewish boys against a band of gipsies, which produces the strangest scenes. Thus, they represent the play of a Jew surprised in flagrante with a Gipsy girl, the girl is seated on an ass, and conducted through the street with nasty intestines on her head, which makes the people nearly die with laughing. In short these twelve companies of boys, who are called Chengí (cinædi), vie with each other in producing the most voluptuous dances, and most comical scenes. They are all dressed in gold stuff, and endeavour to excel while passing under the Alâi-koshk, where the Emperor is seated, so as to attract his attention by their fits and tricks. Since Adam descended from Paradise on earth, never was there seen such a crowd of tempting boys than under Sultán Murád IV.

The Forty-sixth Section.

(728) The Mimics (Mukallid). They are a very old tribe, and date their origin from the beginning of the world. Cain having slain Abel, all mankind then divided into two sects, the followers of Cain, who were the oppressed, and the followers of Abel, who were the oppressing. They mimicked each others manners and customs. In the time of Moses a famous mimic, named Hamám, mimicked all his miracles before Pharaoh, to the great pleasure of the Pharaohites, but to Moses's anger. One day Moses, not being able to bear it any longer, prayed unto the Lord that he should punish this mimicking fellow. The Lord spake then to Moses, and said to him: "It is you, my Speaker, that he is imitating, who are my prophet; what you say is truth and not error, therefore I am rather pleased with his imitation, which is a true and good one, for which I have destined to him Paradise." It is on the ground of this legend that it is decided in many books that the faith of the imitator is a true one. If, therefore, it is lawful to imitate believing and virtuous men, it is quite the opposite with the imitation of the infidels and wicked, because as the Korán says; "Who makes himself like unto some men belongs to them." The art of mimicking and satirizing spread also among the Koreishites, Amr-ul-káis and Mohammed Bossairí were satirical men. Abúleheb and Abújehel, the two great antagonists of the Prophet, appointed Mohammed Bossairí to afflict Mohammed with a satire, when he entered the assembly of the Koreishites. Bossairí prepared the satire, Mohammed accepted

the invitation, entered the assembly, and after having saluted it, he began to sing the famous panegyric on Mohammed, which hitherto remains unparalleled in the Arabic language, and each word of which wants to be explained by Akhterí or Shemií. The infidels and idolaters began to upbraid Bossairí for having forfeited his engagement, but he assured them that when preparing the satire he was suddenly seized by divine inspiration, and composed this famous Kassídeh. Having said so, he fixed his eyes on the Prophet, pronounced the confession of faith, and was girded by Selmán Pák, the patron of poets. Seventy-three infidels turned Moslims on this occasion. Bossairí died at seventy years of age, and is buried at Cairo, near Shafií's tomb. There was in the Prophet's time another mimic, a relation to the Prophet, who, though he persisted in his ignorance of true religion, was his partisan, and made so much fun of the Koreishites by satire and imitation, that the Prophet himself laughed, showing his teeth. The Koreishites hearing of their having been turned into ridicule in this way, considered how they should behave, and finding that the imitation was a true one, many of them were converted to the Islám. At last the mimic himself became Moslím, and, following the Prophet in his flight, was shut up with him as a faithful companion in the cave. He was a prudent, patient man, and good companion. The Prophet called him Shúr-ul-Habíb. Being blamed by some of his companions, that though a Moslím, he could not leave off satirizing, he told them:—"Men, God has satirized you himself in the Korán, and why shall I, being a man, not be allowed to satirize your vicious life." So he engaged many people to turn to the true faith, and to leave off a vicious life, only by fear of his satires. He became the patron of mimics, and is buried at Kilís, near Aleppo, on the north side of the town, by a convent on a hill. It is a fine cupola, from which you enjoy a good view of the town of Klís. Shúr Habíb is buried there, but the vulgar call him Sherjíl. I have described this monument with its principal inscriptions in the second volume of my travels.

(Here follow the names of the most famous mimics at Constantinople in the reign of Sultáun Murád IV., and the story of Korhassán). He was a mimic of Sultan Báyzid's time, who delivered all the Ulemás not only from the dungeon but also from the fire, Bayazid having sworn to burn them all. He delivered them by clothing himself in a foolish dress, and asking leave to go to Constantinople, because, said he, we shall soon stand in want of the Greek priests, to bring them back again to Brússa, and to Mount Olympus, as your Majesty is determined to burn four Muftís, the Molla of Brússa and seventy divines, all capable of being Muftís. This representation had so good an effect, that Sultán Báyzid immediately ordered letters of pardon to be made out. Hassan went to the prison, delivered them, and was ever after looked upon with the greatest respect. In Sultán

Mruád's time the chief of all these mimics was Hassan-zádeh, the player of Chinese shades, who played twice a week in the Sultán's presence, asking every time before he began, the Emperor's pardon, by this verse of Sa'adi :

“ Though many be the faults I am diseased with,
The fault is virtue which the Lord is pleased with.”

He was a skilful gentleman (Chelebí), who knew Arabic, Persian, and music, in which he was a second Faryábí. He played the Chinese shades, he wrote beautifully Ta'lik, was a good fireworker, in short, like Jemshíd he was versed in a thousand sciences and arts, generous like Khátemtaí, and Ja'fer, the Barmecide. After Sheikh Shadelí, he was the man who gave renown to the Chinese shades (Khiálizill, literally : Shadow's fancy). He contrived to represent on the theatre of these shades a second theatre, where figures of the smallest size were represented. Being extremely given to women, he invented all the famous scenes of the Karagoz, which are known by the name of the fine girl's play (Jowán-taklídí), Hawyá's play, the dumb man's play, the Arab beggar's play, the Albanese's play, the gentlemen's heritage-eater's play. Jowán Nigár, the fine girl, is violated in the bath by some strolling gentlemen (Devrání Chelebiler) Karagoz is carried out naked from the bath, and Sherbetji-zádeh figures as the father of Háji Aivád. In short, he contrived no less than three hundred different plays for the Chinese shades, in which he was out-rivalled by nobody, and though all his farces and plays were intended in a mystical sense, yet the spectators were dying with laughter. Karagoz is the merry fellow, and Háji Aivád the prudent philosopher, (Arlechino and Pantalone). Háji Aivád is the corrupted name of Háji A'ss, who at the time of the Seljúkides was a messenger going between Brússa and Mecca, and properly called Yúrukcheh Khalíl, and whose ancestors were known by the name of A'felí-oghli, and famous for their great dogs, pointers (Zaghár), so that it is even now a proverb ; “ What are you yelling like A'felí-oghli's pointers ? ” This Yúrukcheh Khalíl A'felí-oghli Háji Aivád, who during seventy-seven years was on the road between Brússa and Mecca, was killed near the last town by the Arabs, and buried at Honain. His dog remained with the murderers, and accompanied them to Damascus, where whining he kissed the feet of all men, but attacked the Arabs, barking and biting. The people struck with this extraordinary event, laid hold of the Arabs, searched them, and found A'felí-oghli's effects amongst their baggage, his sling, hatchet, bloody dress, and the letter bag. They hanged them in file on the place Sunáních, the dog placed himself under them and breathed his life out. This is the origin of Háji Aivád (the Pantaloon of the Turkish puppet-show). Karagoz (the merry fellow) was a messenger of Constantine the last Greek Emperor. He was a Copt, who dwelt in the neighbourhood of Adrianople, at

Kirkkilisseh, and was an eloquent cheating fellow. His whole name was Sofiozli Karagoz Bali Chelebi. He was sent once a year to Ala-ud-din, the Prince of the Seljukides, residing at Iconium, where he entered into dispute and funny contest with Hâjî Aivâd, the court-messenger of Ala-ud-din ; these disputes imitated and represented by the mimics, gave origin to the matter of all the representations of the Chinese shades (Khiâlî-zill). The above-said mimic, Hassân-zâdeh, had no equal in the talent of producing comic scenes between Hâjî Aivâd and Kârâgoz for a whole night long, and reciting verses, some of which had a deep moral sense. When he came forth from the puppet-show to breathe a little, he drank four dishes of coffee to restore himself, and began then when in good humour to play scenes on the stage himself, by which he set all the spectators in an uproar of laughter. During forty-seven years I have seen all kinds of Pehlivâns, but not one so funny, clever, and witty. Another mimic of this kind, who was a Janissary of the regiment of Zagharjî, was also a Prince of speech (Mîrkelâm) who amused Sultân Murâd, by reading the satires of Sheikh-zâdeh in twelve different languages or dialects, representing the different scenes of a Teriâkî (opium-eater) of Rûmeli-hissâr, &c., and the story of a dervish and a grocer. The dervish having cursed the grocer's honey for having been refused a bit of it, all those who bought and eat of it, became subject to cholics and wind, so that they went at last to the Judge, who upon tasting the honey became affected in a similar manner. In this way the tribunal fills with eleven persons, all attacked with the same disease, which affords one of the most comical scenes of Turkish comedies. Two of the most famous mimics of the time of Sultân Murâd IV. were two brethren. The first, called Shengel, was particularly renowned, for representing the story of Hâjî Aivâd, as Colonel of the Janissaries, making the round of Constantinople at night with his Ajemoghlâns, whom he upbraids, and who answer each in their own brogue and dialect. The lantern-bearer, tired with the fatigue of bearing the lantern, hangs it to the horse's side ; the horse, frightened by the light of the lantern throws the Colonel down, and his patrol disperses. The Colonel lying in the dark cries out for assistance, promising four farthings to the man, who will come to help him. In this way he makes the spectators laugh amazingly. His brother, not a less clever mimic, who was himself an opium-eater, had the greatest success in representing their ridiculous fancies. A Teriâkî smoking, cuts his own finger, which bleeds amazingly. He bleeds so much that he is falling down, at last he is told that the bleeding will not cease, till a boy shall paint with his own finger's blood the letter Elif on his face, &c. &c. Another Pehlivân mimic who staid at Boyûkerch was famous, not for imitating man, but for mimicking all kinds of animals, the quarrels of dog and cat, of cat and mice, of cock-fights, of horses and camels, together with the song of all possible birds.

(729) The Sellers of Búza (fermented liquor of barley) are one thousand and five men, with three hundred shops. The first who contrived to make Búza was the Tátár Sálssál, who was killed at Akkerman, by Málek-ushtur with an arrow. Murlek-ushtur, grieved with Sálssál's death, died in Crimea at Eskiýúrd, and was interred at Yenisalájik. The Búza makers say that their patron is Sári Sáltuk, in which they are greatly mistaken, as Sári Sáltuk-dede was a great Saint. He was the disciple of Ahmed Yessúi, and was commonly called Mohammed Bokhara; Yessúi sent his disciple Hájí Begtáš from Khorassán to the Seljúkides into Rúm, where he went into war with Osmán and Orkhán, and assisted the last in the establishment of the Janissaries. Our ancestor the patron of the Turks, Ahmed Yessúi, sent his disciple Mohammed Bokhara with seven hundred men of Khorassán to assist Hájí Begtáš. He said unto him, "Go now my dear Sáltuk Mohammed, kill the usurper who under thy name has got possession of Poland, and the Dobrúja country, and kill the dragon who is desolating that country." Sáltuk Mohammed Bokhara went to Hájí Begtash, to whom he was directed by our ancestor Ahmed Yessúi, and was sent by Begtáš into Dobrúja with seventy men. He killed the dragon in the caves of Kilgra, and converted the King of Dobrúja with forty thousand men at Párawádi to the Islám. Sáltuk Mohammed then went disguised into Poland, killed the monk Sári Sáltuk, whose name he took, and dwelt in his cell. As Sári Sáltuk he converted all the Lipka-tátárs to the Islám, and extended his conquests unto Danzig on the North sea, which I have seen on my travels in the year 1051 (1641). He established here fifteen thousand Lipka-tátárs, and then pushed his inroads towards Moscovia, where he converted six hundred thousand Heshdek-tátárs to the Islám. The descendants of the Heshdek-tátárs in Moscovia, and of the Lipka-tátárs in Poland, make even now the greatest population of these two countries. Sáltuk Mohammed having been so great a hero and saint, what probability can there be, that he invented the Búza. The Búza-makers are however, a very necessary corporation in a camp, Búza (though fermented) is not prohibited like wine, it gives heat and strength to the body of Moslím warriors, and serves to allay hunger. The excess of drinking it, brings on the gout and dropsy, and the proverb says; - "That dogs are no friends to Búza-drinkers." The reason is that Buza drinkers being liable to the above-said diseases, always carry a stick in the hand, which is no means of recommending themselves to the favour of dogs. The Búza-sellers are for the greater part Tátár gipsies. All the sorbet-makers of Constantinople are considered as the assistants of the Búza-makers. They pass on wagons crying "Búza," and distributing it amongst the spectators.

(730) The Sweet Búza-makers (Tátli-búzaján) are one hundred and five men, with forty shops. Their patron is also Sálssál. They make a kind of white Búza

of the growing millet, which resembles a jelly (Julláb). They put it sometimes, for a trial, into a handkerchief, without a drop of it passing through. It is a favourite beverage of Sheikhs and Ulemás; women who are with child take it, that their child may become sound and stout, and when delivered they take it to increase the milk. The surface of it is covered with a kind of cream, which gives new vigour and life, without intoxicating or creating colic, because they compose it of must of Tenedos, with cinnamon, cloves, ginger and Indian nuts. They sell it in great tubs, large enough to contain a man's body. I, who spent so much time in coffee-houses, búza-houses and wine-houses, can call God to witness, that I never drank any thing during all my travels, but this sweet búza of Constantinople preserved in boxes, that of Egypt made of rice-water, and that of the Crimea, called Makssáma. Since I was born, I never tasted in my life, of fermented beverages, or prohibited things, neither tobacco, nor coffee, nor tea, nor Badian, nor Kishrún (a beverage made of coffee-husks), nor Tha'leb (Salep), nor Máhleb, nor Paysúna, nor Modúna, nor wine, nor Kirsh-water (Wishnáb), nor pomegranate wine, nor date-wine, nor mulberry-wine, nor melon-wine, nor cocoa-nut-wine, nor Awishle-wine (?) nor Ipme-wine nor Assilma-wine (of suspended grapes), nor Banan wine, nor Beduin-wine, nor triple-wine (Muthelleth), nor Muscat-wine, nor Fishfish-wine, nor Nárdenk-wine, nor Bozún-wine, nor Heml-wine, nor Arak, nor Kulfesh (iced cooled wine), nor Khorlika, nor Firma, nor Súdina, nor Pelonia, nor Khardalie (mustard), nor Ramazáne, nor Imámie, nor Yúze, nor Thalkán, nor Kúrt, nor Bázma, nor Konis, nor Bálsji, nor Tústaghása, nor Diamond-water, nor Minjel-water, nor beer, nor cinnamon-water, nor sulphur-water, nor goidurme, nor opium, nor Beresh, nor Núshdár, nor Jewárish, nor Mokúm, nor Bairámpáshá, nor Sheránie, nor Benjlik, nor Kara-pehliván, nor love-pills, (Hábbí-úshákí), nor Ferah, nor Kakúnji electuary, nor Jihán-bakhsh electuary, nor Dilshend electuary, nor Kaisún electuary, nor Misrúne electuary, nor philosopher's electuary, nor Píreján electuary, nor Dilkusha electuary. I never tasted any other electuary but that of sweet lips, which I take sometimes for the ease of my chest. My father was of the same temper; I, being of a vagabond Dervish-like nature, ready to sacrifice my soul for my friends, have spoken only for their pleasure's sake, of all this prohibited fermented beverages and electuaries. It is through my friends that I learnt the use of these opiates and fermented liquors, and God, whom I can call to witness without hypocrisy, knows that I never tasted any of them except the sweet búza at Constantinople, the rice-water búza at Cairo, and the makssama in the Crimea, each of which I drank in imitation of so many great Imáms and Sheikhs, who take it for invigorating their health. It has no intoxicating quality. My compliments to you. There are many Búza-houses at Constantinople; at the Flour-hall, where there is a great number of porters and others, are only three Búza-

houses, each of which is furnished with forty or fifty servants ; five or six hundred lovers of búza drink here the whole day. Over the gate of the Búza-khán of Sinán, is a honey-cask suspended in chains, which was the object of the wager of a famous porter, who engaged himself to drink it out from the morning to evening. It may hold three men within it.

(731) The Sellers of Súbaya (Súbayajíán) are ten men, with two shops. They came from Egypt and keep their Súbaya in great tubes (Kúb) and jars (Jarra). It is made of rice-flower baked in the oven, immediately after it comes out of the oven it is converted into a jelly (Julláb) with sugar and cinnamon. It has the appearance of milk, and can hardly be distinguished from it. They pass at the procession crying their Súbaya.

(732) The Mead (oxymel) makers (Bálsújíán) are one hundred men, with fifty shops. It was first made by Plato at Athens, who by putting heml-root into pure honey, made this kind of oxymel of that solution. It certainly strengthens, but makes the head heavy.

(733) The Arák-makers (Arákjián) are three hundred men, with one hundred shops. It was first invented in Poland, where they extract spirits from all kinds of plants. The two kinds of brandies called Golefsin and Khorlika, are the most noxious of all. It is sin to get intoxicated with these kinds of Aráks, but to taste one or two drops is not illegal (Harám).

(734) The Makers of the triple wine (Muthellethjián). It was composed first by Imám Zafer, and is made in the following way : Must is boiled in a kettle, wherein a stick is put, to the height of the must, with three notches in it. In the course of boiling two of these notches appear, but the wine is not perfect until it has boiled down to the third notch. It is called triple-wine because two-thirds of it has been consumed in boiling. This boiled must it is lawful to drink, but at Constantinople the name of the triple, or rather third-boiled, is also given to sharp wine from one to seven years old, boiled in this manner ; a cup of it is sufficient to put the man who drinks it, amongst the number of those of whom it is said : “ Do not approach prayer, ye drunkards ! ” The Muthellethji pass with their bottles and cups.

(735) The Tavern-keepers ; there are in the four jurisdictions of Constantinople, one thousand such places of misrule, kept by Greeks, Armenians and Jews. Though wine was prohibited by the Korán in the fourth year of the Hejira, yet as the Ottoman Empire is great and mighty, there is an Inspector of wine established, of whom mention has been made amongst the Inspectors of Constantinople. He stays at the iron-gate of Galata. The greatest number of taverns at Constantinople are to be found near the gate Psamátiá, the sand-gate, the new fish-market, &c. Whoever names Galata and Khasskói, says taverns ; because

they are there as numerous as at Leghorn and Malta. Along the Bosphorus taverns are found in all villages bordering on it; the greatest number of them are at Ortaköi, Kúrúchesmeh, Arnaúdköi, Jeniköi, Tarapia, Boyúkdereh, and on the Asiatic shore at Kúzgúnjik, Chengelköi, Scutarí, and Kadiköi. The word Gumráh (seducing from the road) is most particularly to be applied to the taverns of Galata, because there all kinds of playing and dancing boys, mimics and fools, flock together and delight themselves day and night.

In the procession of the camp, wine is not produced openly, but the inn-keepers pass all in disguise and clad in armour. The boys of the taverns, shameless drunkards, and all the partisans of wine pass singing songs, tumbling down and rising again. Besides the open wine, brandy and beer-houses (of which the principal are enumerated), there are many secret spots known to amateurs by their particular names, of which, however, I am ignorant. These wine-houses are a rich mine of revenues for all the magistrates of Constantinople and Galata, on account of the pecuniary fines inflicted on those who are found guilty of drunkenness and riot. All kinds of wine (Sheráb or Meshrúbát) are the source of rich revenue to the magistrates, but besides the wines, there are also the liquors and spirits (Músekkerát) and the opiates (Múkeifiát). Though wine is legally so much prohibited, that it is against the law to drink a single drop, yet has this cursed juice been called by philosophers, the second spirit (Rúhissáni). Others called it the lion's bile, and others said, that they were surprised, how a man could die on a day, when he had drank a glass of wine in the morning. But here there is some blunder, for the wine is taken in the last saying, in a mystic signification, meaning the wine of Divine love, which the great mystic Uskudári Mahmúd Effendí praises in his *Ishk-náneh*, or book of love. Such allegorical lovers never get rid of worldly poverty and misery, are always despised in the world, and enjoy no regard, even if they happen to be kings. (Some mystic verses). In short wine-houses are established in the Ottoman Empire, and in other kingdoms, but in the Ottoman Empire the keepers dare not put any sign to their hellish shops. They pass with their boys all armed, playing instruments and a thousand tricks. Behind them follow the chief of the Búza-makers with his men, who wear green hats on their heads, with red caps underneath, dressed in pelisses with swords in their girdles. They pass throwing millet on the people, crying "Hái" and "Húi," and singing Albanese strophes. The Búzajibáshí himself is mounted on a race-horse in great pomp; at his right rides the Inspector of the wine, with one hundred pages before, but no Turkish music behind him. Their noise is however much greater than that of Turkish music would be, for they literally deafen men's ears, because the singers, players, fiddlers, and dancers, of all the taverns follow behind the Búzajibáshí, and the Khamr-emíní (wine inspectors),

with some thousand half drums and trumpets, Balabán, Tanbúri, Tantúri, and other instruments making a most confounded noise.

The last of all the guilds are the Jewish tavern-keepers, two hundred men, and one hundred shops, who, in spite of the Greeks and Armenians, are all masked in the most precious dresses. Their playing and dancing boys, and other fair are all dressed as Ajemoghláns, or Levends with Jubbeh, Maklúma, and Kontosh, with head-dresses of the garrisons of the frontier, with sable-caps and different sashes wrapped round them. Other bearded Jews pass also in precious dresses, bedecked with jewels, carrying in their hands crystal and porcelain cups, out of which they pour sherbet instead of wine for the spectators. As Jews are the most despised of all men, they pass the very last of the whole procession. This is quite the reverse of the rank commonly established, where the last rank is the principal according to this verse of the code of ceremonies :—

This is the law of the Imperial sword,
First walks the Slave, and after walks the Lord.

But in the procession of the camp, as we have seen, it is quite the opposite case, as all the guilds rank in proportion to their necessity and essential use, and contest the precedency with each other. All having passed, the procession is closed by the Jews; as they arrive the last, and late in the evening at the Aláï-koshk, they are accompanied by three colonels of Ajemoghláns, who prevent the crowd from insulting them by throwing stones, or from laying hold of their precious cloths. There are also Ajemoghláns interspersed amongst their ranks. The Jews were ordered to walk quite separate from all other guilds and corporations, because they never mingle with other people, and particularly not with Mahometans, against whom they nourish a most rancorous hatred. They take wine from the hands of none but Jews, and walk therefore separate from all other inn-keepers, who formed the last of the guilds, distributed into sections.

'This procession of the Imperial camp begins its march at dawn, and continues the whole day till sunset. It is opened by the Chaúshes called Aláï-chaúsh, and amounts to the number of two hundred thousand men, all passing armed like a thundering sea. It is an established custom, that each of these guilds, when arrived near the new garden, at the monument of Khosrew-páshá, present themselves before the house of the judge of Constantinople, because he is the authority, which has the inspection of all measures and weights, and assembles the guilds. It is the law (Kanún) that all these guilds should present the Mollá or Judge of Constantinople with the wares and merchandises, which they had exposed in the public show; but some are abstracted on this occasion. After this respect is paid to the first magistrate of the capital, the guilds accompany their officers to

their lodgings, and every one returns home. All trade and workmanship is interrupted at Constantinople, on account of this procession, for a period of three days, during which the riot and confusion of the procession fills the town to a degree, which is not to be expressed by language, and which only I, poor Evliya, dared to give an idea of. No where else has such a procession been seen, or shall be seen. It could only be carried into effect by the Imperial orders of Sultán Murád IV. Such is the crowd and population of that great capital Constantinople, which may God guard from all celestial and earthly mischief, and let her be inhabited till the end of the world. Amen! By the Lord of all the Prophets. God be praised that I have overcome the task of describing the guilds and corporations of Constantinople. Now I return to my purpose with God's assistance.

Of the Population of Constantinople.

Scíds or Sherífs, the relations of the Prophet, three thousand and thirty-six. Divines (Ulema), three thousand. Sheikhs, two thousand two hundred. Imáms, three thousand and six. Khátíbs (Friday-prayers), three thousand and five. My compliments to you. The number of the tradesmen, and workmen, of the troops and different bodies has been mentioned already.

Poets of the time of Sultán Murád IV.

First, the Sultán of Poets, Nefí Chelebí, whose praise would fill another volume, if I were to mention all the productions of his pen.

Sághir Ráíz, a master in the Kassídeh.

Wahdetí, incomparable in the strophe of five verses.

Armi-zádeh Hálet Chelebí, unparalleled in the tetrastich.

Kewkebí, has no rival in delicious descriptions.

Shámí, the author of Arabic Kassídes; he was drowned in his passage from Constantinople to Scutari.

The Muftí Yáhyá Efendí; Attayí Chelebí, the continuator of the work Shakáák, and a good historian.

Beháyí Mohammed Efendí, was made Muftí in the year 1060.

Habbí Chelebí, who is the Firdúsí of his time in history.

Ghaní-zádeh Nádirí Chelebí, who is the wonder of his time.

Wifák-zádeh. Faiz Efendí, a good grammarian and poet.

Sheríf Sabrí Efendí, an Aristotle in the science of riddles.

Okjí-zádeh Sháhí, not only a good poet, but also the Sháh of epistolary writers.

Hassan Kefrí Behayí, a good satirical writer and astronomer.

Meshrebí, excellent in strophes of five and six verses.

Mantikí Efendí, who in his Sáki-námeh, or book of the cup-bearer, has composed a work worthy to be compared to the Mantikát-táír (birds logic) of Sheikh Attár.

Tiflî Chelebî, who was reader of the Sháh-námeh to Sultán Murád IV. He was called Leilek Tiflî, stork Tiflî, on account of his tall stature. He composed a pleasing Diván.

Nailî Chelebî, he composed in Turkish and Arabic, besides his Turkish Diván.

Sivri Efendî, the father of the former, author of a Diván.

Tarzî Chelebî, he left his Zilleh-námeh, and a Wasset-námeh, which is a kind of moral legacy taken from Tiflî's mouth, and a Diván.

There are also at Constantinople, some jugglers called Hezânjiân (skilled in a thousand arts) who would be equal to give lessons to the Devil, to put fleas into cages, and lice before a wagon, to fly with eagle wings from Galata's tower to Scutari, and in short to perform incredible things.

NOTES.

Note 1, p. 71.—Cities of Mekka and Medina.

The two *Harems*. Harem signifies any thing sacred, the access to which is interdicted to the profane. It signifies therefore not only the *γυναικείον* or Ladies' apartment, and the ladies of the house (though but one); but also the sacred inclosure of any mosque, because the sacred inclosure of the Ka'bah is so called. *Haremein*, the two sanctuaries of Mekka and Medina.

Note 2, p. 73.—Yúrus.

Yúrus is nothing but the corruption of *Urius*, the name of Jupiter, whose temple stood on this mountain. The Giant's tomb, named in Turkish legends Josueh's, appears to have been that of Amycus, killed by the Argonauts. Perhaps the European name of Giant's mountain is a translation of *Riesen-berg*, a name which might have been given to this place by German and Hungarian prisoners, from whom the point below is called the point of the Hungarians; of *Yúrus* they made *Riese*.

Note 3, p. 77.—Seyyid Battál.

There is here a great confusion in chronology. Harún Rashíd died in the year 194 of the Hejira, and his expedition to Scutari is put down by Hají Calfa in his chronological tablets as having taken place in the year 166. The death of Sid-albattál, the true Arabic Cid, who is here by a blunder made contemporary of Harún Rashíd, happened in the year 122 of the Hejira; Heshám the Ommiád being Calif. In the year 245 (859) there is indeed recorded by the Byzantine writers an Arab expedition led by an Arab Prince *Αμπας* (Emir), vide *Continuat. Constant.*, who was vanquished by Petrone (vide *Simon Logotheta et Cedrenus*, and *Abulfeda*). Reiske observes in a note, that there is a difference of seventeen years between the Greek and Arab historians about this event, which however is not so, because the fifth (sixth year of Michael VI.) erroneously laid down as 846 of the Christian era, answers to 861, that is to say to 247 of the Hejira, so that all agrees.

Note 4, p. 78.—Harún-ur-rashid now advanced for the second time.

The second expedition of Harún Rashíd against Greece is put down by Hají Calfa in the year 182 (798) and his third in the year 187 (802) when he is said to have taken tribute from the Greek Emperor Nicephorus II. (of whom the legend hangs on the belfry of St. Sofia). These expeditions of Harún are also recorded by Elmacinus (p. 118, 119) and Theophanes relates the defeat of the Arabs at Karasúm; but the Arabs who, according to Hají Calfa and Elmacinus, took the town of Sogud or Sifsaf (Θηβαρία) did not keep it long, as Theophanes and Cedrenus name it in the year 804, among those which were repaired by the Emperor's order.

Note 5, p. 81. — Meskin.

Meskin (the Italian *Meschino*, and French *Mesquin*) signifies, as is proved by this passage, originally, leprous.

Note 6, p. 83. — Shehrenguiz, or town-revolt.

Shehrenguiz, town-revolt, is a descriptive poem of some striking beauties, each of whom is supposed to raise by her charms the whole town into revolt. A very close imitation of these kind of poems has been given by the translator in the Vienna poetical almanacs of 1813 and 1814 by his *Stadtaufuhr*.

Note 7, p. 84. — The garden of Hyder Páshá for Sultán Súleimán.

The garden of the Seráí, laid out by the German gardener, M. Bose, under the reign of Sultán Selím III. is not on the same ground on which Sultán Súleimán laid out this incomparable garden, which is entered by the *garden door*, and consists chiefly of high planes and cypress trees, that are seen from afar, interspersed among the gilt cupolas and spires.

Note 8, p. 98. — "I am a Moslem."

Moslem is the name of the partisan of the Abbás family, to whom the ruin of the Omniades, and the establishment of the Abbassides is chiefly due, he is represented carrying a hatchet as deliverer from tyranny. The hatchet is also worn by the judges in some places in their quality of Hákim-sherí, or legal commander, though they never have the executive power, which is entrusted to the hands of the Zábit, that is the political or military authority.

Note 9, p. 113. — The Stories of Antar.

This is a new and striking proof, that of all the numerous Arab stories and romances, of which nothing is known in Europe but the "Arabian Nights' Entertainments," the romance of Arab Chivalry, called "The History of Antar," is by far the most interesting, because it embraces the time immediately before Mahommed, who delighted in these histories, and who vied with Antar's glory as poet and warrior. There is but one copy (originally thirty-three volumes, but now bound in seven folios) at the Imperial library of Vienna, which the translator found at Cairo. The copy purchased by Mr. Hamilton at Aleppo was lost by shipwreck. If the translator had consulted his taste for amusement rather than that for useful instruction, he would have given prior to this translation an abridgment of this most interesting romance of Arab chivalry, which contains a more faithful picture of Arab life than even the "Thousand and one Nights," but it is his intention to do so after Evliya's translation is finished, if heaven grants him life and leisure.

Note 10, p. 119. — Bedlams (Bimár-khánah).

The true word for hospital is *Bimár-khánah* which by a blunder is generally spelled *Timár-khánah* and means the hospital of mad men. General hospitals are called *Máristán*, in Persian or in Arabic *Daresh-shifa*, the house of cure.

Note 11, p. 119. — The Gardeners (Bághbán).

These private gardeners *Bághbán* are not to be mistaken for the Bostánjís, or royal gardeners, who take care of the gardens of the palaces of the Sultán at Constantinople and Adrianople, and who form a kind of military guard; *Bágh* a garden is the old Persian word which is already found in the *Bayceutava* of Semiramis, and preserved in the name of Baghdad though spelled without *Elif*.

Note 12, p. 127. — Allah yanssur-es-sultán.

Those who made the campaign of Egypt will well remember the sound of these words, uttered by the women in every village, where the English passed in their victorious march to Cairo.

Note 13, p. 151. — They would kill you.

This religious veneration for onions and garlic is very remarkable as a relic of Egyptian idolatry.

Note 14, p. 151.—Crying “Good garlic.”

The cry is *Eyí Sarimsak Jáneh sarilsak*, which is a kind of those cant words called *Ma’na* and not *Se’lam* (as Lady Wortley Montague has erroneously stated); the phrase rhyming to the word is looked upon as the signification of it in the flower or fruit-language; Garlic signifies also the same as *Jáneh Sarilsak*, “O! if we could hold in our embraces the soul!”

Note 15, p. 162.—Merchants of Sirma and Kilabúdán.

These two words are the *Κλαυτός* (clavatus) and *Συμμα* of the Byzantines, Vide “Du Cange Gloss. inf. græc.”

Note 16, p. 168.—Chief of the butchers, Kassáb-báshí.

Kassáb is the more ordinary word for butcher, though *Jezzár* is equally used particularly in Syria and Egypt.

Note 17, p. 171.—Pile on which Abraham was to be burned by Nemrod.

Rosenöl, oder Sagen und Kunden des Morgenlands aus arabischen, persischen und türkischen ruelen gesammelt. Stuttgart bei Cotta, 1813, I. p. 49.

Note 18, p. 172.—Zohreh.

Zohreh the name of Venus in the Arabic (derived from the Indian Shukro) is the *Zaphrús* of Hesychius, and the same with the Anahid of the Persians, the *Anáris* of Herodotus. According to Oriental mythology she resides in the morning star playing on the lyre, the strings of which are the rays of the sun, guiding the chorus of the stars, and tuning the harmony of the spheres, which Pythagoras introduced from the East into Greece.

Note 19, p. 180.—The Shagreen-makers.

The European Shagreen (Chagrin) comes from the Turkish *Sághrí* like Saffian from *Sakhtíán*. The Cordovan derived from Cordova is also a preparation of leather due to the East, and imported by the Arabs.

Note 20, p. 190.—Sikkezen.

From the Arabic *Sikkeh* is derived the Italian Zecca.

Note 21, p. 193.—Talismanic signs (Tilism).

This article is a very interesting one on the reigning fashion of talismans, which, by those who cannot read, are generally confounded with the seals. On seals the name of the bearer [owner] must be engraved; talismans contain but the names of God or forms of prayer. The origin of talismans has been derived from the Chaldeans, though more likely it may be looked for in India, where the wedding ceremony is performed by suspending the *Talí* (an idol or something else) on the woman's neck.

Note 22, p. 199.—The famous Alchymist (Charon).

The fable of Charon seems to have originated in Egypt, where the ferry for the corpses was established on the lake now called *Birket-ul-karín*, and the penny paid to Charon has evidently some relation to the renown of the alchymical skill, and the immense riches of Karín.

Note 23, p. 200.—In the third volume of my travels Egypt is minutely described.

This most remarkable passage shews that Evliya's Egyptian travels, by which I first learned the Author's name, from getting a sight of them so early as in the year 1799, in Sultán Abd-ul-hamíd's library, formed the third volume, which is wanting in the copy from which this translation is made, between the first and second, though they are both bound together in a single book. All the enquiries I have since made

for Evliya's Egyptian travels at Abd-ul-hamid's library, at sales, and in the market of books at Constantinople have proved fruitless; neither could I learn whether any subsequent volume to the four here published existed, but I should think not, and that his European travels have not been written, or are lost.

Note 24, p. 202.—The Muslin called Dulbend.

The different words for the muslin wrapped round the turban (*kúúk*) are in the Persian *dulbend*, in Arabic *Imámeh*, and in Turkish *Sárik*. From the first the word turban is derived.

Note 25, p. 213.—The Hyoscyamus-eaters (Benjián).

From *Benj*, otherwise called *Hashíshch*, the name of the Hyoscyamus; the Nepenthe of Homer, as well as the name of the Assassins is derived, who lulled with it their devotees in the raptures of heaven and earth.

Note 26, p. 216.—The Turban-dressers.

The Turban-dressers are considered as *Yamáks* or assistants to the barbers, because their office belongs to the head-dress; it is in the same way that our barbers are also hairdressers.

Note 27, p. 219.—The seven pieces of armour necessary to a true Knight.

These seven pieces of armour, necessary to the complete suit of a Knight, are the casque, cuirass, shield, sword, club, bow, and the halter to catch the enemy with alive as the Cossacks actually do.

Note 28, p. 227.—Sonderbarsten, Allerheiligsten, Allerseligsten, Jungfrau Maria Hilf auf den.

Though these German words, which I alone could decypher in their corrupted Turkish spelling, are no translation of a psalm, but as it appears, rather a remembrance of the hymn of Catholic churches at the benediction with the sacrament, yet they are a new proof of Evliya's constant fidelity, who relates as a faithful witness what he saw and heard on his travels, except mistakes, wherein his memory or his knowledge is found defective. It is also remarkable, that he speaks thus early of the affinity between the Persian and German languages.

Note 29, p. 229.—In the country of Kúnjístán, in the town Rámlit-ul-hamúl.

I know not where to inquire after this town and country; though it is mentioned in the Egyptian travels, it does not follow that this town is to be looked for in Egypt, as he performed his Egyptian tour much earlier.

Note 30, p. 234.—Shesh tár, or six-corded instrument.

Sítár (three cords) is the original name of the guitar, *Chártár* the instrument with four, *Senjtár* with five, and *Shesh tár* with six. The name of the harpsichord *Chenk*, is the same as the name of the shell which is always an attribute of Vishnú, and out of which a musical instrument arose like as from the Testudo, Mercury's lyre.

Note 31, p. 244.—A Prince of Speech (Mírkelám).

Mírkelám, the Prince of speech; an elogy of great Orators and Poets. It is in imitation of this that I gave the same epithet "Fürst der Rede" to Spencer in the dedication of the translation of his sonnets into German, Vienna, 1816.

NARRATIVE OF TRAVELS
IN
EUROPE, ASIA, AND AFRICA,

IN
THE SEVENTEENTH CENTURY,

BY
EVLIYA EFENDI.

TRANSLATED FROM THE TURKISH

BY
THE RITTER JOSEPH VON HAMMER,
F.M.R.A.S., &c. &c. &c.

VOL. II.



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NOTES.

Note 1, p. 16.—It is a journey of two days from Brüssu to the top.

The summit is easily reached in nine hours, on horseback, the journey having been accomplished in that time by the Translator, in the company of Mr. Stratton, the British Minister, and B. Bielfields, the Prussian Chargé d'affaires, in the year 1804. Evliya evidently places the time necessary for rest, and Turkish indolence, to the account of the length and difficulty of the road.

Note 2, p. 197.—The inhabitants of Tortúm all assembled to form the Istikbál (solemn meeting.)

See Morier's Travels, First journey through Persia. BUSHIRE TO SHIRAZ: "At two o'clock we came to Ahmadiéh, at half past two we passed a small fort called *Khosh Aub*, where a large body of people were waiting our passage. (In the Journey this is the first notice of the *Istakball*, which so frequently recurs in the future progress of the mission, as an honorary assemblage called forth to receive a distinguished traveller, and to conduct him in his passage.) They were all armed with pikes, matchlocks, swords, and shields; and gave us two volleys as a salute. They then advanced to us and being announced by the *Arz-Beg*, wished us a prosperous journey. They were answered by the usual civility "*Khosh amedeed*, you are welcome." As we proceeded our party was headed by the soldiery. They were commanded by a man on horseback, all in tatters, who with his whip kept them together, and excited them with his voice where he wanted them to run. Two of the chosen of the village performed feats before us on their lean horses, and helped to increase the excessive dust, which involved us. This party kept pace with us, until we were again met by a similar host, the van of the little army who were waiting our reception at Borazjoon: these also fired their muskets."

Note 3, p. 211.—The river Khalliz.

This was no doubt originally called *Halys*, which seems to have formerly been the name, not only of this river, but of the whole Kizil Irmák.

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THE
T R A V E L S
OF
E V L I Y A E F E N D I.

JOURNEY TO BRUSSA.

PRAISE be to God ! for before all things it is the duty of men and genii to praise him, who made the heavens and all the wonders therein, Angels and Eden, Húrís and Rizwán the guardian of Paradise ; who created roses and daffodils, nightingales and murmuring fountains, pearls and corals ; the moon and the radiant sun : greetings also be to Ahmed the prophet, who by his family accomplished his divine mission ! Praise be to the Creator ! who out of nothing called me into existence and destined me to obey him, imposing on me the duties of Islám, the prayer, fast, alms and pilgrimage. In accomplishment of this sacred duty, I, his lowly servant Evliyá, left my family, and, with the desire of performing the pilgrimage, first tried my strength by commencing, in the month of Moharrem 1040, a journey on foot through the environs and quarters of Constantinople ; the account of which is contained in the first volume of these travels. My ardent wish was to see Jerusalem and Baghdád, Mecca and Medina, Cairo and Damascus, according to my dream related in the introduction to the first volume of these travels, when the prophet appeared to me in the night, and I, by a slip of the tongue, said to him, instead of the usual form, *Shifá'at yá ressul-allah* (Intercession, O envoy of God) *Siyáhat yá ressul-allah* (Travelling, O envoy of God) and he, graciously smiling, granted my wish.

“ Whatever God willeth, he prepares the means for its accomplishment.” Thus ten years after this dream, when I came to the house of my friend Okjí Zádeh Chelebí, I found that preparations were made for a journey to Brússa. He invited me to be his companion according to the maxim, “ First the companion, then the road ;” and said, “ Let us spend a fortnight in visiting all the remarkable monu-

ments at Brússa : the tombs of the Ottoman Sultáns, particularly that of the great Saint Emír Sultán, and by this visit illuminate our hearts." I accepted this proposal as a divine inspiration, saying, "in God's name !" to which all present responded, giving us their best wishes for a prosperous journey.

For the first time then, without the knowledge of my family, I set out on this journey, in the year 1050, accompanied by twenty friends in a boat of Modania, leaving the town of Constantinople, the place of my birth, with the intention of seeing other towns and villages. The present volume gives an account of this journey, which I undertook in consequence of the verse of the Korán, "Travel therein safely day and night," and describes all the hardships I underwent ; for according to the tradition of the prophet ; " A journey is a fragment of hell." We weighed anchor at Emírgúneh, on the Bosphorus, and called at Findiklí to take on board as passengers some clever ship-builders ; and in the morning on the first Friday of Moharrem of the year 1050, the boatmen finding the time favourable for sailing, unfurled the sails and weathered the point of the Seraglio ; laying the ship's head towards Brússa, the object of our voyage. All the passengers were in high spirits, and some of them implored the Lord's assistance for a happy voyage by singing spiritual songs. Some Musicians encouraged me to accompany them in their strains, and so, after having preluded awhile, I fixed on the measure girdánieh, and sung three tetrasticks and one sumáyí of the compositions of Dervísh Omerbesteh. Several of the boatmen accompanied us on their instruments, chokúr, with such effect, that water came into the mouths of the hearers with delight. Amidst these amusements we came to the island of Heibeli (Prince's Islands), eighteen miles distant from Constantinople, and nine in circumference ; it contains a famous Convent which is visited every year by many boats from Constantinople. The inhabitants are all wealthy Greeks, captains and masters of ships. The public officers are the Bostánji-báshí (of Constantinople) and an officer of the Janissaries. From hence we weighed anchor with a brisk gale, the vessel cutting the waves with a rapidity as though fire was bursting forth from it, and after five hours' sailing landed happily on the coast of Modania.

Description of the Town and ancient Fortress of Modania.

It was built by a Greek Princess called Modína. Here I was first enabled to perform my Friday's prayer, which I did with great devotion, and then went forth to view the town. It is the port of Brússa, and forms a safe harbour, being closed against the wind from seven points and open only to the North. The anchorage is excellent. At the head of the harbour stands the custom-house, the lease of which amounts to a million aspers. The town is built by the sea-shore,

on a low rocky ground. Prince Orkhán, with his father Osmán's permission, conquered this town in the year 721 (1321) and destroyed the walls in several places, that it might no longer afford shelter to the infidels. It is governed by a Voivode, subordinate to Brússa, the chief seat of the Sanjak of Khodávendkiár. The judge is appointed with one hundred and fifty aspers a day. His annual revenue amounts to two thousand piastres. This appointment is sometimes given to the Mollá of Brússa as Páshmáklík (pin-money). The houses are all faced with brick. There are three mosques (jámí) and seven mesjids, three kháns, one bath, two schools for boys, and two hundred small streets; but no room for reading the Korán or tradition, because the greater number of the inhabitants are Greeks. There are fine gardens producing superior figs and grapes. From the excellence of its vinegar, it has acquired the name of Dárkhill (vinegar-house). South-east of the town we passed on horseback continuously through gardens and the cultivated field called Filehdár. The river Nílúfer, not fordable in the beginning of spring, is a clear stream, which issuing from the mountains Rúhbán, Ketelí and Castel, waters the valley of Filehdár and disembogues into the White Sea. The main road crosses it over a handsome bridge, each arch of which resembles the arch of heaven; its name, as well as that of the river, was received from its builder the Princess Nílúfer, daughter of a Sultán (Orkhán): after continuing our journey among gardens and vineyards for two hours, we reached the town of Brússa, the emporium of silk, the ancient capital of this country (Bithynia).

The town of Brússa having been built towards the North on natural rocks has no ditch, but on the side of the head fountain (Búnár-báshí) and the quarter of the Mills, it has a deep one, which at the time of the Asiatic rebellions of Kará Yazijí, Kallender and Sa'íd Arab was filled up. Some of the stones of the walls are of the size of the cupola of a bath, and some bear Greek inscriptions on them. The town is protected against southerly and easterly winds from its being situated at the foot of Mount Olympus. The houses have a northern aspect and look over the plain of Filehdár. The fortress, the circumference of which is eleven thousand paces, has six thousand battlements, sixty-seven towers, and four gates, viz. the gate of the head fountain, the prison-gate, the hot-baths'-gate to the west, and the gate of the fishmarket. This stronghold was besieged more than once by the Seljúkians, who came with an army of twenty thousand men; the siege lasted between seven and eight months, the besiegers retiring only on the approach of winter. Osmán the founder of the Ottoman dynasty besieged it three times, but was compelled on the last occasion by an attack of the gout to retire to Iconium. He sent his son Orkhán with Sheikh Háji Begtásh, who renewed the siege, and built two great towers, one at the side of the hot-baths (Kaplíjah),

and the other on the side of the head fountain (Búnár-báshí), which took seven months to complete. Orkhán posted himself at the hot-bath, his nephew Timúr-beg, at the head-fountain, and Yalabánjik-beg at the mountain's side. It surrendered in 722 (1322) after a year's siege, and Osmán died at the moment he received the news. Orkhán his successor entered Brússa with Háji Begtásh, there fixed his residence, and buried his father's body in the castle. Osmán conquered seventy towns during the lifetime of his father Ertoghrúl. His first conquest was in Kojá-Ilí by Akcheh Kojá. Near Nicæa at the castle of Wáilakabád, he begat his son Orkhán on Sheikh Edebáli's daughter, who was related to the prophet, so that the Ottoman Sultáns are Seyyids or Sherífs on the mother's side. Sheikh Túrsún their first divine was a relation of Sheikh Edebáli, and said the first prayer from the pulpit in Sultán Osmán's name. Brússa soon became populated by mussulman colonists from all quarters.

Description of the Buildings of Brússa.

The interior of the fortress contains two thousand houses, and many high palaces, but no gardens, there are seven quarters and as many mosques, one bath and twenty shops. The mosque of Sultán Orkhán is one hundred and ten feet square, with a mináreh of one story. Sultán Orkhán lies buried here, and the large drum called Orkhán's drum is suspended in this mosque; it was used during Sultán Orkhán's reign. The palace in the castle was the residence of the early Ottoman Emperors to the time of Mohammed II., who removed to Constantinople; Sultán Murád I. having previously resided at Adrianople. Since Brússa has had its own Bóstánjí-bashí (like Constantinople) the streets of the castle are paved with large stones, and in some places stones are found with inscriptions of the time of the Infidels, by which may be ascertained how long the houses have been built; they are all built of stone, faced with brick, and have a kind of sexangular chimneys to let out the smoke, which loo^l very well. In some places also grow cypress-nut trees and vines, and from the elevation of the ground, the air is very wholesome.

The public Officers of Brússa.

The first is the Páshá of the Sanjáq, Khodavendkiár, appointed with a revenue of 618,079 aspers kháss. There are four hundred and twenty fiefs called zíámet and one thousand and five tímárs. The feudal militia is commanded by an Alái-beg, Cherí-báshí and Júz-báshí, and assemble at the Páshá's command in time of war. The Páshá leads five hundred men of his own. The judge (Mollá) is appointed with 500 aspers, and is promoted from hence to the posts of Adrianople and Constantinople, it is a high office, valued annually at forty thousand piastres.

Seven Náíbs (deputies) in the town are subordinate to the Mollá. The five other districts are those of Kíná, Fileh, Abolonia, Castel, and Chokúrjeh. The civil officers are, a Chokádár of the janissaries, a chamberlain (Kápújí-báshí); the commanding officer of the janissaries, the colonel of the armourers (Jebejí), the officer of the Sípáhís (Kiayá-yerí); the Muftí, the head of the Sherífs, the inspector of the silk, of the custom-house, the Voivode of the town and the provost, who all have power of life and death.

The lower town was fortified in the time of Mohammed III. the conqueror of Erla against the Anatolian rebels Kará Yazíjí, Kalender-oghli, Delí Hassán, and Jennet-oghli, but it is not very strong; it extends from East to West to the foot of Mount Olympus for the length of one farsang and the breadth of half a farsang. The circuit is fifteen hundred paces, the walls are not very high. There is but one ditch near the gate of the Tátárs and no where else, and there is no need of it, because if an enemy were to dig approaches, water would rush up in the trenches. Guns and falconets are mounted on the towers, which are fired on festivals; there is no other garrison than the doorkeepers, but there are six thousand guards in the town. The gates are of iron and above each are towers whence grenades and stones may be thrown on the besiegers. The gate of the Tátárs opens to the East, that of Filehdár to the North; and that of Hassan Páshá towards the Kiblah. There are twenty-thousand large and small houses built in the ancient style; the most conspicuous of all is the ancient residence of the Emperors, in the upper town or fortress, it has three baths and three hundred rooms, but no garden on account of the narrowness of the place. There are in the whole town one hundred and sixty-six quarters of Moslims, seven of Armenians, nine of Greeks, six of Jews, and one of Copts. The quarter of the Meskins (Lepers) is a separate quarter leading to the road of Sultán Murád. The upper part of the town with Mount Olympus rising in the background is beautiful when seen from the plain of Filehdár, an hour's distance from it, and I can truly say that I have seen nothing like it during my travels. Brússa is a very devout town, abounding with Divines, expounders of the Korán and keepers of tradition, who are found no where else so numerous, excepting at Baghdád. Mount Olympus at the back of the town on the south side is a mine of living water, no less than one thousand and sixty well-known springs flow from it, and supply water in abundance to the palaces and houses. It abounds also in all kinds of flowers, particularly in syringa (Erghiwan), the annual assembly of Emír Sultán held in the season when the syringa is in perfection being much celebrated. The inhabitants being fair, the air good, the water full of holiness, contribute altogether, to render Brússa one of the most delicious spots on earth.

Description of the Imperial and other Mosques.

There are in all one thousand and forty places of worship, three hundred and fifty-seven of which are mosques of Sultáns, Vezírs, and other great men. The first is the great mosque Ulú-jamí'í built by Ilderím Báýazíd, on an airy elevated spot of Brússa, it is supported within by large square pillars, the bases of which are gilt and painted to the height of a man, with inscriptions, such as, *Yá Hannán*, "O all gracious!" *Yá Mennán*, "O all merciful," *Yá Diyán*, "O all faithful!" *Yá Hassán*, "O all beautiful!" and other names of God. The letters of these inscriptions are three cubits high; nineteen cupolas covered with lead and crowned with golden crescents are supported by these pillars. The twentieth cupola is placed on the centre of the mosque, and is left open so that light and air may enter, but birds and animals are shut out by a grating of brass wire. Directly beneath this cupola is a round basin of water, wherein fish are swimming and whence the Moslim community take the water necessary for their ablutions. The pulpit made of black nut is skilfully carved and chiselled with flowers and arabesques of all kinds. It must be absolutely seen, for it is so wonderful that it cannot easily be described, and has no equal any where except at Sinope on the Black Sea. The mahfil or place where the Muëzzins repeat the proclamation of prayer, is painted with great art. The mosque is lighted by glass windows on the four sides, and the floor covered with carpets which are not found elsewhere because this mosque is so richly endowed. It is nightly lighted by seven hundred lamps, and is crowded with people at all hours; because no less than seventy lectures are read here on scientific subjects to two thousand scholars. The distance from one of the side-gates to the other is three hundred and fifty feet, and from the Kiblah to the mihráb one hundred and eighty feet; it has three gates. On the left side, the gate of the Emperor's oratory (mahfil), the gate of the Kiblah (opposite to the mihráb), and on the right side, the gate of the Mehkemeh. Outside of the Kiblah-gate is a stone bench; it has no great courtyard like other mosques, but a small one, in the centre of which the Muftí Abdul-azíz Efendí has built a basin with water-pipes.

On the right and left are two high brick mináreh, and at that of the Mehkemeh-gate is a fountain (*jet d'eau*), the water of which comes from Mount Olympus, but it is now in ruins, the pipes having become decayed by age. When it rains the water collects in the basin of this fountain on the top of the Mináreh, and the birds flock hither to drink. In short there is no more holy mosque than this in Brússa; it is the Ayá Sofia of Brússa, and has therefore been described the first, but the first consecrated in chronological order, was that of Orkhán in the upper castle.

The Mosque of Khodavendkidr, or Sultán Murád I.

On the west side of Brússa at half an hour's distance, in a separate suburb called Eskikaplijah is Sultán Murád's mosque, built in a peculiar style, because the architect was a Frank. The lower part is devoted to worship, the upper devoted to science, is distributed into rooms for students, so that each may follow the Imám's directions at prayer. The length from the Kiblah to the mihráb is one hundred feet, and the breadth seventy feet. On one of the columns appears a falcon, which having been recalled by Sultán Murád I. and not obeying, was by his curse changed into stone. This mosque has one gate, and a mináreh one story high, but no courtyard.

Description of the Mosque of Sultán Báyzíd I.

It is a small mosque, situate on the East side of Brússa, surrounded by fields and gardens, and not much frequented on account of its distance from the town; it is one hundred and fifty feet long and one hundred in width, in the old simple style, and remained unfinished during the war of Timúr, but was completed by Mússa Ilderím's son.

The Mosque of Mohammed I.

This celebrated and elegant mosque, known by the name of Yeshil Imáret (the green building) entirely built of marble, stands upon a hill on the East side of Brússa, and has two cupolas without columns, one hundred and eight feet long and eighty feet in width. It is impossible to give an idea of the mihráb (altar) and minber (pulpit) because the carving is beyond all conception; the only gate is also ornamented with such elegant arabesque carvings, that they could not be represented finer even by the pen on Chinese paper. The stone-cutter who worked this gate, spent full three years on it, during which he received forty thousand ducats from Mohammed I. as is generally reported; in short, there is no mosque of more elegant and exquisite workmanship in the world. The reason of its being named the green building, arises from the cupola and the mináreh being covered with green fayence which radiates like emeralds in sunshine. Tall plane trees surround the outside. I saw no finer mosque in Brússa, and other travellers say no where else.

Description of the Mosque of Murád II. the son of Mohammed I.

On the west side of the town is a certain suburb composed of this mosque and its appurtenances of colleges, kháns and gardens. The builder was Murád II. the son of Mohammed I. and father of Mohammed II. who died at Adrianople and was buried here. It is a holy mosque and has two cupolas. From the gate

of the Kiblah to the mihráb the length is one hundred and fifty feet, the width sixty. The (mihráb) altar, (minber) pulpit and station of the Muëzzins (mahfil) are in the ancient simple style, built in the year 850 (1446). Tall plane-trees adorn the courtyard. Many Princes of the Ottoman family are buried here.

The Mosque of Emír Sultán.

This mosque is built on a mound and is the last of the Imperial Mosques which I visited.

On the east side of the town is the mosque of Monlá Arab Jebbárí, a small mosque built after the model of the great mosque Ulú-jami'í, its fine situation invites the people to pray there. The mosque of Uftádí Efendí is in the inner castle. Of the Mesjids or small mosques (where Khutbeh is not said on Fridays) it is the principal. The Mesjíd Zeiniler, the building of the Muftí Abdul-latíf, where I read the Korán from beginning to end in one day, without interruption. Here the Mollá Khosrew composed his famous book. At that time two hundred lead-covered mosques and seven hundred minárehs might be seen from Kází-yailá, a height half way up Mount Olympus.

The Colleges of Brússa.

The colleges are those of Orkhán, Ilderím, Murád, Mohammed I., Emír-sultán, Issa-beg, Kássem páshá, Joneid, Kadrí, Tenárí, Zein-ud-dín Háfí, Báyezíd-páshá, and Hamza-beg.

The Convents, Imárets, Kháns, Fountains, Mills and Sebils of Brússa.

There are three hundred convents, the most handsome of which are, that of Mevlana Jelál-ud-dín containing eighty cells for Dervishes, and a place for the dance (sima'a). That of Emír-sultán entirely covered with lead, which stands on a high hill. That of Zeiniler of the sect of Na'amán Ber Thábet. That of Uftádí Efendí, in the inner castle, of Khalvetí dervishes. That of Abdál Murád Sultán of the Bektáshís, men fervent in piety, who bareheaded and barefooted with open breasts, wait upon the Moslims who frequent this delightful walk; it was built by Orkhán and possesses more than a thousand kettles, pans, and copper vessels. visitors perform their devotions here. That of Sheikh Kílí near the camel-driver station, the dervishes are Bektáshís and very poor, having no endowment. It was built by Sultán Orkhán. That of Abdál Sultán Mússa built by the same. That of Ak-bí'ík Sultán of the order of Bektásh. That of Abú Ishák Keshík who is buried at Erzerúm within the gate of Tebríz. That of Gülsháh, seventeen Convents of Khalvetís; nine of Kadris; three of Nakshbendís; one of Rúfá'ís; one of Kalenders, and one of wrestlers.

The Imárets (dining establishments for the poor) are those of Murád I. Ilderím Báyzíd, Emír Sultán, and that of Mohammed I., called the green one.

There are one hundred and eight kháns; the principal one is the rice khán, which has iron gates, a large stable, worthy of Antar, with two hundred cells; the silk khán, of the same size, where the inspector of the silk resides; the custom of the silk is let for three hundred purses a year; the butter khán on the gate of which is suspended a cask, which, being filled with búza, was once drank out by a single man who had laid a bet that he would do it. There are also seventy kháns called Mujerred Kháns for unmarried people. The cáravánséráí of Alí Páshá was built by Sinán the famous architect, and has doorkeepers.

The fountains of Brússa amount to the number of two thousand and sixty, every one of which vies with the spring of life. The Muftí Azíz Efendí himself built two hundred, his name appearing on all of them, with an inscription begging for a fátihah from those who drink. Besides these public fountains, each of the twenty-three thousand houses has its own supply. From certain springs water-courses pass from house to house, along the streets, and carry water to many basins, water-pipes, baths and gardens. The town being built at the foot of Mount Olympus, and the houses rising in rows one above the other, the water naturally flows to them. There are seventeen fountains, from which this large quantity of water is derived, the principal one is that called Búnár-báshí, which rushes out of the rock in several places on Mount Olympus and spreads itself over the town. The head fountains of Súnderlí, of Chatál Kainak, of Kepíz, of Náshí Dersí, of Sobrán, of Arcjíl, of Chárshú, of Bellor Kainak, of Samánlí Kainak, the latter obtained the name of straw-boiler, because it issues from Mount Olympus, flows for some distance underground, and comes out again at another place, which is proved by the re-appearance of straws that have been put into the upper part of the stream; the Sheker Kainak (sugar-boiler); the Selám Kiassí Kainaghí; the Királ Kainak (king's boiler); the Murád-dede Kainaghí; in short there are seventeen large fountains which yield the clearest and coldest water; but the channels decaying in the course of time, the keepers of the aqueducts, at night, throw horsedung into them, by which the openings are obstructed and the purity of the water is spoiled; they would not dare to do this in the day-time because they would be punished for it by the public officers.

The Water-mills are an hundred and seventy, which succeed one another from the head fountain (Búnár-báshí) to the fish-market and all the way down from Balabánjik; also in the valley of Eghzándí, at the tanners, the quarter of the lepers, the foot of the Castle, the gate of Hassán Páshá, &c. The establishments for distributing water (Sebíls) are six hundred. Although here, as at Brússa,

there is such abundance of water that these establishments are superfluous, yet the generosity of the Ottoman Sultáns provided them for the distribution of iced water in the summer months.

Praise of the Baths of Brússa.

The cleanliness and elegance of the bath of Sultán Mohammed is beyond all description; the bath of Ainebegí-Charshú was founded by Ilderím Khán; the bath of Takht-ul-kala'; the bath of Kayaghán Charshú; the bath of Bostání, of the castle of the Cutlers, of Murád, and of Ilderím, have all two rooms each (Chiftch). There are besides three thousand private baths in the palaces, some of which are also devoted by the proprietors to public use. The hotbaths in Turkish are called Iljeh; in Arabic, Maḥamím; in Persian, Germáb; in Rúmeli, Kainarjeh (boiling); and at Brússa, Kapljeh (from καπνος smoke, which hangs over these hot springs;) in the Mogolic language they are called Kerensa, and in Europe, bagnio. These springs are impregnated with sulphur from mines which they pass through underground, and when mixed with cold water, are equally wholesome for bathing or drinking, but if drank to excess, it is said, they cause the teeth to fall out. There are many hundred hot springs at Brússa, which being neglected in the time of the Infidels, were not covered. The hot-bath of old Kapljeh, built by Murád I. has a great cupola covering a large basin ten feet square, on the four sides of which are washing-tubs, with two retired cabinets (Khalvetí), upon entering these the flesh feels soft as an ear-lap and all uncleanness is boiled as it were from the body. To drink the water is a good remedy for palpitation and throbbing of the heart; but a certain method is prescribed to those using the baths, which if neglected brings on pleurisy.

The following are the rules to be observed:—First, take a common ablution at the edge of the basin, then wash the head with warm water, throwing some over the body preparatory to walking into the bath, till the whole body is covered, do not remain too long, and dress quickly upon coming out, in order to avoid catching cold; this precaution is necessary, and if neglected causes many ailments. The most powerful of all the hot-baths of Brússa is that of Murád I. the dressing-place being built in the old style is not cold.

Description of the hot spring of Chekingeh Sultán.

The building is small, but its water is very useful in leprosy; lepers who have been afflicted for forty years, are cured if they drink and bathe here forty days. Persons affected with this disease lose their eyebrows and eyelashes, and their

breath becomes infectious. God avert it from us! There are for this reason separate quarters for the leprous (Meskin) in all towns in Rûm.

Description of the sulphurous hot spring (Gogurdî Kaplıjeh.)

It is a small building, the spring is very hot and sulphurous; it is principally used as a remedy for itch and scab, and the waiters (Dellâk) know how to treat people so affected. Those who can bear to be rubbed by them in the private cabinets for half an hour, will see within twenty-four hours a miraculous alteration; the skin peels off in black scales, and the body appears white as silver. In short, the suburb of old Kaplıjeh, where the above springs exist, consists of three hundred houses with gardens and hot springs, some for men, some for women, some for children, and some for old men. The inhabitants of Brússa, who are acquainted with their qualities, come here to stay a fortnight with their relations, and use the baths.

Description of New Kaplıjeh.

It stands near the town on a rocky place, and all the buildings are covered with lead, like those of old Kaplıjeh. It was formerly a small building, but Sultán Sûleimán having been cured of the gout here, he ordered his Vezîr, Sâî Rostem Pâshâ, to build a large bath. The travellers of Mûltân, Balkh and Bokhara, say, that they have no where seen a bath so magnificent as this. Its dressing-room is a vast place covered with cupolas, capable of holding a thousand men; on its walls is written in Ta'lik letters, a Turkish verse, saying;

“ In life on your apparel lay no stress
As every body must his body here undress.”

In the centre of this dressing-room is a basin, and in the middle of the basin a fountain. There are more than a hundred inspectors walking round in high pattens, besides clean waiters (Dellâk). The interior basin (the bath itself) has a cupola which some say is one hundred cubits high, it is covered with lead, and pierced with six hundred glass windows; the basin is like a sea into which you descend by six marble steps; at its four corners are figures of lions and dragons, which spout the water from their mouths. In the cooling place (Sûklik) is a fountain (jet d'eau) which reaches to the top of the house. On the side of the basin are eight large vaults, underneath each of them is a bathing trough of stone, where those who perform their ablutions can see those who swim in the basin. The floor of the whole bath is paved with variegated marble, as though enamelled by goldsmiths. It has two private cabinets (Khalvetî), in that on the

right is a small basin, the water of which is extremely warm, but when mixed with that of a cold spring which is adjacent, a proper temperature is obtained. Though this hotbath is not in such good repute as the former, yet it is a pleasant place, where lovers delight with their beloved, especially in the long winter nights ; when these baths are lighted with candles, a thousand tricks are played by the bathers, some diving, some swimming, some wrestling in the water, some swelling their aprons into sails, others spouting water from their mouths, some lying dead flat on the water, others joining hands and imitating the cries of boatmen, "Tírá Molá," drive the water round like a whirlpool, which forces all those who are in the water to follow the quick rotation of it.

There is also a private hotbath, called Kainárjeh, which, with many others, I did not see, because I was a stranger, and only setting out on my travels.

Description of the Market of Brússa.

There are nine thousand shops. The Bezestán is a large building with four iron gates secured with iron chains ; its cupola is supported by strong columns. It contains three hundred shops (doláb) in each of which merchants reside, who are as rich as the kings of Egypt. The market of the goldsmiths is outside the bezestán, and separate from it ; the shops are all of stone. There are also the markets of the tailors, cotton-beaters, capmakers, thread merchants, drapers, linen merchants, cable merchants, and that called the market of the bride, where essence of roses, musk, ambergris, &c. are sold. The brains of the passers by are refreshed with the most delicious odours, and nobody is willing to leave it on account of the fragrance of the perfumes and the politeness of its merchants. These markets are established around the Bezestán, and the shops are arranged in rows. In each corner is a fountain supplying water out of two pipes. In the summer months the servants sprinkle the ground with water, so that the whole market resembles a serdáb or cooling place of Baghdád. The principal men of Brússa sit here during the hottest hours of the day. According to the descriptions of travellers there is no where to be found so pleasant a market-place. The market of Haleb and of Alí Páshá at Adrianople are famous, but neither they, nor even those of Constantinople, are to be compared with the markets of Brússa. The saddlers, and the long market are the most crowded ; and the one occupied by the sellers of roast meat near the rice khán is very elegant. None of the provisions at Brússa are sold by Infidels but all by true Moslems. The shops of the Sherbet-merchants are adorned with all sorts of cups, and in the summer-time they put flowers into the sherbet and also mix rosewater with it, which is not the custom any where else. The fruit merchants ornament their shops with branches bearing fruit. There

are seventy-five coffee-houses each capable of holding a thousand persons, which are frequented by the most elegant and learned of the inhabitants; and three times a day singers and dancers execute a musical concert in them like those of Hossein Bikara. Their poets are so many Hassáns, and their story-tellers (Meddáh) so many Abúl-ma'álí. The one most famous for relating stories from the Hamzeh-námeh is Kúrbání Ali, and Sheríf Chelebí enchanted his hearers by those he told from the Sháh-námeh. Other story-tellers (Kissah Khán) were famous for reciting the tales of Abú Moslem the hatchet-bearer, which may be compared to the memoirs (Scir) of Weissi. All coffee-houses, and particularly those near the great mosque, abound with men skilled in a thousand arts (Hezár-fenn) dancing and pleasure continue the whole night, and in the morning every body goes to the mosque. These coffee-houses became famous only since those of Constantinople were closed by the express command of Sultán Murád IV. There are also no less than ninety-seven Búza-houses, which are not to be equalled in the world; they are wainscoted with fayence, painted, each capable of accommodating one thousand men. In summer the Búza is cooled in ice, like sherbet; the principal men of the town are not ashamed to enter these Búza-houses, although abundance of youths, dancers and singers, girt with Brússa girdles, here entice, their lovers to ruin. The roads are paved with large flint-stones, a kind of paving not met with elsewhere; these stones are not the least worn by age, but they are dangerous for horses, who stumble on them because they are so hard and bright.

Description of the bridge of Erghándí.

A market for weavers is established on both sides of the bridge of Erghándí at Gokdereh (the valley of Olympus) the small windows of each shop look on to the torrent of Gokdereh, which flows beneath. The shops are covered with lead, and the bridge is shut in on two sides by iron gates pierced with loopholes. A part of the bridge is reserved for the use of strangers to fasten up their horses. There is no covered bridge like this, either in Arabia, Persia or Turkey. The name of this bridge, Erghándí, is derived from the word Erghalándí, which signifies, "it has been shaken," and to which the following tradition is attached:—

In the time of Sultán Orkhán, a warrior, going early to the bath here, heard a voice, saying, "Shall I come out or not?" The soldier being a brave fellow, called out, "Come out," adding a curse or two; when out broke from the place whence the sound came, a rich treasure, with great shaking and trembling of the earth (Erghálandí). The soldier, upon seeing such a quantity of gold coins, went and related the story to Orkhán, who advised him to spend in pious works, what

Heaven had thus granted him. He took the treasure to his home, paid a tenth of it to the revenue, and then built this bridge, which took its name from the circumstance. There are forty-eight large and small bridges in and about Brússa. The streets and some of the markets are adorned with festoons of grapes, which grow here in great plenty, and others with tall plane-trees and willows. Brússa is truly a garden-town; the number of gardens is said to be forty-seven thousand, all abundantly supplied with water.

Description of the Walks and pleasure-places of Brússa.

Of these there are no less than three hundred and sixty-five, so that there is one for every day in the year. The finest is that of Búnár-báshí, where if you eat roast meat and drink of the water, you feel hungry again immediately; of such digestive power is the water: a mosque adorns this famous walk. The walk of the Mevleví-khánch, or convent of Dervishes, built by Orkhán, where twice a week the Mevlevís assemble for their religious dances (sima'í), and afterwards take their pleasure in the fields. The walk of Abdál Murád Sultán is situate in a valley high up on Mount Olympus, whence the finest view of Brússa is obtained. The verdure is so luxuriant, that the earth seems covered with green velvet. There are plane-trees, willows, cypresses and box-trees, of an immense height, under the shade of which ten thousand men may procure shelter. Swings are fastened with ropes to some of these trees, where lovers and their beloved swing each other. There are benches for company and benches for prayer; it is a most delightful place, and extends as far as the eye can reach. The walk of Fissdíkí is adorned with pine-trees, and is a secluded but very pleasant corner. The walk of Karanfillí, on the way to Kaplíjah, is a resting-place. The walk of Kaplí Kiaya is a fine spot without any buildings, and surrounded by woods, and that of Abd-ul-múmen is above all praise. Outside of the town, to the east, in a chesnut-wood, half an hour's distance from the foot of Mount Olympus, stands the fountain of A'ssá, which is said to have rushed forth by a miracle, when the great Saint Emír Sultán struck his staff (a'ssá) into the ground on this spot. The chesnuts are grafted trees, each not weighing above forty drachms. The walk of Sobrán is also adorned with chesnut-trees. The place of Ulumest is a convent for the accommodation of strangers. The pleasure-place of Kazí-yailá (the judge's Alp) is situate half-way up Mount Olynpus, and is ascended from below in five hours. The Okmeidán, or archery-ground, is so pleasant a place, that it is beyond all description. The walk of the Monks' mountain (Olympus) obtained its name from its having been the retreat of Greek Monks.

A Dissertation on Mountains.

God created one hundred and forty-eight mountains, as locks of the earth, which is held together by them when shaken by earthquakes; this is hinted in the verses of the Korán, "His (God's) are the keys of the earth and Heaven;" and again, "and the mountains as pales." According to geographers there are in the first climate, nineteen; in the second, twenty-seven; in the third, thirty-one; in the fourth, twenty-four; in the fifth, twenty-nine; in the sixth, thirty-six; and in the seventh, thirty-seven great mountains. The root of all mountains is mount Káf, thus designated by the verse of the Korán, "Káf and the glorious Korán;" it surrounds the earth and is reached by the Kalmúks beyond the ice-sea; they call it in their language Yaldarák Ták. If it pleases God, I shall describe it when I undertake that journey. Since the time of Alexander none but the Kalmúks have seen Mount Káf, they assemble every forty or fifty years to the number of seventy, or eighty thousand, in order to visit it. The Caucasus (Kúh-al-burz) faces the desert of Tartary called Heihát, the great mountain of Germany (Riesengeburg), and the mountain of the moon twenty farsangs beyond the equator, where the Nile originates. Mount Olympus was the first of these mountains which I ascended with a goodly company; we took litters, tents and all necessary preparations with us, and set out from Búnár-báshí ascending during five hours. The first height, Ghází Yailá, is so called because the Moslim victors (Ghází) had a station here during the siege of Brússa, which lasted a whole year. It is a pleasant spot with meadows and chesnut-trees, a small rivulet running through it is full of trout. From this place a full view of the town of Brússa is obtained. Five hours further on is the table-land called Sobrán Yailássí, a large plain with chesnut-woods; trout are also found in the lakes of it; we took a great many of them, and ate them fried with fresh butter; each fish seemed like one of the dishes Jesus multiplied amongst the people (six thousand men). Some hundred thousand sheep graze here, descended from the forty thousand sheep of Sultán Osmán: the shepherds are Turks, they brought us some sheep as a present, which we immediately roasted, and passed the night in the open air. Next day we mounted again in a south-east direction (Kíbláh) the road lined with hyacinths, roses, basilicon, and other flowers, the scent of which perfumed our brains. We refreshed ourselves with water from the living spring, and came after three hour's travelling to the place called Menzíl Bakajak, where we halted three days and three nights in the woods, delighting in fresh fish and roasted sheep. This place is called Bakajak, or look-out, because from hence on the nights previous to Ramazán they watch for the new moon, and, as soon as they see it, light a fire to give notice to the town, where the guns are fired to

announce the commencement of the fast. This look-out is on the top of an isolated rock, which stretches towards the town like an elephant's proboscis and hangs over so deep a precipice that nobody dares look down. From it the plain Filchdár, with all its villages, fields, and cultivated grounds appear, like a picture on paper. It is so steep and prominent that the great mosque, the castle and bezestán of Brússa seem as it were sinking into the base of the mountain, and from the summit cannot be seen at all. Rocks towering to the sky take the appearance here of many strange shapes, such as dragons, elephants and eagles. We mounted still further in the direction of the Kiblah through flowery meadows, where no tall trees were to be seen, and after five hours came to the station of Sultán Suleimán's fountain-head. A delightful spot with a spring of water so cold that a man cannot take out of it three stones in succession. There is here a large mass of rock the size of the cupola of a bath, which vibrates on being touched, and also many rivulets containing trout of one or two becas each. These rivulets and brooks being frozen in the winter, the head ice-man, (Kárjibáshí) sends two or three hundred persons to cut the ice, which, transparent as crystal and brilliant as diamonds, is used in summer to cool their sherbet by the inhabitants of Constantinople and Brússa. Some hundred ass-loads are every day embarked at Modania for the use of the coffee-houses, Imperial kitchens, and the Imperial Harím; for the Vezírs, the Kází-askers, and the Muftis.

Description of the Ice-worm.

This is a worm, which is found in the midst of ice and snow as old as the creation, but is difficult to find; it has forty feet, and forty black spots on its back, with two eyes as red as rubies, all ice, without a tongue, and its interior filled with an icy fluid; it shines like a diamond but melts quickly away, because it is all ice. In size, it is like those cucumbers which are sold for seed at Lángabestán, sometimes larger, sometimes smaller. The ice-worm I brought to Sultán Ibrahim was smaller than a cucumber. It is an aphrodisiac, sharpens the sight, and makes a man as healthy and vigorous as a new-born child. It is rarely found, and falls but to the lot of kings! It is said that on the Caucasus they are of the size of dogs, with four feet, living and walking among the ice and snow. Faith be upon the teller! I have not seen them.

Above the station of Suleimán vegetation ceases and the mountain is barren. Kulleí Jehán, the tower of the world, is on the topmost peak of the monk's mountain (Olympus) whence beneath your feet the clouds may be seen passing over the town. It is a journey of two days from Brússa to the top; being so very high it is entirely barren; the mountains of Cútahía are seen from the south

side; the mountains of Sogúd from the East, and from the west side the mountains of Galipolis, beyond the White Sea. The summits of the Seven Towers and of the Minárehs of Sultán Ahmed, may be discerned from hence when the sun shines on Constantinople. From its height, it is so much exposed to the wind, that if men did not cling to, or shelter themselves behind, the rocks, the wind would blow them away like cotton. On the highest spot is a burying place, the four sides composed of immense stones; it is the tomb of Sa'dán the son of Landha, who is said to have taken refuge here from fear of Hamzah. Near it is a deep dark cave which leads to seventy or eighty small cells, where Monks resided in the time of the Byzantine Empire; on some of them are inscriptions in Greek and Latin, two thousand years old. People who come to the top also write their names in this place. We again mounted our horses and came after ten hours ride, ascending and descending, to the Victor's height, Ghází Yailá, from whence, after another ride of ten hours, we arrived at Brússa.

Language, Dress, and Manufactures of the Inhabitants of Brússa.

There are many thousand rich merchants and learned divines who dress in sable pelisses. Being in Asia, the language is related to the Turkish, hence they say Ahmed Chepú instead of Ahmed Chelebí; Memet Chepú instead of Mohammed Chelebí; Assmíl instead of Ismaíl; Jafár instead of Ja'fer, besides some words and expressions entirely unknown; young men of the town however speak with great purity. Their principal occupation is the cultivation of silk, the manufacture of velvets and other stuffs of Brússa called Sereng and Chátma, it is also famed for the manufacture of cushions for sofas.

The Climate of Brússa.

The longest day is fifteen hours: the inhabitants are fresh-coloured on account of the healthy air, but as Mount Olympus intercepts the southerly winds, the air is dull and heavy when they blow. The youth are numerous and have been celebrated in many a town-revolt (Shehrengíz). The women are exquisite beauties, with well-arranged teeth, and well-arranged words; their hair curled and dressed in tresses is celebrated in the poetical expression Kessúí merghúleh. The men attain a very old age; in short the pleasant advantages which this town affords are not to be met with elsewhere. The people are of a graceful stature, silver bodies, cautious, and so eloquent that when they speak they never fail to produce the greatest effect on their hearers.

The Eatables, Beverages and Fruits of Brússa.

The first is white bread of the kind called Súmún, which is as good as the best

of Constantinople; then that sort of bread called Chákil, like white roses; the Gozlemeh, the Kerdeh, a kind of roast mutton dressed over a stove (Tennúr). The sheep which are very fat come from Mount Olympus. The white Halvá of Brússa is also celebrated.

The beverages are the delicious water of the head fountain Búnár-báshí and seventeen other principal springs; excellent coffee from Yemen, very good búza, the sherbet Khanedán-beg (smiling Prince), that of Tírelí-oghlí, Karan-fillí and Shujáb.

The fruits are forty-day pears, exquisite grapes, apricots, cherries, and chesnuts famous all over the world. These chesnuts, weighing forty drachms each, are put on spits with the meat, the juice of which penetrates them; they grow so succulent that it is almost impossible to leave off eating them till one dies. The seven day mulberries are also famous. The plain of Fílehdár is laid out in mulberry plantations, because the chief product of Brússa is silk, which is said not to be equalled by the Persian silk of Shirwán.

The manufactures are those of ruby-coloured velvet, like that made at Genoa, Brússa linen of different colours, aprons called Kirk-kalem, purses of silk, silken nets, and finally cushions of cut velvet called Chátma munakkash katífeh.

Visit to the Monuments and Tombs of the first Ottoman Sultáns.

The Seljúk family arrived in the country of Rúm (the Asiatic provinces of the Roman Empire) in the year 476 (1083). They first allied themselves with the Danishmend family, and occupied with them the districts of Malatia, Cæsarea, Alayeh, and Konia. The Seljúkians took up their residence in the latter town, while the Danishmend family resided in those of Sivás and Erzerúm. Melek Ghází died at Nigissár and is buried there; Ala-ud-dín the prince of the Seljúk family, called Toghrúl-beg, the ancestor of the Ottoman family from Mahán was a relation of his, and created him a Beg; he made some inroads from Konia on Nicæa, Brússa and Nicomedia. Ertoghrúl-beg, who was invested with drum and banner, had not yet the right of striking coins and of the Friday prayer, he was buried at Sogudjek near Nicæa. His son Osmán-beg was the first absolute monarch of the Ottoman family whose name was struck on the coin, and prayer said by Túrsún Fakih, 699 (1299). He married the daughter of Sheikh Edebálí who became the mother of Orkhán, and through whom the Ottoman Sultáns are related to the prophet. Until the time of Mohammed II. these princes were called Beg. Mohammed II. was the first called Sultán by Akshems-ud-dín and whose name was struck upon coins. Selím I. was then proclaimed servant of Mecca and Medina by Kemál-páshá-zadeh, and Ebúsúd Efendí the famous Muftí

added to the title of Sultán Súleimán, that of Sultán of two lands, and Khakán of two seas, because he had conquered Baghdád and Rodos, but if he lost either of them he was to lose the title also.

Short account of the Conquests of Osmán Khán.

He conquered the castles of Bílejik, Ainegol, Kara-hissár, Inogí, Iznik, Koprú-hissár, Elibád-hissár, Castel, Kítah, Bígha, &c. Osmán-beg reigned twenty-one years after the death of Sultán Ala-ud-dín, and died at the age of sixty-nine, after having reigned twenty-six years, at the moment Brússa fell into the hands of his son.

Conquests of Sultán Orkhán.

The Castles of Yází, Kogreh, and in Rúmeli, Yanbolí, Galibolí, Moderní, Kojá Elí, Iznikmid, Belakabád, Brússa, Taraklí, Goinek, Karassí, Bálikersí, Bergama, Adremyt, Ashlúna, Rodosto, and Búlair; the last was conquered by Súleimán-páshá, Orkhán's son, who lies buried there.

Visit to Sultán Orkhán's Tomb.

Sultán Orkhán died in the year 771 (1369), he is buried with his father Osmán beneath a cupola in the mosque of the inner castle; he died, after a reign of forty-one years, at the age of sixty-four; he was a mild monarch, a father to the poor, and a warrior in the ways of God. The divines of his time were David Kaissarí of Caramania, he was named Kaissarí because he was brought up at Cæsarea, he commented on the text of Mohay-ud-dín Arabí and was a second Taftazání in mystic science. He was the first Professor (Muderris) of the College which Sultán Orkhán built at Nicæa. Molá Ala-ud-dín commonly called Eswed Khojá (the black master) who commented doctrinally on the work Moghní-ul-lebíb and also on the book, Wikayit. Molá Jenderelí Kará Khalíl, who was first created Kází-asker of Anatolia by Orkhán. Molá Hassan Kaissarí, one of the greatest Jurisconsults; he wrote a good commentary on Andalusian prosody, he was a disciple of Mohay-ud-dín, and completed his education at Damascus.

Notice of Háji Begtásh, the great Saint.

When young he never mixed with other boys but sought retirement and scorned all worldly pursuits. He refused to accept the dignity of Sultán which was offered him by his father, who died a Prince in Khorassán. Forty years long he did nothing but pray and fast, and arrived at such a degree of perfection, that in the night, during his sleep, his soul migrated from his body into the world of spirits, and he became filled with the mystic science of spirits, and divine knowledge.

One day the men of Khorassán asked him to perform a miracle as a proof of his sanctity; he then performed many miracles, and was acknowledged by all the great men of Khorassán to be their superior. My ancestor, the pole of poles, the Sultán of learning, the fountain head of science, the chief of the Sheikhs of Turkistán, Khojá Ahmed Yessúí Ibn Mohammed Hanefí, was his disciple, and hinted that he had received from him even the gift of direction to bliss (Irshád), and of true Dervishship, which Gabriel brought from Paradise, with its symbols, the crown, the habit, the carpet, the lamp, the table, and the banner, to Mohammed the true fountain-head of all Dervishship. The prophet delivered the direction to Imám Alí, from whom it came to his son Hossein, who bequeathed it to Imám Zein-ul-ábedín, who left it to Ibrahím Almokerrem, who when in the prison of Merván handed over to Abú Moslim, the crown and gown, carpet and table, lamp and banner, the symbols of Dervishship. From him they came to the Imám Mohammed Báker, then to his son Imám Ja'fer, and to his son Mússa Kázim, and from him to Ahmed Yessúí the head of the Sheikhs of Turkistán, who being asked by his disciples to leave to them the aforesaid symbols, never consented till Hájí Begtásh made his appearance, who became by the possession of it, the pole of the poles (Kutbal-atkáb).

Hájí Begtásh of Khorassán was the son of the Seyyid Ibrahím Mokerrem, who died in the prison of Merván, as it has been just said, and there is no doubt of his descent in direct lineage from the Prophet; the history of Ain Alí gives, however, the following genealogy: Seyyid Mohammed Hájí Begtásh, the son of Seyyid Músá Nishabúrí, son of Seyyid Ishak Essákin, son of Seyyid Ibrahím Mokerrem El-askerí, son of Seyyid Mússa Ebí Sebha, son of Seyyid Ibrahím Elmurteza, son of Imám Músá Alkázim, who had thirty-seven children. Hájí Begtásh's father left Khorassán after his father's death and established himself at Nishabúr, where he married Khatmeh the daughter of Sheikh Ahmed and by her had Hájí Begtásh. While yet a boy he was distinguished for his devotion, and was entrusted to the care of Lokmán, one of the disciples of Ahmed Yessúí, from whom he learned the exoteric and esoteric sciences. Lokmán had been invested with the religious habit of Imám Ja'fer by the hand of Báyzázid Bostámí. With this habit Lokmán invested Hájí Begtásh. This is the crown or turban which has twelve folds in remembrance of the twelve Imáms, and the white abbá with sleeves like a jubbeh, which is worn by the Dervishes of the order of Begtásh. By order of Ahmed Yessúí he accompanied Mohammed Bokhara Sáltik with seven hundred men, Shems-ud-dín Tebrízí, Mohay-ud-dín Al-arebí, Kárf Ahmed Sultán, and other pious men and Saints into Rúm, where the Ottoman dynasty took its rise.

Hájí Begtášh instituted the new militia called Yenícherí, and having established his seven hundred disciples in the towns conquered by Sultán Orkhán, he sent Mohammed Bokhara Sári Sáltik into Dobrúja, Wallachia, Moldavia, Poland and Russia. The seven hundred convents of Dervishes, Begtášhí, which actually exist in Turkey, are derived from the seven hundred disciples of Hájí Begtášh. Hájí Begtášh died in Sultán Orkhán's reign, and was buried in his presence in the capital of Crimea, where a Tátár princess raised a monument over his tomb. This monument having fallen into decay Sheitán Murád, a Beg of Cæsarea of Sultán Súleimán's time, restored and covered it with lead. If it please God we shall describe it in its proper place. Sheikh Seyyid Ahmed Ruffa'í, buried at Ladika near Amasia. Sheikh Hassan Rufa'í, buried at Tokát near Sunbullí, was the nephew of the former. Sheikh Geigli Bába was a Dervish of the Begtášhís. Sheikh Kára Ahmed Sultán a Persian prince, who when on his travels came to Sultán Orkhán, was initiated by Hájí Begtášh, and is buried at Ak-hissár. Sheikh Abdál Mússa Súltán, and Sheikh Abdál Murád, both of Sultán Orkhán's time.

Short account of Sultán Murád I.

He gave caps (U'skúfa) to the janissaries, embroidered with gold; built a mosque at Bilejk, another mosque at Brússa and a convent for Postín Púsh Bába. He was assassinated in the year 791, after the battle of Khassova, by Milosh Kúblakí. A cupola is erected over the spot, which was renewed by my gracious Lord Melek Ahmed Páshá.

Tomb of Sultán Murád I. Khodavendkiár.

He is buried on the west side of Brússa near old Kaplájah, beneath a large cupola. His arrow, bow and quiver are suspended over his tomb, with the bloody garment in which he was killed, which fills with awe all who enter this monument. He was seventy years of age at his death, and had reigned thirty.

Short account of Ilderím Báyzád.

Besides numerous conquests in Anatolia, he passed seven times in one year from Anatolia into Wallachia, and from the rapidity of his movements obtained the name of Ilderím (lightning). He besieged Constantinople, and established a judge there and seven hundred Mussulmán houses, from the Flour-hall (U'n-kapán,) to the Rose mosque, also the tribunal of Sirkeji-tekkieh. In the year 805, following bad advice, he waged war against Timúr, and was taken prisoner by the Tátárs after a long struggle on foot, his horse having been thrown down. Brought into Timúr's presence, he was well received, but Timúr asking what he would

have done to him had he been taken prisoner; Báýazíd answered, that he would have put him into an iron cage and carried him to Brússa; Timúr being enraged, ordered Báýazíd to be put into an iron cage, intending to carry him into Persia, but he died on the third day of a violent fever.

His son, Mohammed Chelebí pursued Timúr's army towards Amasia, and had tents made of the skins of the slain Tátárs, beneath which he sheltered himself from the sun. The field of the above defeat is called to this day, in derision, Tashak-ová-sí. He took his father's corpse from the enemy, and buried it in the mosque he had built at Brússa. Sultán Murád IV. when he visited this tomb gave it a kick with his foot, saying: "What, do you lie here like a monarch,—you, who have destroyed the Ottoman honour, and have been made prisoner by the Tátárs?" At the moment he kicked the coffin, he cried, "Oh! my foot!" and from that day was attacked by the gout, which carried him off. He lived sixty-seven years, and reigned fourteen; he was a great Emperor, but could not war against fate.

The Divines of his time were Sheikh Sheháb-ud-dín Sivássí, who composed a valuable commentary, and is buried at Aya Solúk (Ephesus); Khosb-ud-dín of Nicæa, who contended much with Timúr; Simáneezadeh Sheikh Bedr-ud-dín Ben Mahmúd Ben Abd-ul-azíz; the Mevlená Fakhr-ud-dín the Persian, buried at Adrianople; Sheikh Abd-ur-rahím Ben Emír Azíz Merzifúní, and the Sheikh Pír Elías, who is buried at Amasia.

Short account of Sultán Mohammed I.

He first shared the Empire with his brethren Súleimán, Mússa, and Issa Chelebí, whom he subdued in one year and became absolute monarch. He built Yerkoí (Gingera) on the banks of the Danube. He died in 824, and lies buried beneath a painted cupola before his mosque called the green building, (Yeshil Imáret), he was forty-seven years old, and had reigned seven years. He was the first who sent a Surreh, or present of money, by the caravan of pilgrims, to the poor of Mecca and Medina. He finished the old mosque at Adrianople, the foundations of which had been laid by his brother Mússa, and built a cupola near Philippolis over the tomb of Ghází Mohammed Beg, at the place called Kúnis.

The divines and learned men of his time were Kara Shems-ud-dín Semaví, famed for his works and travels, who was exiled from Brússa to Zaghrá in Rúmelí, where he is buried. Sheikh Abd-ul-latíf Mokadessí Ben Abd-ur-rahmán Ben Alí Ben Ghánuem,

Short account of the Reign of Murád II.

The soldiers having revolted, dethroned him under the pretext that he had

grown too old, and put his son Mohammed II., who was only thirteen years of age in his place ; but being found incapable to hold the reins, the janissaries again displaced Mohammed II. sending him to Magnesia, and recalled old Murád to the throne. Afterward in the year 855 they deposed Murad II. for the second time, and Mahomed II., then twenty-one years old, obtained absolute sway, and took up his residence at Constantinople. His father died the next year (856) at Adrianople, but was buried at Brússa. He lies in more magnificent state than any of the Sultáns buried at Brússa, his tomb being covered with a golden stuff. He was thirty-nine years old when he died, and had reigned twenty-eight years. He built the mosque Ujsherfeli at Adrianople, two other mosques, a Dar-ul-hadith, a Bezeştán, and the bridge of Erkench with a mosque. He was the first who assigned a salary to the Scyyíds or Sherífs.

The Divines and Sheikhs of his time were Zekeriah Khalvetí, the disciple of Pír Elías, who is buried near him, and Sheikh Abd-ur-rahmán Ben Hassám-ud-dín, commonly called Gunnishlí-záideh ; he was the son-in-law of Pír Elías, and having had the honour of kissing the hands of the three sons of Murád II., he foretold to Mohammed II. that he would conquer Constantinople, and establish the true faith there.

Tombs of Ottoman Princes.

Ala-ud-dín Páshá, son of Osmán, who died in 804, lies near his brother Orkhán ; Shehinshah, son of Báyzíd, Governor of Brússa ; Mohammed, son of Báyzíd, and eight princes, brethren of Sultán Selím I. whom he killed when going to war against Prince Ahmed, are all buried near Orkhán ; also their brother Ahmed, who was strangled by Sultán Selím, and sent hither. Ahmed's son Murád fled into Persia to Sháh Ismaíl, where, at the end of three years, he died, and was buried at Erdebíl near Sháh Saíf. Two of his brothers, who had been spared at the intercession of the Ulemas, died soon after at Constantinople of the plague, and are also buried here. Korkúd, who, persecuted by Selím I., was taken at Tekkah in a cavern with his governor Piáleh and killed (909), is buried beneath a private cupola near Murád II. Prince Hassan, the son of the latter and brother of Mohammed II., and who was strangled soon after his brother had ascended the throne, also lies buried here near his father ; so also does the unfortunate Jem, brother of Báyzíd II. He left a cup, which, on being emptied, filled itself again, an ape who played at chess, and a white parrot, which was dyed black by Sa'dí the poet of Jem, and presented to the Sultán, saying the words, "We belong to God, and return to him." In the year 1074 (1663) at the time I, poor Evliyá, was on my journey to Vienna, Prague and Lúnjat (?), I conversed with many monks and patriarchs, who all agreed that Jem was the son of a French princess, who being taken

by Mohammed II. at the point of the Seraglio, became the mother of Báyazíd and Jem. The three brethren of Mohammed I., Issa, Mússa and Súleimán are buried beside their father Báyazíd at his mosque. There are many hundred princes and princesses buried at the mosque of Sultán Murád II. at Brússa. Chelebí Sultán Mustafa, the son of Súleimán I., who, on the invidious report of his enemies, was strangled by his father, also lies buried in the tomb of Sultán Murád II., though some pretend that he is interred on the east side of the courtyard gate of Eyyúb, but that is another Mustafa, who was killed by his father Súleimán, he having had two sons of that name. The first six Ottoman emperors are also interred at Adrianople, at the heads of their coffins a particular kind of turban is placed, with folds and farthingales, after the fashion of Mahán, the town of Khorassán. The art of folding them has descended from father to son in one family, from the time of the Seljúkians. Mahommed II. wore the Urf (a kind of round turban), and the conqueror of Egypt wore the Selími; may it last for ever!

Visit to the Tombs of Saints at Brússa.

Sheikh Geiklí Bábá Sultán was one of the followers of Ahmed Yessúí, and came from Azerbeiján. He used to ride on wild roes in the woods, and load gazelles with his baggage after he had harnessed them. He planted a tree near the Seráí in the castle at Brússa, which has now arrived at a great height. His tomb at Brússa in the great convent was built by Orkhán.

Abdál Mússa, also a disciple of Ahmed Yessúí, came from Khorassán with Hájí Begtásh to Rúm. He was a companion of Geiklí Bábá, and was present with him at the conquest of Brússa, where he was buried in a convent.

Abdál Murád Sultán, one of the Saints lost in abstraction (Santons), who was present at the conquest of Brússa. He is buried in a convent facing the town on the South side, in a pleasant place, which is at the same time a pleasure garden for the inhabitants of Brússa. A sword, three cubits long is shown here from which Sultán Ahmed I. cut off one cubit's length, which he placed in his treasury.

Molá Shems-ud-dín Mohammed Ben Mohammed Ben Hamza Ben Mohammed Fanarí, the sun of hidden things, and the moon of life, one of the first divines of Sultán Ilderím, has left works on seventy different scientific subjects, but by God's will became blind at last. It is related that having opened the grave of his master Kara Ala-ud-dín, a voice was heard saying: "Art thou there? God deprive thee of sight!" and a whirlwind rising at the same moment blew all the dust of the grave into his eyes, by which he became blind. He was one of the divines who denied the verse; "The earth does not eat the flesh of the Ulema." Aúz-páshá, Sultán Orkhán's Vezír, having a spite against Fanarí, said, "May I see

the day on which I shall perform the prayer for the dead over this blind Mollá's grave." This being told to the Mollá, he said "God Almighty can yet take away the sight of the Páshá, and give me back mine to perform prayer on his grave;" and it so happened that Aúz-páshá having had his eyes put out by command of Sultán Orkhán for a badly executed commission, Fanarí had his sight restored to him the same night, and performed the prayer of death on the Páshá. He died in the year 833, and reposes at Brússa near his college.

Shems-ud-dín Mahommed Ben Alí, called Emír Sultán, born at Bokhára, came first to Mecca, and then to Medina, where the Sherífs refused to give him the portion allotted to the Sherífs, though he was entitled to it by his descent from the prophet through Hossein. The Saint appealed to the decision of the prophet himself, and went to his tomb accompanied by his adversaries, where, having saluted the grave, a voice was heard, saying: "Health to you my child, Mohammed Ben Ali, go to Rúm with the lamp;" upon hearing which the Sherífs instantly threw themselves at his feet, and Emír Sultán undertook the journey to Rúm, where-upon a lamp suspended in heaven became his guide to show him the way, and was only extinguished when he entered the town of Brússa. He took this as an evident sign that he was to fix his residence there, where he had four hundred thousand disciples. The inhabitants of Brússa had seen the lamp for three days, and knew by that miracle that he was a great saint. They all became Dervishes under his direction. Báyzíd Ilderím not only walked on foot by the side of his stirrup, but also gave him his daughter Nilúfer Khánum in marriage. Ilderím having built the great mosque U'lújámí at Brússa, and having asked Emír Sultán whether it was not a perfect mosque, the Saint answered; "Yes, it is a very elegant mosque, but some cups of wine for the refreshment of the pious are wanting in the middle." The Sultán replied with surprise; "How, would it be possible to stain God's house with the liquor forbidden by the law." "Well," said the Saint, "thou hast built a mosque, Báyzíd, and, find it strange to put cups of wine therein; and thou whose body is God's house, more excellent than a talisman composed of the divine names, or the throne of God, how is it thou art not afraid of staining the purity of this godlike house with wine day and night." From that moment Báyzíd, repenting, left off drinking wine. When Timúr marched against Brússa the inhabitants being alarmed, inquired of Emír Sultán what was now to become of the town. The Saint said, "the commander of the town having recommended it to the care of Eskejí Kojá and Khizr, they must be informed of it." Ilderím being defeated, Emír Sultán wrote a note which he sent by one of his Dervishes into the camp of Timúr, with an order to deliver it to Eskejí Kojá, that is to the chief of the tailors who mend old clothes.

Having read the Saint's note, he said, "Emír Sultán shall be instantly obeyed;" he stuck his needle in his turban, and before he could put up his things in his bag, all the tents of the camp were broke up by the power of his command, because this old tailor happened also to be a pole of poles, or great Saint. Emír Sultán died in the year 833 (1429), and is buried outside of Brússa to the East, beneath a high cupola; the gates are inlaid with silver, so also is the entrance, by which you descend six steps. The walls are covered with variegated china (Chíní). The four windows looking westward to the field of Brússa are brass; four others look towards the Kiblah into the yard of the mosque. The great number of suspended ornaments which adorn the interior of the mosque are equalled only by those of Medina; the silk carpets are richer than are found elsewhere. The tomb is encircled by gold and silver lamps, candlesticks, candelabras, and vases for perfumes and rosewater. On the coffin lay Koráns by the hands of Yakút Mostea'-assemí, Sheikh Bekrí, Abd-allah Krími Kháledí, Timúrjí Kúlí, Zehebí, Ibn Sheikh-dedeh Mohammed, Kará Hissári, Hassan Chelebí, &c. The coffin is covered with silk embroidered with gold, and at the head a large turban reposes majestically. Those who enter are struck with such awe, that many do not dare attempt it, but only look into it by the window at the head, and recite a Fátihah. On the south side of the tomb is a very elegant mosque, the four sides of which are laid out in cells for the poor, who dine here at the Imáret. When Sultán Selím I., after the death of his brother Ahmed, visited the tomb of Emír Sultán, a voice was heard, saying: "Enter Egypt in security," which was interpreted as news of the conquest of Egypt, which Emír Sultán promised to Selím I., and on that intimation Kemál-páshá-zádeh instantly said a Fátihah.

The Muftí of divine secrets, the champion of mystic illumination, Sheikh Abd-ur-rahmán Ben Alí Ben Ahmed Al-bostámí, a great lawyer, who was also a good poet, is buried at Brússa. Sheikh Abd-ul-latíf Mokadessí Ibn Abd-ur-rahmán Ibn Alí Ibn Ghánem Al-anssarí, having visited the tomb of Sadr-ud-dín at Konia, the dead saint stretched out his hand from the tomb, threw the Sheikh to him on the grave, and ordered him to read the Súra Yass. He then built the convent Zeiniler, where he is buried. There lived not a greater Saint than him in the time of Sultán Mohammed I.

Mevlana Mohammed Shah Ibn Mollá Yegán, one of the U'lemas of Murád I., buried at Zeiniler. Mevlana Yússúf Báli Ibn Yegán, who wrote notes on the Telvîh. Mevlana Seyyid Ahmed Ibn Abd-allah who also wrote notes on the Telvîh. Mevlana Elias Ben Ibrahim, who wrote an abridgement of the Kodúrî Sheik Ak Bî'k Sultán of the Dervishes Bairámí. Sheikh Uzún Mossлах-ud-dín, who died at Táj-ud-dín's tomb at Brússa, after having read the Korán for the

space of forty days. The pole of the spiritual world, the mine of divine science, Fanárí, a great divine of the time of Murád and Mohammed II., died 834. The Santon (Mejzúb) Abdál Mohammed on the great road. Sheikh Sultán Ramazán Bába, buried in a pleasant meadow at Brússa in a convent of Begtáshís.

Sheikh Abú Ishak Kazúní, his name was Ibrahím, his surname Abú Ishak. His mother, Shehriár, was an Armenian princess and married to one of the princes of the white sheep (Baíandurí.) He was born in the year 352, in the month of Ramazán, and was the pole of poles in his day; he is buried at Erzerúm, inside the gate of Tebríz, beneath the same cupola with Murteza Páshá, who gave up Eriván to the Persians. When I visited this place the keeper was an old woman with a white beard, whose story is as follows. At the time of the rebellion of Abáza Páshá some of his Segbán came to the village Kánkóí, with the intention of ravishing a beautiful Armenian girl, she being aware of her danger, turned her face to heaven and said, "O Abu Ishak deliver me from these rioters, and I for the remainder of my life will watch thy tomb." At that moment a white beard grew from her chin, and she thus escaped the pursuit of the Segbán. I have myself seen her three times. The chapel in memory of Kazúní, which exists at Brússa, was built by Ilderím; it is opposite to the burying place of the Camel-drivers.

Chekirkeh Sultán at Eski Kaplıjah, before the monument of Murád I. Shádí Sultán near Emír Sultán. Abd-allah Efendí. Sheikh Emír Alí Efendí of the order of Khálvetís. Karaja Mejíd-ud-dín. Karanfillí-dedeh at Hassan Páshá's gate. Sunbullí-dedeh at the Tútárs' gate. Sheikh Alí Mest in the same place. Mollá Arab Jebbári at the foot of the mountain. Mollá Ashjí-dedeh, Hassám-ud-dín Chelebí, Kháliss-dedeh, &c. Mollá Khosreu Ibn Khizr, the author of the celebrated canonical work, "Durer-u-gurer;" he is buried near Zein-ud-dín Háfi. There is a small dark cell, wherein he composed this precious work, which I did not leave until I had finished the lecture of the whole Korán in it, as an offering to the blessed spirit of Mollá Khosreu. Sheikh Abd-ul-latíf Mokadessí the Imám of Ilderím Khán. Sáurimssakjí-zadeh Súleimán Efendí buried near the old Kaplıjah, he is the author of the "Mevlúd-námeh," or hymns on the Prophet's birth sung on his birth-day. Mollá Bagdádí-zadeh Hassan Chelebí Ibn Yússúf Albagdádí is buried at the convent of Zeiniler, where he lived and died. Mollá Hassám-ud-dín Hossein Ben Mohammed, known by the name of Kara Chelebí-zadeh, buried before the mosque of Emír Sultán. Sheikh Mohammed Uftádeh Efendí of the order of Jelvetís, buried in the mosque of the inner castle, with a large convent near it. Mollá Kemál-ud-dín known by the name of Karadedeh, born at the village Súvinsa near Amasia; he was a tanner, and did not begin to study until he was sixty years old, seven years afterwards he became Professor of the college

of Murád at Brússa; he lived many years after this, and wrote a great number of books; the work "Dedeh-júngí" is of his composition. He is buried near Emír Sultán. The Muftí Azíz Efendí who was Sheikh-ul-Islám in Sultán Sáleimán's time, and being exiled to Brússa died there. Mollá Alí Ben Sáleh celebrated by the name of Vassí Alí, the author of the "Húmaiún-núneh" (the Turkish translation of Pilpay's Fables). Sheikh Núr-allah Ben Ak-Shems-ud-dín, who having fled from his father to Brússa, accidentally killed himself with his pen-knife, and is buried near Zeiniler. Mevlana Abd-ul-ghaní Emír Sháh, his birth-place was Bolí and he is buried at Zeiniler.

There are besides, some hundred thousand great and holy men buried at Brússa. Many of their tombs I visited and said a Fátihah in remembrance of their noble spirits, but I do not know their names. In remembrance of those whom I have named, I said the Súra Yass, and recommended myself to their favour and assistance. I began my travels with visits to many great Saints, and said a Fátihah on behalf of all the Faithful. Health to you, and God's mercy upon them all! During forty days and nights I enjoyed all kinds of pleasure at Brússa, and with my companions took leave of our friends on the 20th of Safer 1050; Okjizadeh Aghá accompanied us as far as the bridge of Nilúfer, from whence we reached Modania in four hours. Here we sent back our horses, embarked in a light boat, were tossed about by a stormy sea, and at last reached Bozborún with the greatest difficulty at the end of twenty-four hours. It was formerly a good harbour but was neglected because it did not afford sufficient shelter. There is a khán and a small mosque, some bakers and búza seller's shops, and no other trace of good buildings, but it is surrounded with fine gardens. The walls of the mosque are covered with inscriptions by passengers complaining of this wretched place, there is no possibility of saying a word for it, because all who reach this point storm-beaten, have the same cause of complaint. The inscriptions are in different languages, all lamenting or cursing this place of Bozborún. One cannot refrain from laughing at some of these odd inscriptions, which are both in prose and verse. I was obliged to wait here two days, which I spent with ten or fifteen gay companions walking amongst the gardens and vineyards, which lie to the East, and eating pears. We walked about three thousand paces into the district of Armúdlí belonging to Brússa, from whence a Súbáshí is established here. It derives its name from the quantity of pears (Armúd) which grow on all the hills, in the valleys, gardens and vineyards. It is a village of three hundred neat houses, faced with brick, a mosque, a bath, three mesjids, a khán and ten shops, the air is very pleasant. We spent a night here, and in the morning the boatmen advised us to make haste because the wind was favourable,

which, God be praised, carried us out of this sad whirlpool of Bozborún. At cape Bába-borún at the foot of Kátirli-tágh we said a Fátihah in honour of Bába Sultán, and beat up towards Constantinople. We arrived at last at Agios Stephanos (St. Stefano) which is ruled by a Súbáshí, under the Bostánjí-báshí of Constantinople, and by a guard of janissaries (Yassakjí Küllúghí), it is in the district belonging to the Mollá of Eyyúb. In the time of the Infidels it was a large town, which was ruined at the siege of the Arabs by Omar Ibn-ul-azíz in the Khalifat of Súleimán Ibn Abd-allah. It is now a large Greek village of five hundred houses faced with brick. It has a convent, some small streets and two churches. We disembarked here and passed the night, walking next day along the sea shore for three hours to the garden of Iskander Chelebí, which belonged to the Defterdár of Sultán Selím II., who having died without children, the garden became an Imperial one. There is an Ustá or master with two hundred Bostánjí. The Muftí Hossein Efendí, who had been accused by his enemies of ambitious and dangerous schemes was first exiled to this place by Sultán Murád IV. and was afterwards seized by the Bostánjí-báshí, strangled and buried here. He is the first Muftí in the Ottoman history, who like the martyrs of Kerbela died a violent death; he could repeat forty thousand Fetwas by heart. We took horse here and rode along the shore in sight of our ship advancing by the aid of oars, with our baggage.

Thus returned I, poor Evliya, on the 25th Safer of the year 1050, to Constantinople, went the same day to my paternal house, and kissed the hands of my father and my mother. My father crossing his hands said: "Welcome, welcome, traveller of Brússa!" I was astonished to hear this as I had not told anybody where I was going to, but my father said:—"In the night of A'shúra the 10th of Moharrem, when I was anxious about thy being lost, I performed many efficacious prayers, and read the Suna (Ena Atainak) a thousand times. The same night I saw in my dream that thou wast gone to Brússa to implore Emír Sultán's assistance in thy travels. That same night I gave thee leave to go this journey, which may God bless! but now, my son, sit thee down, touch my left ear with thy right hand, and hear my paternal advice." I did so, and he gave me many moral maxims, and much good advice on the manner of my travels, enjoining me to compose a faithful and detailed account of them; when he had finished he gave me a strong box on the ear, concluding his lesson with a Fátihah. I kissed my father's hand, who then gave me twelve valuable books and two hundred well-coined ducats to provide for my travels, and gave me leave to set out for whatever place I liked. I then also kissed the hands of twelve great Sheikhs, and to my unspeakable joy obtained their blessings on my under-

taking. This gave me great satisfaction, and the same week in the first days of Rebí-ul-evvel, I agreed with one of my relations Kúl Oghlí Mohammed Reis for a voyage to Ismíd (Nicomedia).

JOURNEY TO NICOMEDIA.

"May God bless and make easy the voyage, Amen." On Friday at Yemish-iskeleh, after having performed the Friday prayer in the mosque of Akhí Chelebí, where I remembered the vision I had had there of the Prophet, whose hand I kissed, saying, "Siyáhat (travels)" instead of "Shifá't (intercession) O prophet of God!" and having given thanks and prayed for health and faith, we embarked on our voyage, saying "In God's name!" (Bis millah). With a fresh breeze we weathered the point of the Seraglio, passed Chalcedonia, the point of Tener-baghjeh and ran straight before the wind to Darija, a square castle on a chalk cliff eighty miles from Constantinople. This castle is built of stone, has one gate, which looks on the harbour, thirty houses faced with brick, one mosque, but no market or bath, and neither commander nor garrison. It is said to have derived its name from the children of Darius, who were imprisoned here in a cave; it was conquered by Mahommed I. in the year 827 (1423), is ruled by a Súbashí and belongs to the district of Gebízeh. Below the castle there are three hundred neat houses faced with brick, a mosque, a khán, a bath, and small streets; its harbour is the port of Gebízeh. At an hour's distance from here the road to Erzerúm and Baghdád passes through mountains. The wind not being favourable we rowed to the passage where travellers to Konia, Haleb, Damascus and Mecca embark in flat-bottom boats to pass over to Hersek-dílí on the opposite shore, in order to save the going round the gulf which is eighty miles long, and at the end of which is situated Nicomedia. In the harbour of Gebízeh-dílí (the passage on this side) are two old kháns, two bakers-shops, a búza-shop, two grocers-shops and a fountain, erected by Mustafa Aghá the Bostánjí-báshí of Sultán Murád IV. 1048 (1638). Here we again embarked and after rowing three hours arrived at the mineral spring (Ichmesú), where we disembarked with all our friends, pitched our tents on the shore, and gave ourselves up to quiet and pleasure.

Qualities of a Mineral Spring.

In the month of July annually, many thousand men from Constantinople

assemble here, and live merrily under tents during the space of forty days and nights, amusing themselves with firing muskets and guns. Sick persons drink of the water from the well for three days, which causes vomiting, and relieves the stomach of a quantity of offensive bile, while the lower evacuations cleanse the intestines of worms and similar matters. It is a white, clear water, with a slight bitter taste, and issues from a chalk cliff. The regulations prescribed for its use enjoin a three days fast as a preliminary, no meat or any thing salt must be eaten; on the fourth day the patient drinks a cup of water morning and evening, taking care to keep himself warm: he continues to drink the water for the next three days, taking for food chicken-broth without salt. When the water has had its effect fifteen times, further operation is stopped, by drinking soup seasoned with lemon-juice. After this regimen the patients embark and go to the hot-bath of Yalova directly opposite, where they rest themselves, washing and cleansing their bodies.

We then re-embarked, and after half an hour's rowing arrived at the village of Aineháji on the sea-coast, a Turkish village with a mosque and sixty houses. Eight hours further rowing brought us to the village of Zeitún-burní (Olive Cape) a port of Nicomedia, where the ships belonging to the Aghá of the Janissaries take in their cargoes; we were pleased with the cultivated appearance of the country on either side the gulf, and at the end of eight hours more came to the large town of Nicomedia. It was formerly a strong built and populous place, the ruins of which still remain; and is said to have been built by Alexander, to whom the foundation of Scutari is also ascribed; and the canal which was cut from the lake of Sábanja to the gulf on one side, and from the river Sakaria to the Black Sea on the other, causing Kojá Ilí and Nicomedia to be completely insulated; but that communication was choked up by Constantine, and Nicomedia ceased to be an island. It would be an easy thing to re-establish this canal, by which means wood might be procured at a very low price. Nicomedia was conquered by Sultán Orkhán in the year 731 (1330) and destroyed, in order that it should never again afford shelter to the Infidels. A large square tower of that period is still standing on the sea-coast, garrisoned by seamen, which is now a repository for wood and timber. When Orkhán besieged this town he gave the first command of his troops to Kojá Baí, to whom he said, "Isnim vár git," (You have my leave, go,) which became the name of the town, by contraction of Isnim-git into Ismit. After the conquest of Nicomedia, and Kojá-Baí had subdued the adjacent country, it was called after his name Kojá Ilí and Nicomedia was made the capital of it; but by the order of Sultán Mohammed II., Nicomedia was added to Anatoli, and many times since has been given as Arpalik to Vezírs of three tails. The imperial Khass amounts to twenty-six thousand, five hundred

and twenty-six aspers, twenty-five *ziúnets*, one hundred and eighty-seven *timárs*. The judge is appointed with three hundred aspers a day, but his annual revenue may be reckoned at five thousand, and that of the *Páshá* at twenty thousand *piastres*. The port is much frequented by great merchants; its public officers are, a commander of the janissaries and *Sipahís*, a *Muftí* and *Nakíb-ul-ishráf*. The merchants, most of whom trade in wool, are richly dressed; the invalids of the janissaries (*Otúrák*) and *Kúrijí* are wealthy. The town contains three thousand five hundred elegant houses with gardens. The largest is the *Serái* of Sultán Murád IV. which is appropriated to the Emperors, and guarded by two hundred *Bostánjís*; the next is the *Serái* of the *Páshá*. There are altogether twenty-three quarters, three of which are occupied by Infidels, and one by Jews; and twenty-three mosques. At the old market is the mosque of the tribunal with one minareh; the mosque of *Pertev-Páshá*, with a leaden cupola and one minareh, stands on the sea-shore, it was erected by order of *Pertev-Páshá* who was governor here for seven years in the time of Sultán Súleimán. It is an elegant, bright mosque built by *Kojá Sinán*. There is no establishment for reading the *Korán* or tradition. The best bath is also that of *Pertev-Páshá*, it is a fine building, there is good air and water, and attentive waiters. The bath of *Rostem-Páshá*, like the former, is *Sinán's* work. The best *khán* is that of *Pertev-Páshá* with seventy fire-places. Besides the *kháns*, two hundred magazines for wood and other materials are in the port, one thousand one hundred shops of handicraftsmen, and forty coffee-houses, the most brilliant of which is that of the *Serdár*, famous for its waiters. This town has no stone-built *Bezestán*, but many valuable things are notwithstanding to be met with in the *kháns* and shops. Near the palace of the Emperor is the Imperial arsenal. The houses of the town are all on the side of the mountain, with the windows looking towards the sea. The streets are all paved with white stone. At the back of the houses the mountain is laid out in gardens. The inhabitants are healthy, the air and water being very good; their complexion is white. The woody mountains East of the town are called *Aghá Danesí* (sea of trees), an immense forest in which it is very easy to lose one's way; here are trees towering into the skies, under which ten thousand sheep find shelter in their shade, which the sun's rays cannot pierce. In these thick forests are many saw-mills and works which must be seen, for they cannot be described; they cut trees of one hundred cubits length, and the trees of *Yalova* are famous all over the world. At the end of the gulf are salt-marshes which afford pure salt, and are under the direction of a salt-inspector. The white cherries and red apples of *Nicomedia* are famous.

Pilgrimages of Nicomedia.

On the west side of the town is the tomb of Sheikh-zadeh Mohammed Efendî, a great Sheikh of the order of Khalvetîs, and a great alchemist. He distributed food and clothes amongst the brethren of his order, though he never had any fixed revenue. I was entertained for ten days in the house of my relation Kûl-oghî Mohammed Chelebî in this town; then embarked and went to the opposite shore only three miles distance, whence after a journey of thirty miles, we reached the port of Deal, the further side of which is called Gebîzeh's Deal, while this side is called Hersek's Deal or tongue. The origin of this tongue of land is ascribed to a Dervish, who having been refused a passage by the ferryman, took up earth in his apron, and threw it into the water, where it grew out immediately into a point, on which he walked to the length of twelve thousand paces, to the great fright of the ferrymen, who saw that he was going to unite the two shores and stop their living. They ran after him, and did not desist from entreating him, till he left the remainder of the sea open, and entered their boat. He is buried at the Deal of Gebîzeh, on the spot called Deal-bûbâ. At Hersek Deal is a large Khân for travellers who wait there for a passage; Hersek-oghî Ahmed Pâshâ was Vezîr to Mohammed II., and this Khân, built by him, bears his name. We set sail, and at the end of fifty miles reached the castle of Kara Yalavâj, built by a Greek princess, and named Kara Yalavâj-oghî, who conquered it in the time of Osmân. The castle was destroyed at the siege, which was difficult and prolonged, the ruins still remain; in the time of Ilderûn this castle was said to belong to the sanjak of Brûssa. The judge is appointed with one hundred and fifty aspers. There is a commanding officer of the janissaries and a Sûbashi, the town has seven-hundred houses, faced with brick, and seven mihrabs. In the Market-place is a mosque with a minareh capable of holding a great number of people, one bath, three khâns and from forty to fifty shops, but the air being very heavy, agues frequently prevail. Its yoghûrd and fruits are excellent. Having visited all that was worth seeing here, we entered our chariots (araba) took a south east direction, and at the end of five hours arrived at Germâb Jihân-nâmah, a pleasure spot in the midst of thick forests, where we found a couple of hundred tents. We pitched ours and entered into conversation with the guests, who come here after taking a course of the purgative waters at Deal, to cleanse themselves in the hotbath, which was built in the time of Yanko Ben Madiân. Helena, the daughter of Yanko, being leprous and exiled to these mountains, discovered by accident the marvellous quality of these waters; by bathing in them, she became cured of her leprosy in forty days, which was the cause of this building being

erected. Her father built six cupolas, of which two are yet existing, with a large basin beneath, the water of which is extremely hot, but is pleasant when mixed with cold. These baths are frequented by a great many people in the cherry season. We remained here a whole week, after which we again started, and at the end of a five hours journey, came to the castle of Samánlí, which was conquered in Sultán Osmán's time by Samánlí-oghlí from whom it took its name. Its castle is in ruins, and there are but an hundred and fifty houses with gardens, a mosque and three mesjids, belonging to the district of Yalova. The air is heavy. We embarked for the island of Heibelí, distant twenty miles, which is nine miles in circumference, and which we have already mentioned in our journey to Brússa. Six miles further on is the island Táshánlí, which derives its name (Hare island) from the infinite number of hares, found there; it is only one mile in circumference, and is uncultivated. The tree Rakíta (?) grows on this island. After rowing eight miles we came to the island of Búrgházlí with a strong but small castle, situate on the chalk cliffs by the sea-shore. The island is eleven miles in circumference, and is called Búrgház from its castle (*πυργος*) it has three hundred houses with fine gardens and good wells, and is ruled by a Súbashí and Yassakjí, the inhabitants are all Greeks, and are rich masters of boats. The island abounds in goats and hares. Their wealth is ascribed by the author of the Taríkhí Yalován, to the loss of a richly laden Spanish fleet which was wrecked among the Prince's Islands in the time of the Greek Emperors, the cargo of which being thrown on shore or fished up by divers, enriched the inhabitants of Kizilata (Prince's Island), Heibelí (Khalki), Borgházlí (Antigone), Táshánlí (Platys or Oxia), and Kanálí (Proti). The latter island is eight miles in circumference, has a convent and a village of one hundred houses. Ten miles distant from it is Kizilata (the Prince's Island), a cultivated island of twenty miles in circumference, with a village of two hundred Greek houses. It is called Kizilata or the red island, from the appearance of its mountains, and is near Scutari. On its four sides Daliáns (look-outs for catching fish) are established. These islands are seven altogether, ruled by the Bostanjí-báshí, and form part of the Captain Páshá's province, who appoints the Súbashí and a Yassakjí. These seven islands are eighteen miles distance from Constantinople, in a line between Constantinople and Yelova. I passed seven days visiting these isles, the weather being unfavourable. At last the wind became fair, and I entered Constantinople on the first of Rebi-ul-ákhir, after a month's absence, landing at Wood-gate. I kissed the hands of my father and mother, presented them with some gifts from Nicomedia, and received their benediction. Ketánjí Omer Páshá, an old and particular friend of my father having been named governor of Trebisonde, he appointed my father as his Kapú Kiaya or agent at Constantinople, and I accompanied him on the journey to his government.

JOURNEY TO BATUM AND TREBISONDE.

In the beginning of Jemazi-ul-akhir, 1050, after having taken leave of my friends, I embarked at the Flour-hall in the ship called Kara-mursal of Fertîl-oghî of Trebisonde, and in three hours time arrived at Yenikoî on the Bosphorus, which has been already described in the first volume. We there took in five hundred quintals of biscuit, and ten boat-loads of ballast. In seven hours more we reached the castle of Kavâk, which was built by Sultân Murâd IV. as stated in the first volume. Here we read a Fâtihah for a prosperous voyage through the mouth of the Bosphorus, and, trusting in God, we sailed along the Asiatic rocks, and arrived at the harbour of Irva on the frontiers of Kojâ-Ilî, a district with a Sûbashî, a mosque, a khân, from forty to fifty magazines, and one hundred houses faced with brick and surrounded with gardens. The south and south-east sides are all gardens. We took in water, and advanced by rowing, along the Asiatic shore. At the end of thirty-six miles we came to Shila, a jurisdiction of Kojâ-Ilî, here are six hundred houses faced with brick, with a garden to each, and a mosque at the head of the harbour. The small town of Kefken has a bath, some shops and a khân. One hundred miles further on we arrived at the island of Kerpe, which is twenty miles in circumference, but is uninhabited; it is but a mile distant from the continent of Kojâ-Ilî. The small town of Kándria, with gardens, mosque, khân and bath, is in the mountains of Kándrí at four hours distance from the island. The river Sakaria here disembogues into the Black Sea; it rises from the mountains of Cútahia, goes to Kiva, a place belonging to the district of Nicomedia, and falls into the Black Sea near Kerpe. There being no wind we rowed ten miles further on, and came to Akcheshâr, a Voivode's residence in Kojâ-Ilî, here is a judge with an income of one hundred and fifty aspers. It was formerly a fine town, but burnt by the accursed Cossacks in the reign of Ahmed I. There are now only six hundred Turkish houses, some faced with brick, and others of wood; on the market-place stands a brick-built mosque, forty shops but no Bezestân, a bath and three khâns, one of which was formerly covered with lead. The cultivation of the place is now in a very low state. It is the harbour of Bolî; on the shore are seventy magazines full of wood and timber. Mountain on mountain rises on the east side of the town, and gardens appear one above the other; the people are healthy on account of the purity of the air. We passed Ereglí (Heraclea) and the tower of the shepherds (Chobân Kúlessi) a small castle on a lime cliff, but not garrisoned.

Near it is the statue of the builder, very like life. We passed the rivers Túfadár and Bárten, the last of which is a great river, where Egyptian ships enter to be loaded. The Castle of Bárten was built by the Genoese; and is situated at the end of a gulf eighteen miles in depth. We went from hence eighteen miles further north, and arrived at Amassra (Amastris) built by the Greek Emperors, the seat of a Voivode belonging to the sanjak of Bolí. The castle is a strong square building on a high hill, it was attacked at different times by the Russians, who were always compelled to retreat. It has no Dizdár, but a judge with an income of one hundred and fifty aspers, and a commanding officer of the janissaries. In the castle is a mosque and some mesjids, but no dining or reading establishment. Amassra is situated on the east of Sinope, distant five days journey by land, and one hundred miles by sea. It is also on the east side of Hieraclea, at a distance of four days journey by land, and fifty miles by sea. The climate and fruits of this place are much praised. On the east and west side are two excellent ports, the safest refuge in the world; at the eastern harbour is a bath, and good magazines. The river Kayú forms the frontier between the sanjak of Bolí and Kastemúní. It is forty miles from here to the harbour of Kadoz; at the distance of seventy miles is reached the point of Kerenbe, a cape like that of Sinope; on the rocks are some remarkable inscriptions.

The castle of Ainebolí was built by the Genoese, and is now the seat of a Súbashí, subordinate to Kastemúní; the judge is appointed with one hundred and fifty aspers. There is a commanding officer of the janissaries, a Dizdár and garrison. The castle is a strong pentagon on the seashore; its gate looks to the east, the houses are all faced with brick, in the market-place are mosques and mesjids, a bath and shops, it is the landing-place of Kastemúní, but has no good harbour. We rowed from hence till we came in sight of the cape of Sinope, and anchored before Shátir-koí, a pleasant village, where all the passengers went on shore. The high mountains (Balkán) are covered with tall trees, which afford excellent timber for the large ships that are built here. The inhabitants are all ship-builders. Sixty miles to the north, along the seashore, lies the village of Istefan belonging to Kastemúní; the houses are faced with brick, and seven miles beyond is the town of Sinope.

Description of the Ancient Town of Sinope.

Omer Ben Abd-ul-assíz, the nephew of Súleimán Ben Abd-ullah of the Omíades, having laid siege to Constantinople without effect, also besieged this castle, but retreated without taking it. It was conquered by U'lú-Beg the Lord of Kastemúní, and again in the year 796 by Ilderím. As it is an extremely strong

fortress, it was with difficulty taken after the third siege. It is a free fief entirely separated from Kastemúni; a Dizdár, Serdár, a judge, Muftí, and Nákib-ul-ishráf, are the authorities of the place.

The inhabitants are a commercial people, being mechanics and merchants, with some Sheikhs and Ulemas. They commonly wear ferrájís of cloth and caftáns of Bogassin. The mountains on the east and Kiblah side of the town are laid out in gardens. The town of Kastemúni is three journies distant on the east side. Sinope is situated on a cape of the Black sea, which bears the same name. Opposite to it on the European shore of the Black sea are the rocks of Kilghra Sultán, and the Black sea appears between them like a straight, which widens towards Constantinople and Trebisonde. Sinope is five hundred miles distant from Constantinople, and lies on the west side of Samsún at four journies distance. The castle stands on a high hill with triple walls of Shedád (gigantic or cyclopean) and was built by the Greeks. It is seven thousand paces in circumference, and has six thousand six hundred battlements, and eight gates, viz. the sand-gate, the place-gate, the arsenal-gate, the new-gate, the hospital-gate, the gate of the inner castle, (Lonjí), the Oghran gate, and the gate of the inner castle towards the sea. All these gates are of iron and double. The lower part of the castle on the seashore is washed by the waves on the two sides, its form is an oblong square; viewed from the top of Mount Búzdepeh it appears like a ship's deck divided into three parts. The commander is a constant prisoner, for the inhabitants are empowered by an Imperial rescript to kill him if he goes further from the castle than the distance of a cannon's shot. The garrison consists of six hundred brave warlike men. In the time of Sultán Ahmed, on a dark night, the Cossacks took the town by escalade, and the great Vizír Nassif Páshá, was put to death for having concealed it from the Sultán. It was retaken from the Infidels and garrisoned with fifty additional men, and provided with one thousand quintals of powder, a great number of large and small guns, and other arms. From that period the watch has been kept nightly by two hundred officers and Chaúches, and after the music of sunset the guards, cry their "all's well," (Yeg dir Allah). The Infidels tried several times to retake it, but were routed and driven back in great confusion, and God be thanked! they have made no new attempt since the reign of Sultán Murád IV. The town is divided into twenty-four quarters, those of the Infidels are on the sea-beach; one thousand one hundred Infidels pay the tribute (Kharáj) and one hundred are exempted because they are employed in renewing the fortifications; there are five thousand and sixty ancient houses of stone, with slated roofs, facing the sea to the west. The oldest mosque is that in the castle of Ala-ud-dín which has a lead-covered cupola, and a mináreh

one hundred paces long, in a fair proportion, with three gates. The mihráb and the place of the Muëzzins are of exquisite workmanship, but the minber is so elegant that angels alone could adequately describe it; I will make the attempt, but it will be like a drop in the ocean or a mote in the sun. It was composed by ancient masters of six different kinds of marble, which are so well put together that even the cleverest artists, such as Jemshíd would be unable to discover the joints. All the flowers and blossoms of the earth are here skilfully engraved and carved, so that in all Islám there is no minber to be compared with this, unless it be that of the great mosque at Brússa, which, nevertheless, cannot compete with it in the abundance of floral ornament; in short, all travellers and artists who behold this minber, place the finger of astonishment on their mouths, for it seems more like a supernatural than a human work. Being situated in the suburb of the Castle, it is always crowded with people whose prayers are put up to Heaven. The remaining mosques are the Súlcimánic in the inner castle with one mináreh; the new mosque near the gate of the Meidán (Almeida); the Ayá Sofiáh, an old mosque faced with brick, the mosque Kefelí outside of the gate of the Meidán, and that of Mohammed Aghá with a well proportioned mináreh.

The Baths are as follows:—The bath in the upper part of the market is a double one, that of the lower is a single one like that on the sea-shore, Yallí, the building, the air and the water are equally pleasant and agreeable. There is the college of Sultán Ala-ud-dín and sixty abecedarian schools. When I visited this town, the inhabitants boasted, that there were two thousand boys and girls who had learned reading and knew the Korán by heart. There is an Imaret, a house for lectures on Tradition, and three for reading the Korán, and one thousand shops, full of valuable goods; provisions, the white bread especially, and beverages are good. The harbour is excellent, affording shelter for ships against all quarters of the wind; there is no better port in the Black sea unless it be that of Báliklava; the best water is found here, and the beautiful symmetry of the Turkish youth of both sexes is to be attributed to the mildness of the climate.

I visited the tombs of Sídí Belál Sultán, Súbhan Khojá, that of Jují Sultán, in the green monument within the Castle; that of Kází-Beg Sultán in the college of Ala-ud-dín, that of Bekir Khojá below it, that of Imrza Efendí at the Sand-gate, and those of Hamza and Emír Efendi near it.

South of the town is the high mountain called, Bízdepeh (ice peak) opposite to which the rocks of Kilghra are seen on the European shore; foxes, jackals and bears abound on this mountain. We spent three days in this town, then re-embarked and at the end of three miles came to Findják-ághzí, whose inhabitants

are all boatmen and ship-builders. The river Kizil Irmák here enters the sea, it rises from a mountain in the sanjak of Angora, passes under the bridge of Cháshnegvır to the castle of Osmánjık, and to Hájı Hamza near Túsia, it derives the name red river from its reddish colour. Higher up the river in the mountains are found cornelians large enough for handles of knives and daggers; no village in the neighbourhood is cultivated through fear of the Cossacks; forty miles further on we came to Báfra, the seat of a Súbashı subordinate to the sanjak of Jánık. The judge is appointed with one hundred and fifty aspers a day: there is a separate Serdár (officer of the janissaries). The distance from Samsún is a day's journey. Báfra lies south-west of Samsún and at two farsangs distance from the Black sea. The Kizıl-Irmák, which comes from the district of Gunábád flows on the west side of Báfra, and near this place it is crossed by a bridge of fir-trees, which forms a wooden arch from one side of the shore to the other; it is well worth seeing. There are two mosques and two baths at Báfra, and the houses are all built of fir.

Description of the Castle of Samsún.

It was first taken from the Greeks, who built it, by Ala-ud-dın a prince of the Seljúk family, and afterwards by Sultán Ilderım; it is the seat of a voivode subordinate to the sanjak of Jánık. The judge's provision is fixed at one hundred and fifty aspers. Order is kept by a commanding officer of the janissaries (Serdár Kiayayerı), and the commander of the castle, Dizdár, but there is neither Muftı nor Nakıb-ul-ishraf. The inhabitants are all packers and boatmen, no great rich men (Awán) but a number of Ulemás. Every body dresses according to his means. The distance between Sinope and Samsún is by sea one hundred and fifty miles, and five days journey by land. Sinope lies to the south of Samsún, which is a strong fortress on the seashore. In the time of Mohammed . III. the conqueror of Erla, the Cossacks took this castle and destroyed the fortifications in some places, which, after they were driven away, were repaired, and the garrison strengthened, with great store of ammunition; it is now five thousand paces in circumference, has seventy towers, two thousand battlements and four gates. The river of Chárshenbe-Bazırı, which passes before Amasia, disembogues in the Black Sea on the east side of Samsún. It is a large river, not fordable, rises in the sanjak of Bolı, goes to Tokát, and then passes before Amasia; hence originates the proverb coarsely applied by the inhabitants of Tokát to those of Amasia; "you drink what we have defiled." The water of Samsún is called bad, it is however clear and transparent. The houses are faced with brick and surrounded with gardens, it has a mosque and kháns, but

no college or reading establishment, seven abecedarian schools, a bath, and a market, but no port. It is an open place but the anchoring ground good. The grapes and pears of Samsún are pickled (túrshí) and sent in casks to Constantinople; its cables, ropes and resin are famous. The town is situated on the edge of a gulf. We visited all that was to be seen at this place and then re-embarked with our companions.

Description of the Castle of Onia.

It was built by one of the Emperors of Trebisonde, was first conquered by Keikúbád of the Seljúk family, and afterwards by Orkhán. It is the seat of a Voivode subordinate to the sanjak of Jáník. The judge is appointed with one hundred and fifty aspers: a Serdár and Dizdár are in possession of the military power, but there is no Muftí nor Nakíb-ul-ishráf. The castle is a square stone building on the seashore; the houses well inhabited, the mosques light, and the markets populous. Having seen all this we re-embarked, and proceeding a few miles with a favourable wind, came to Fátsha on the seashore, consisting of three hundred houses, a mosque, a khán and a bath. It is a zíamet belonging to Janík; the inhabitants are for the most part Greeks. The cape of Stephan is a sharp point advancing ten miles into the sea. The mountains are interspersed with well cultivated Greek villages. We passed it and came more northward to the castle of Wúna, built by the Genoese, and conquered by U'zún Hassan the lord of Azerbeiján, who took this castle together with those of Gumish Khání, Baiburd and Jánkha, at a later period it was taken by Mohammed II. It is the seat of a Súbashí from the sanjak of Janík. The castle is of a round shape, and stands on a hill by the seashore, but it is not strongly garrisoned; the gate looks to the east. It is ruled by a Serdár, and a judge with an income of one hundred and fifty aspers. It has mosques, kháns and baths. The inhabitants are known by the name of Wúna Greek and Turks. It is a good port, where the largest ships can anchor at any time. We went from hence, straight before the wind, one hundred miles to the castle of Gíressin built by Constantine the founder of Constantinople. It fell into the hands of U'zún Hassan, was afterwards taken by the Genoese, and lastly by Mohammed II., who ordered his general Mahmúd Pashá to enter the castle in the night, the name of the castle is said to have originated from this order, "gíressin" (thou shalt enter). It is on the frontier of the Pashalik of Trebisonde, to the Khass of which it belongs; its public officers are, a judge with one hundred and fifty aspers, a Serdár of the janissaries, a Dizdár of the castle, an inspector of the custom-house, a Muftí and Nakíb-ul-ishráf. It is situated on the seashore between

Janík and Trebisonde, to the east of the latter. By the appearance of the ruins, it was a large town when in the possession of the Genoese, but it is now only a small one, with mosques and kháns, a bath and a market; the gardens yield fruit plentifully. Though the anchorage is excellent, yet the harbour affords no shelter against contrary winds. On the west side of it is a small island, where the Cossacks concealed themselves when they burnt and plundered this town, which is not defended by the Castle. As it belongs to the government of Trebisonde, some hundred men of Omer-Páshá's suite took horse here and continued their journey to Trebisonde by land. We then steered our boat to the north, and arrived at the castle of Purpolúm, which is a small square castle, situated on a hill by the sea-shore, with a-commander (Dizdár) and a garrison; the inhabitants are Greeks. We weathered the Cape of Zemreh, where villages are to be seen in the mountains. The castle of Kúrcí is a district belonging to Trebizonde. The castle is situated on a hill by the seashore. Further on we came to the station of Popolí on a great gulf, where traces of ruined castles are to be seen in many places. Further to the north is the castle of Kelpé, a district belonging to Trebisonde. The castle stands on a high hill by the seashore, and was built by the Genoese. The castle of Bozúr-búrní is a small square castle on a rocky cape, called the point of Bozúr, which was the name of a monk who built it. The castle of Akche-abád, a large district belonging to Trebisonde. The castle is a strong pentagon on the seashore, also built by the Greeks. Púta Bazárf is the seat of a Súbashí and Naib subordinate to Trebisonde. A fair is held here every week which is visited by many thousand inhabitants from the neighbouring villages; it belongs as Wakf to the foundations of Khatúnich the mother of Selim I., the Súbashí is at the same time the Mutevellí or administrator of the Wakf. The port is one of the most celebrated in the Black sea on account of its safety. The torrent of Kalatímána, which rises in the mountains of Trebisonde, enters the Black sea near the harbour of Púta. The valley of Seredere is enlivened by cultivated villages, whose inhabitants go in boats to the market of Trebisonde, to the south of which these places are situated.

Description of the Town and ancient Fortress of Trebisonde, the Capital of the Lezgians; God guard it from all mischief!

It was built by the Greeks and was conquered by U'zún Hassan, the Prince of Azerbaiján, but retaken by the Greek Emperors at the time of Timúr's invasion, until, in the year 878 (1473), it fell into the power of Mohammed II. He brought forward an immense army by way of Jánkha, and gave battle to U'zún Hassan in the field of Terjián, where forty thousand of U'zún Hassan's men were slain,

and he himself fled to the Castle of Azerbaiján. Since the victory at Kossova of Sultán Murád I. no greater victory had been gained. Mohammed II. conquered the town of Trebisonde thirteen years before ; its name was spelt Tarbefzún (joy increasing). Mohámmed II. fixed his residence here, coined money, had public prayer performed in his name, and remained here three years. He subjected the northern provinces of Georgia, Mingrelia, and Abaza, established his son Báyzíd here as commander, and went himself to his third residence, Constantinople. Báyzíd II. having ascended the throne in his father's place, gave the government of Trebisonde to his son Selím I. who twice passed over to the Crimea, and heading the Tátárs led them against his father. Being defeated in battle, once at Varna, and once at Adrianople, he left his son Súleimán his Lieutenant at Trebisonde, and retired in disguise into Persia, where he played at chess with Sháh Ismaíl, then travelled over Baghdád, Meshhed, Mecca and Medina to Egypt, conversed there with Ebú Sa'úd Járchí, and Mezruk Kafákí, who said " O Selím go into Rúm and Persia, and then come to Egypt." After three years travel he returned to Trebisonde, from whence, keeping up secret intelligence with the janissaries and with Mengli Geraí Khán, he led a Tátár army against his father, whom he vanquished at Chorlí, and banished to Dimitoka, where he died at the village of Hawsa. Sultán Selím remained absolute monarch, and immortalised himself by the victories of Chaldir and Egypt.

Súleimán was brought up at Trebisonde, which has been the seat of four Ottoman Emperors. In remembrance of his youth spent here, he sent his mother to this place and raised it to a separate province, with the addition of the sanjak of Batúm. It is a Beglerbeglik of two tails, but was given more than once to Vezírs of three tails as arpalik, in the reign of Murád IV. and Ibrahim. The Khass of the Páshá consists according to the Kanún (law) of forty thousand aspers. Two Súbashí are attached to this place, and the Páshá may get, in a fair way, every year, nineteen thousand piastres, but if he is severe, even thirty thousand piastres. There are five sanjaks, viz. Jánkha, Batúm, Zír, Gonia, and Trebisonde, which is the chief place. The feudal officers are a Desterdár of the Timárs, a Kiayá of the Defter, an Inspector of the rolls (Defter-emíní), and a Kiayá of the Chaúshes ; an inspector of the Chaúshes is also appointed here. There are forty-three zíanets, two hundred and twenty-six timárs in the sanjak of Trebisonde, and thirteen zíanets with seventy-two timárs in the sanjak of Batúm, altogether one thousand eight hundred well-armed men, besides a thousand Jebelis of the Páshá, so that the whole including the officers amounts to three thousand men. They hold villages and land on condition that they should go to war under the command of the Páshá, which if they do not they forfeit their leases.

Begs of Abaza Tribes.

The tribe of Jájlar, of Erlán, of Chándalar, of great Chándalar, of Kechilar, of A'rtlar, of Kámishlar, of Sújelar, of Bozúrúk, of Kúnassí, of Ashuflí, of Yokarúli, of Jembeh, and of Sántija. There are seventy Abaza tribes, who have made obeisance since the time of Sultán Súleimán, and who every year in token thereof, send in a tribute consisting of boys and girls, camphor, candles, pelisses, and a thousand pieces of coarse linen for towels for the Imperial kitchen, to the Páshá of Trebisonde, who then renews the treaty of protection with them. Envoys come every year from Mingrelia with this tribute to Trebisonde, according to the constitution of Sultán Súleimán. The Judge, a Mollá with five hundred aspers, extends his jurisdiction to forty-one districts, and makes annually a revenue of eight thousand piastres.

The Commanding Officers and Magistrates of Trebisonde.

These are the Páshá, Muftí, Nakíb, and instead of the Serdár of the janissaries a Chaúsh of high authority, a Kiaya-yerí of the Sipáhís, a Súbashí, an Ayák Náib, a Mohtessib, an inspector of the Custom-house and of the fish-market, a Sháh Bender or chief of the merchants, an inspector of the dyers, of the wine, and wax, in short seventeen public magistrates appointed by an Imperial rescript. The inhabitants also possess an Imperial privilege which allows them to kill the Jews who enter the town, the reason of their being thus empowered shall, if it pleases God! be detailed in another place. The town is situate on the eastern side of the Black sea and is surrounded by delightful gardens. The distance from Constantinople is exactly a thousand miles. The mountains of the Lezgís are towards the south and the east; the name Lezgí has been corrupted into Laz. Mohammed II. having conquered this town, colonized it from all quarters and rendered it a populous place; the inhabitants are Lezgís and Janissaries, who inherit this right from father to son. Their names are, Alí, Welí, Khodaverdí, Jáfer, Peshír, Feslí, Memí, Meizer, Fakhzád, and Memet, with the word báshá added to the end, which is pronounced here páshá. The surnames are, son of Fertúl, Fodúl, Fazár, Kashúmbúr, Katráz, Kalafát, Kosdúd, Júdah, Alialí, Súrmenelí, Pípolí, Kashíd-bárá, Siámí, Jorkájí, Khángí-chíchú, Kotúzmeslí, A'álí, Gúnelí; the names of the women, Omkháu, Esma Khán, Rábieh, Assieh, Hánifeh, Affa, Saikha, Fátima, Khúftí, Túntí, Gulshákhí, Mihrmáh, Khiva, Khúma, Zákhila, and A'nifah; the names of the slaves, U'ssuf, Paiván, Kananan, Allah-kúli, Rostem, Apártí, &c. These names were originally pure Arabic names, but are spelt in such a way by the Lezgians, that they appear quite strange. Many of the

inhabitants of the order of the Dervíshes Gulshení wear necklaces of coral, jasper and turquoise. Both Prose and Poetry are cultivated to a high degree, and there are in our age no less than eleven poets, every one of whom is the author of a Diván or alphabetical collection of Ghazels (Odes).

Praise of the Poets of Trebisonde.

Ghanayí Efendí was Secretary to Tayem-Páshá, and afterwards to Melek Ahmed Páshá. He knew the dictionaries of Kamús and Shemií by heart, as well as the discourses of Urfí and Túzúlí. Ghanayí went with Melek Ahmed Páshá to his government of Rúmeli, and is buried at Sofía in the mosque of Dervish Mohammed Páshá 1021 (1612). Alí-jání succeeded to his father's office. He left three volumes in verse and prose, in comparison with which Weissi himself is but a stammering child.

Form and Size of the Town, and Description of its Monuments.

It consists of two great castles between the edge of Mount Bozdepeh and the shore of the Black sea, and is divided into three parts; the first is the lower castle, the second the middle castle, and the innermost or tower castle, it is extremely strong being protected by mount Bozdepeh. The ditch is very deep, and seventy paces broad, all cut in lime-stone; inside this castle is a mosque, barracks for the garrison, magazines and storehouses. On the north side a gate leads to the middle castle, which is the only open gate; a second secret gate (Oghrún Kapú) is always kept closed. The middle castle is an oblong square enclosed by walls. The gate on the east side which leads from the tower or innermost castle is called the New Friday's gate, the second gate is also at the end of the same wall. The tanneries are outside of it, and it is therefore called the tanner's gate. In front of it flows a rivulet which rises in the mountains of Bodzepeh and the Lezgían mountains on the east, and passes through the tanneries into the sea; it sometimes swells into a furious torrent. In the centre of the tanner's market is a large bridge built of stone by U'zún Hassan the lord of the castle, it lies to the east of Erzerúm. The third gate of the middle castle is on the western wall and is called the prison gate, where the malefactors and debtors are confined. From this gate you pass over a stone bridge to the gate Za'anús. The fourth gate is on the northern side of the wall, and leads to the lower castle, or third division of the town, and is therefore called the lower castle gate.

Description of the Lower Castle.

The north wall abuts on the sea, the castle is of a square form, nineteen

thousand paces in circumference. It has also four gates, viz.—the gate of Za'anús next the prison gate close to the walls, leading to a long bridge; the gate of Sútkháneh leading to the quarters of the Christians; the gate of Mevlúz which signifies in Greek (?) a small stone, from the abundance of pebbles that lie on the shore. In the language of the Lazés, Mevlúz is the name of spurs or piers which are raised to support ruined walls. The walls of the lower castle extend on both sides to the sea, so that the town is closed against hostile invasion, by a wall running along the seashore. The fourth gate is that of Múm Kháneh or the wax fabric, because all the candles, of which a great number are made at Trebisonde are manufactured outside of this gate. Three quarters of the town are inhabited by Moslims and Christians, but by no Jews. The houses rising one above the other are all faced with brick and look to the north or west.

Description of the Mosques.

In the centre of the castle was an old Christian church, Mohammed II. having conquered the town in the year 865, turned the mihráb from the east towards the Kiblah. Its mihráb and minber are of ancient workmanship, and on the east side is an oratory (mahfil) of most elegant carving. The wood is cypress, nut, and box; it is always closed, and reserved entirely for the Emperor's use. There are besides three other mahfils or oratories supported by pillars in this mosque, where people are also allowed to pray when there is a great crowd. It has two gates, an elegant mináreh, and cells for students in the courtyard outside; it is covered with lead. In the west suburb are also four mosques, and two in the eastern; the mosque of the tower castle is a beautiful structure with a mináreh much ornamented. The mosque of Khatúnieh was built by the mother of Selím I. who was born here, it is extremely well endowed, the market called Púlta-bazári belongs to its foundation, with many cultivated villages. The cupola is illuminated by candles every night, its elegant mináreh pierces the sky. The gate and walls of this mosque are built of black polished stone, and white marble, in alternate rows; it was built in the year 920. The mosque of Súlcimán Beg on the west of the mosque of Khatúnieh, but at a mile distance from it on the place of Kawák, has one mináreh covered with lead.

The mosque of Ayá Sofiyáh is on the seashore on the west side, it was built in the time of the Infidels. Kúrd Alí-beg took it out of the hands of the Christians, in the year 951 (1573), and adorned it with a fine minber and mahfil; it is beautified with many marble and granite columns, which cannot be described with sufficient praise. The mihráb and minber are in the ancient style, and it is surrounded by vineyards and plantations of olives.

The mosque of Wárdogdi-Beg stands half a mile distance south of the mosque of Khatúnieh in the quarter of Tekfúr-seraï, it was raised from a mesjíd into a mosque by Torghúd-beg in 985 (1577). It has a well proportioned gate and mináreh. The new mosque was formerly a church, and stands in a lofty situation. The mosque of Iskender Páshá, known by the name of Káfir-Meidúní, (the Infidel's place) has its cupola entirely covered with lead, with a well proportioned mináreh.

Description of the Scientific Colleges, Baths, Market-places, &c.

Outside of the courtyard of the mosque of the middle castle is the college of Mohammed II. with a great number of cells and students. There is a general lecture (Dersí-a'ám), the lecturer holds the degree of a Molla ; it is a mine of poets, and meeting-place of wits. The college of Katúnieh is adorned with cells on four sides ; the students receive fixed quantities of meat and wax for their subsistence. The college of Iskender Páshá on the north side of the mosque, that bears the same name, is richly endowed with stipends for the students. The reading-houses of Trebisonde are those of the middle castle, at the mosque of Mohammed II., where reading after the manner of Ibn Kether is introduced ; that of Khatúnieh, where works on the Korán are read after the seven established methods of Jeserí and Shátebieh ; and that of Iskender Páshá close to its mosque. The abecedarian schools for boys are that of Mohammed II. in the middle castle ; the school of the new mosque, a school so blessed, that a boy who has been taught here to read the Bismillah (in God's name !) cannot fail to be a learned man ; the elegant school of Khatúnieh on the west side of the mosque is built of stone, with a cupola, where orphans are supplied with mental and bodily food, with dresses on great festivals and presents besides ; and the schools of Iskender Páshá ; these are the most celebrated.

There is a pleasant double bath for the use of both sexes, in the middle castle near the gate which leads to the lower castle.

The bath of the tower is on the north wall of the innermost or tower castle ; it is a single one, and is said to have existed in the time of the Infidels. The bath of the Imáret, built by Khatúnieh mother of Selím I. The bath of the lower castle is a single one, that of Iskender Páshá is double ; the bath of the Infidels is between the New Friday quarter and the Infidels' place, and the bath of Tektúr-seraï. There are besides at Trebisonde two hundred and forty-five private baths, and a great number of Kháns. The Khán of Khátúnieh has a stable equal to that of Antar, which will accommodate one hundred horses ; besides many other Kháns for merchants and single persons.

Of the Market-places, the first is outside of the gate of the wax-manufactory. There is a well-built Bezestán where the Arabian and Persian merchants reside, who are extremely rich and wealthy. In the middle castle the market called the small market, is furnished with every thing; its shops amount to the number of eighty.

The Imárets are those of Mohammed II. in the middle castle, accommodating both rich and poor. The Imáret of Khátúnich, close to the mosque, is not to be equalled, even at Trebisonde; passengers and boatmen may dine here at their pleasure; there is an oven for baking white bread, and a cellar (kílár) for keeping the provisions of the Imáret. Near the kitchen is the eating-place for the poor, and the students have a proper dining-hall. Every day, in the morning, and at noon a dish of soup and a piece of bread is provided for each, and every Friday a Zerde Pilaw, and Yakhni (stewed meat); these regulations are to remain in force, as long as it pleases God.

Description of the complexion of the Inhabitants of Trebisonde.

The climate and the air being extremely favourable, the inhabitants are all jolly merry fellows, who think of nothing but eating and drinking, of amusement and pleasure. Being all idle amorous fellows, their colour is red, and the women are fair, coming from Abaza, Georgia and Circassia; every one a moon or a portion of the sun.

Occupations, Guilds, &c.

The inhabitants are divided from the earliest period into seven classes. The first are the great and mighty Princes and sons of Princes (Beg and Beg-zadeh), who are dressed in magnificent pelisses of saffres. The second are the Ulemás, the sheikhs and pious men, who dress according to their condition and live on endowments. The third are the merchants, who trade by sea and land to Ozakov, into the country of the Cossacks, into Mingrelia, Circassia, Abaza and the Crimea; they dress in ferrájís of cloth and dolimáns called kontosh. The fourth are the handicraftsmen, who dress themselves in ferrájís of cloth and bogássín. The fifth are the boatmen of the Black Sea; they have their peculiar dress, with iron buckles, shalwárs, dolimáns of cloth, and a kind of lining (astár) wrapped round the head, ready, thus accoutred, to trade or to fight at sea. The sixth class are the men of the vineyards, because the mountains of Bozdepeh are all planted with vines, and in the register are set down no less than thirty-one thousand gardens and vineyards, so that if only one man is reckoned to each garden, there are thirty-one thousand gardeners, but in some there are two and three. The seventh class are the fishermen, a calling in which many thousand men are employed.

Description of the principal Arts and Handicrafts.

The goldsmiths of Trebisonde are the first in the world. Selím I. being brought up in this town was taught the art of a goldsmith, and cut dies for the coin of his father Báyzíd, so skilfully, that they appeared as if engraved in marble; I saw some of this coin at Trebisonde. Súleimán (the great) himself was the apprentice of a Greek called Constantine, who was the foster brother of Yahya Efendí, who is buried at Beshik-tásh. From this time the goldsmiths of Trebisonde became the most famous in the world, and work vases for rose-water and incense, swords, daggers and knife-handles in most wonderful perfection. The knives of Ghorghúr-oghí are the most famous of all; the hatchets of Trebisonde are a new and clever invention. The inlaid work of pearl-shells, with which tables, pulpits, inkstands, sand-boxes and chairs are ornamented in such perfection, that they cannot be equalled in any country, except it be by the pearl-shell work of India.

Eatables and Beverages.

The water of Trebisonde is fresh as the spring of life; the must of the raisins of Bozdepeh is sweet, and gives no headache to those who drink it; the sherbets called the triple, the muscat, and the clove wine are the best. The gardens produce most exquisite fruit; fine flavoured grapes, cherries red as woman's lips, pears of different kinds, apples called Sinope, figs called Bádinjân-Injúr, which are not found so sweet any where else, different kinds of lemons, oranges of a deep purple colour, pomegranates and olives, of which alone there are seven sorts to be found nowhere else except at Damascus and Jerusalem. One of the small sorts is eaten before it is quite ripe and resembles a black cherry; this is also an exclusive production of Trebisonde. Another fruit, which is called the date of Trebisonde is roasted on stoves, and is exported to many places; it is a sweet fruit, and has two or three kernels. The ruby-coloured pink which grows here, is peculiar to this place, each blossom is like a red rose, and perfumes the brain with the sweetest scent, and weighs, without the stalk, from five to six drachms.

The fish which are worthy of mention are Lorek-bálighí, Kefál-bálighí (Cephalus), the Kalkán-balighí (Rhombus), which if eaten by women renders them prolific; the fish called Kiziljeh-tkerbálík, with a red head and delicious to taste; the gold fish, the Sgombro which is taken in the season Erbain (forty days). But the most precious of all, which frequently causes bloody strifes and quarrels in the Market-place, is the Khamsí-bálighí taken in the season of Khamsan, (the fifty days when southerly winds blow); these fish were formerly thrown on the shore at Trebisonde by virtue of a talisman erected, as is said, by Alexander,

before the gate of the town, representing a fish of this kind in brass on a column of stone ; but on the birth-night of the prophet, when all talismans lost their power, the same happened to this at Trebisonde ; thus the fish are no longer thrown on the shore, but the sea abounds with them during the said fifty days. At this season boats loaded with these fish arrive in the harbour, and the dealers in fish cry them in a peculiar manner, at the same time sounding a kind of horn or trumpet ; as soon as this sound is heard, the whole town is in an uproar, and people who hear it, even when at prayer, instantly cease, and run like madmen after it. It is a shining white fish of a span's length, and is an aphrodisiac of extraordinary potency ; strengthening and easy of digestion, does not smell like fish, creates no fever in those who eat it, and also cures sore mouths. If the head of this fish, *Khamsí-bálighí*, pronounced *Khápsi-bálighí*, is burnt, serpents and other venomous reptiles are killed by the smoke. The people use it during forty days in all their dishes, to which it gives a peculiar flavour, it is thus used with *yakhní*, roasts, pies, and *baklava* (mixed pies), a dish called *pílegí* is made of it in the following manner, the fish is first cleaned, then cut into slices on which is laid parsley and celery, then another layer of fish, the best oil is then poured on it, and it is cooked over the fire for one hour, it thus becomes quite a luminous dish, which may be said to illuminate those who eat it. But however this fish may be dressed and eaten, it is extremely useful to the stomach and the eyes, and is a dish of friendship and love. God the Almighty has blessed this town with all kinds of rare trees, including box, cypress, and Turkish nut. It is wonderful that in the mountains of *Erzerúm*, situated a great deal further to the south, all is winter and storm, while here are roses, syringas, lemons, oranges, and other sweet fruits. The winter and the air is mild, and the nature of the people partakes of this happy equality of the seasons ; they are kind to strangers, but the Greeks and the Lezgians, the *Chichú* and *Chifta* are extremely troublesome people ; the language of the Lezgís cannot be written or expressed in Turkish orthography ; they have a peculiar dialect, which even the inhabitants of Trebisonde do not understand without an interpreter ; they are for the most part boatmen, who navigate the river *Chorúgh* to Mingrelia, carrying boxwood and slaves, with which they trade to the harbour of Trebisonde, one of the best of anchoring grounds and ports ; it is open to the west, and looks towards the harbour of *Kaffa* in Crimea, three hundred miles distance.

Walks of Trebisonde.

On the place of *Kawák* outside of the gate of *Za'anús*, the *Páshás* play *jeríd* with their troops on days of recreation. Three masts are erected in the centre, one of them having a golden top which is shot at by arrows. There have been no

Jews at Trebisonde since the time of Sultán Selím, who was governor of the town, the following circumstance was the cause; a Dervish discovered on a piece of leather (saffian), that was handed about for sale, an inscription, written in a way not to be observed by every body, which implored the assistance of all righteous Moslims, to deliver two innocent Moslim youths tyrannically shut up in the Jewish tanneries. The Dervish having explained the inscription to Prince Selím, a general search of all the Jewish tanneries took place by an armed force, when not only the two brothers, lost many years before, but many other Moslim boys were found, on whose backs the Jewish tanners had worked in tanning their skins. This discovery occasioned a general slaughter and banishment of the Jews, none of whom have since dared to show their faces at Trebisonde, the inhabitants of which town are a religious and devout people.

Praise of the River Khosh-oghlán.

It rises in the province of Erzerúm, in the southern part of the District Kerkdeh, from the mountain called Yailak-mesjidí, and after supplying water to many gardens, passes on the right side of Trebisonde into the sea. On the mountain whence it issues, stands a castle built by one Khosh-oghlán of the Chobanián family, but the mountain itself is called Agháj-bashtághí by the inhabitants; it is passed on the way from this town to Baiburd by a gate.

Visit to the Monuments of Sultáns and Saints.

The mother of Selím I. is buried before the gate of Za'anús beneath a high cupola, ninety men are appointed there to be monument-keepers and readers of the Korán, which is read through three times a day. She was a pious lady, a second Rabia Adúyeh. The cupola is covered with lead as well as the mosque near the monument. God's mercy upon her! I remained three months at Erzerúm making the acquaintance of all learned and distinguished men, and then accompanied Hossein-aghá, the kiaya of Ketánjí Omer Páshá, who set out with presents on an embassy to Mingrelia.

JOURNEY TO GEORGIA AND MINGRELIA.

We embarked in Lezgian boats with an escort of two hundred men, and, trusting in the Lord, sailed from the harbour of Trebisonde to the north. The station of Menzil Degermen Deressí is near Trebisonde, and is a large harbour. From thence we sailed northward to Shána where there is a harbour called Rútha.

The forests are principally hazel, the nuts of which are everywhere famous. At the end of some miles from this place we arrived at the castle of Súrmena, built by the infidel Greeks, and conquered by Mohammed II. from whom it was taken by Hersek-oghlí; there is a Súbashí, a judge with an income of one hundred and fifty aspers, a Dizdár and a garrison; it has an excellent harbour sheltered against the wind from all quarters except the north-west, but when the wind blows from that quarter three or four anchors are required to enable ships to ride in safety. The district of Mahnúz consists of sixty villages belonging to Trebisonde, the whole mountain is covered with box-trees, the wood of which is made into handles for spoons. There is the large village Kalipravúlí, whose inhabitants are all Chíchú, and the large place of Khobán on the seashore, surrounded with gardens; the inhabitants of which are Lezgians. The strong town of Konia in the sanjak Batúm belonging to Trebisonde has thirteen ziamets and seventy-two timárs, the militia is ruled by a Cherí-bashí and Alai-Beg, who in war time commands eight hundred men, three hundred are the Páshá's private troop; the garrison of the fortresses on the frontier consist of a Dizdár and five hundred men. The judge has a salary of one hundred and fifty aspers, but his revenues are *in partibus*, because the inhabitants are all Chíchú Lezgís, who can only be controlled at the point of the lance. The revenues of the judge may amount to one thousand, those of the Beg to seven thousand piastres; the castle originally built by the Infidels, stands on a high square hill, it was conquered by Mohammed II. and has been many times plundered by the Cossacks. The houses are faced with brick, as are also the mosque and kháns. It lies on the river Júrúgh, the spelling of this word is corrupted from Júí-rúh, which rises in the mountains of Jáukha-Kawílí-hissár and Shín-kara on the west side of Erzerúm, passes through Baiburd, waters the country of the Lezgians, and enters the Black Sea near the castle of Konia.

It has neither ferry nor bridge, but is a river like a sea, covered with many thousand Lezgian boats, trading on this river to Mingrelia with salt, iron, and different sorts of linen, and bringing box, wax, honey, with slaves of both sexes, from Mingrelia and Georgia to Trebisonde. From Konia we advanced to the north, and only disembarked at the place Kemerler, then entered the river Júrúgh, and sailed eastward for one day.

Description of Mingrelia.

The sanjak of Konia ends at Khánedá the frontier of the tribe Ada Khosh of Mingrelia. The mountains are covered with box, and the gardens are planted with box-trees. We slept one night in the village of the Beg, who did every thing

to treat us kindly. We saw more than seventy Mingrelian villages, each one like a town, and then returned to Konia; our companions went back to Trebisonde, but I was commanded to go with the company of the Zenberekjî-bâshî of Konia to the siege of Assov.

JOURNEY TO AZAK (ASSOV) 1050.

We embarked with three hundred fusileers of the janissaries, and five rowing boys of my own, in ten Lezgian barks called Munkesileh. These boats are made of the large plane-trees growing on the river Jûrûgh, and consist of three planks, two of which form the sides, and the third forms the bottom; the sides are lined with reed twice as thick as a man's wrist; this lining of reed keeps them afloat in the storms of the Black Sea, and they swim like sponges; they have neither stern nor forecastle, but are equal on both sides, and are called Munkesileh. On these boats I left Konia with a good wind, passed the river Jûrûgh and arrived at the harbour Sofûrî on the frontier of Mingrelia. The landing-place (iskele) of Khandra has no port (linân). The landing-place Sûrî has an old ruined port. The landing-place Yarissa is a ruined castle where goats are now kept. The landing-place Rajeh is without a port, but has an old ruined castle. These five landing-places are all on the frontiers of Mingrelia, they are only visited in the summer time by the merchants who carry on the slave trade. The mountains are inhabited by forty or fifty thousand warlike Mingrelians. We passed the said five landing places, and came next day, at a hundred miles distance from Konia, to the great river Fâshechai (Phasus). The Fâsha (Phasus) is a great river like the Danube, in some places a mile, in others but half a mile broad, and from eight to ten fathoms deep, fresh as the spring of life; it disembogues in a gulf at the north end of the Black Sea, one thousand three hundred miles from Constantinople. It rises between Mingrelia, Georgia, Thâgistân, Kabartaî, and Circassia, from Mount Caucasus (Kûhal-burz), Ubûr, and Sadasha, and passes between Mingrelia and Abâza into the Black Sea. On the east side are the Mingrelian villages, on the west the Abâza; and both shores being covered with thick forests, the two people mutually steal their children of both sexes and sell them as slaves. We passed the Phasus, marching to the west, and for a whole day went along the shore of the Black Sea.

Description of the Land of the Abâza.

It forms the northern shore of the Black Sea, begins at the mouth of the

Phasus, and ends at the castle of Anapa near the island of Tamán. The following tradition is related of the origin of Abáza. According to the most authentic historians Adam was created in Paradise in the true Tátár form, and having after his exile met Eva on mount A'arafát, they begat forty thousand children all in the form of Tátárs. Adam having spoken Arabic in Paradise, forgot it when on earth, and began to speak Hebrew, Syrian, Dehkili (?) and Persian, which languages were spoken till the deluge, after which mankind divided into seventy-two nations and as many languages. The first who invented new languages was Edris (Enoch) who first wrote and bound books, and hid them in the pyramids, whence they were taken out after the deluge by the philosophers, who by this means multiplied the languages to the number of one hundred and forty-seven. Ismail retrieved the Arabic and Persian originally spoken in Paradise, and Esau brought forward the Turkish as the language of Tátárs: the people belonging to them are:—the Hind, Sind, Moghání, Kurds, Múltáns, Baniáns, and twelve nations of fire worshippers, with as many languages; the Noghaí, Heshdek, Lipka, Chagataí, Lezgí, Georgians, Mingrelians, Shúrshád, Dadián, Ajikbásh, Armenians, Greeks, Turcomans, Copts, and Israelites or Jews. The Franks divided into Spaniards, French, Genoese, Portuguese, Venetians, Tuscans, Servians, Bulgarians, Croats, Italians, &c. Four children of Menúchehr, the old Persian king, having fled towards Erla (Agra), and being asked who they were, answered, “we are four” (Men chár is) which being corrupted remained the name of their descendants, Majár. Of the Arabs forty tribes first settled in Egypt, such as the Mogrebí, Fess, Merakesh, Afenú, Maibornú, Jíchel Khán, Aswán, Súdání, Fúnjí, Karamánkí, Bogháskí, Múnjí, Berbers, Nubians, Zenjí, Habeshí, Gulapshí, Alewí, Rompí, the Arabs of Yemen, Baghdád, Mekka, Medina, Badiah, and Ommán. All the Arabic tribes amount to three thousand and sixty; some say more. The principal, most noble and eloquent of them, is the tribe Koreish Hashemí of which the Prophet was born, for whose sake God created time and space, and who is entitled the Lord of Arabs and Persians.

But to return after this digression to the origin of the Abáza; it is related by authentic histories that in the year 25 of the Hejira, in the Calífat of Omár, there was an Arab called Basha Melek who then ruled Yathreb, Batha, Aden and Saba, and had five sons; the first was called Jebel-ul-himmet; the second Arab; the third Kisú who had three sons named Kais, Meváli, and Taí; the fourth Lazkí; and the fifth Abází. After the father's death, the principality of the tribe devolved on the eldest son Jebel-ul-himmet, who, having by accident, knocked out the eye of an Arab was sentenced by Omar to lose one of his own. Jebel-ul-himmet on the same night took with him his four brethren, and sought refuge at

Antiochia, with the Emperor Heraclius, who gave him the mountains of Syrian Tripolis. He there built the town of Jebellieh which still bears that name. Having undertaken some predatory excursions from thence towards Damascus and Medina, Kháled Ben Welid and Eswed Ben Mokdád overpowering him with their forces, obliged him to fly. He embarked and went to Albania, where he took up his residence in the mountains of Avlonia, the inhabitants of which are now called the Koreishite Albanians: their songs have Arabic tunes, and they derive their origin from Jebel-ul-himmet, who is buried near Ibessán. His descendants became apostates, and dwell in the mountains of Dúkat (Ducato) between Avlonia and Delonia. They are of a tawny colour like the Arabs, and hairy. So far of Jebel-ul-himmet. His brother Arab, and his three nephews Kais, Taí, and Meváli were carried by Kháled Ben Welid prisoners to Hedjáz, where Kais and Taí became masters of the tribes that bear their names. Arab their uncle became master of Ommán, their father Kisú and his two brethren Lazkí and Abází fled from Kháled Ben Welid, first came to Konia and then to Constantinople, where having heard, that Moavia the son of Ebí Sofián was approaching Constantinople, he sought shelter at Trebisonde. Here the banks of the river Júruǵh within the castle of Konia was assigned to the Lazkis (Lezgís) who are also of Arabic descent. To the brother Kisú was assigned the Circassian mountains, who, therefore, as well as the Lezgís boast of being Koreishites. Abází got the country which actually bears his name, and thus the Circassians, Lezgís, Abáza, Albanians, the Arabic tribes of Taí, and Kais are all branches of the Koreish family. So God populated the earth, God does what he likes, and commands what he pleases! The principal tribe in Abáza are the Chách, who speak Mingrelian, which is spoken on the opposite shore of the Phasus; they are warlike men, in number about ten thousand, who follow more than one religion, and are an unruly set of people. Their mountains are very fruitful, particularly in nuts, hazel-nuts, and apricots; they bear the same arms as the Arabs, arrows, bows and lances, have few horsemen, but valorous footmen. Their harbour Lákia lies two journies to the west, three hundred miles from Trebisonde, but, on account of the heavy southerly and easterly gales, no ship can pass the winter there. Further to the west on the seashore is the village Khafál the frontier of the tribe Arlán, consisting of ten thousand warlike men; their harbour is called Láchigha; we remained here a night; it is a pleasant harbour both in winter and summer. We travelled two journies further to the west to the frontier of the tribe Chándá, fifteen hundred valiant men, true Abázas, they are called the mountain Chándas, and their harbour Kakúr. The village Kháke, near it, surrounded with gardens, faces the sea. Three journies beyond, by

the seashore, are the great Chándas, twenty-five villages, fifteen thousand men; their harbour is called Chándalar, but it gives no shelter in winter. Behind these mountains is the land of the Mamshúkh Circassians. From the Chándas we marched a day's journey towards the west, by the seacoast, and came to the tribe Kechilar; their country is like a paradise; it consists of seventy-five villages which furnish two thousand marksmen; its waters are pleasant. The great river Pessú flows from the Caucasus, and goes into the Black Sea; it is a fresh stream, which affords no ferry in summer, but is a safe shelter for ships in winter. Both shores are laid out in gardens by the people of Kechilar, who may bring ten thousand men into the field, the greater part horsemen. They are a very rich and rapacious people. We remained guests in the village Háká in the house of an Abáza, called Zeperaha, the janissaries our companions made an entertainment of ten sheep, on which we feasted, and then proceeded two journies westward to the tribe of A'rt, who are more numerous than the Kechilar, but they are neither so brave nor so rapacious, most of them are merchants trading in fur. They feed a great number of swine. They know neither religious book nor sect, but keep their word; their number amounts to thirty thousand. Their Beg accompanied by from forty to fifty armed Abáza brought us twenty sheep and three roes, as a present to welcome us; he wore a coat called Kilchaklí-gebe-chekmání, carried a bow and arrows in his hand, and wore a sword; he was a stout young fellow. All his servants wore long hair like himself. The landing-place of this tribe is called A'rtlar; we passed a night there as guests; it is an open place, ships therefore cannot lie there in the winter. Another landing-place is called Liúsh, where ships lie for six months.

To the north, in the midst of mountains, is Sadsha, the land belonging to Sídí Ahmed Páshá; the inhabitants speak well the language of both the Abáza and the Circassians; to the latter their country adjoins, they are seven thousand brave stout men. The Abáza and Circassians are continually on their guard, but keep up good intelligence by trading together to the landing-place at A'rt with slaves and wax. The Circassians (Takakú) also come in ships, and trade in safety. We went three stations further to the west, along the sea-coast, through a woody tract, with high mountains, between which are many cultivated villages, to the tribe of Kámish, ten thousand brave men; they defeated the tribe of A'rt many times, and took their Begs prisoners, because these Abázas steal each other's children, and a man who does not steal and plunder is thought to be bad company, so that they give him not their daughters in marriage. In these mountains of Kámish swine are fed to the size of asses; the landing-place is not much frequented on account of the riotous character of the people. Among these

people of Kámish the children of the Abáza are sent from Constantinople and Cairo; they have a Mesjíd, the air is pleasant, the villages all face the Kiblah and the south. The market is held at the landing-place. Three stations further to the west we came to the tribe of Sújalar, ten thousand brave men; the ground being very rocky there are few houses. There is a landing place, but I do not know its name. We remained as guests one night in the village of Hádeka. As there happened to be a wedding, they feasted us with a great many dishes, fine girls and boys waited on us, and the next day the Aghá of Konia, our companion, gave to the master of the house a turban, which was valued as much as though it had been a crown, because having neither market, nor khán, nor bath, nor church, they know nothing of cultivated manners. Their villages of from forty to fifty houses are situated in the mountains. Ships of all countries bring powder, lead, muskets, arrows, bows, swords, shields, lances and other weapons, old shoes, borders of cloth, linen, bogassin, kettles, hooks, salt, soap and similar articles, and take in exchange, without using money, slaves, butter, wax and honey. From the Súchas we went further on two stations to the west, along the seashore, to the tribe of Dembe, who furnish two thousand armed men. We remained three days at their landing-place and exchanged our old cloth for slave girls and boys. I myself bought an Abáza boy. The fourth day we marched two journeys to the west to the tribe of Bozdúk, the Beg of which commands seven thousand men. We found at their landing-place ten ships from Constantinople and many of our friends, the meeting with whom was a great treat to us. Mengeli-gerai Khán led three thousand men of the Bozdúk to the war of Astrachan, which being ended he gave them a Yúrd (Camp) in the Circassian mountains of Obúr where they remained. They are a brave people speaking the Abáza and Circassian language. The Bozdúk of Abáza and Circassia are separated by Mount Obúr; the distance between them is three stations. They mutually steal each others children and sell them. Two journeys further along the seacoast is the old ruined castle of Osowish, where we passed a night as guests. The inhabitants make bows and arrows; the Beg has three thousand men in his service, who carry muskets; the landing-place of the castle is called Gírmen Sowish. Bears, swine, foxes, jackals, and woodcocks are found in great numbers in the mountains. These Abáza people have a strange mode of burying their Begg; they put the body into a wooden coffin, which they nail on to the branches of some high tree and make a hole in the coffin near the head, that the Beg, as they say, may look up to Heaven: bees enter the coffin and make honey, entirely wrapping the body up in it; when the season comes they open the coffin, take the honey and sell it, much caution, therefore, is required to be used in pur-

chasing the honey of the Abázas. We here bought some more slave boys, and went two journies towards the west to the tribe of Ashagalí, whose Begs can bring two thousand brave men into the field, but they are all thieves, and dreaded by the Abázas themselves. There is also a ruined castle here, the landing-place of which is called Ashagalí, much frequented by the ships of Kaffa and Tamán, but they cannot remain here in the winter. One journey further to the west, is the village of A'tima belonging to the Ashaghlís; there are amongst them many Mussulmáns of the Abáza of Top-khánah. From hence Circassia is distant but a day's journey. Two journies further is the tribe of Súksú, their Begs command three thousand armed men; they have horses of high breeding. The landing-place is Hárdena. The river called Súk has no ferry, it issues from the mountains of Circassia and flows into the Black Sea; there are some wealthy persons amongst them. Two journies further on is the tribe of Kútassí, whose Begs command seven thousand armed men. They have magazines covered with mats. In the port a great number of ships from Kaffa and Tamán are found. We met some acquaintances here from the Crimæa, the horsemen of which country are in continual intercourse with Circassia. On account of the facility of communication the people are wealthy; they also sow corn, the rest of the Abáza sow millet, which multiplies a hundred fold. The houses of the Kútassí are covered with reed; a cluster of ten houses is called a Kabák, the four sides are circumvallated like a castle, and their dogs watch like lions around it, they are obliged to do so, as all their dwellings are in the woods, and each village is afraid of the other. The Kútassí are bounded by the Shána Circassians; they are only separated by a mountain, which is a day's journey across; they speak the Circassian language. Thus the country of the Abázas extends from the Phasus along the seacoast forty days journey in length, and in breadth from five days journey down to one, as is the case in the distance between the Kútassí Abáza and the Shána Circassians. These forty days journey are marked by forty large rivers, which issue from the mountains situated between the Abáza and Circassians, and run into the Black Sea. Altogether seventy high mountains, with two thousand villages, of which I know nothing, as I did not visit them. Within this country are some hundred thousand men, without law or religion, who, however, if you call them infidels will kill you, and if you call them Moslims are delighted, but if they become real Moslims, they are very good ones. They are a wild roving people descending from the Arabs, Koreishites, from Abáza.

The tribes of Abáza in the mountains are the Posúkhí, seven thousand turbulent men; Akhchissí, ten thousand men; Besleb, seven thousand five hundred brave people; Mukellebeh, thirty thousand men; Waipígha, one thousand men; Jágh-

ras, eight hundred weak men; Ala Koreish, five hundred men; Chíchakores, three thousand men; Mácha, two thousand men; and Páncháresh, four thousand men; these ten turbulent tribes never mix with the Abázas of the coast. The bravest and best of them are the Sadasha. On the coast and in the mountains there are altogether twenty-five tribes.

Specimen of the Abáza Language.

One, *if*; two, *weba*; three, *ikhba*; four, *besna*; five, *khoba*; six, *fiha*; seven, *bezba*; eight, *aba*; nine, *sheba*; ten, *zoba*; eleven, *akzoba*; twelve, *webazoba*. Come, *wai*; go, *úchi*; seat, *otúi*; get up, *okil*; don't go, *omchin*; boy, *artsh*; I go, *sicháb*; wife, *abharesh*; I don't go, *sikiján*; why, *úzú*.

Specimen of the Sadasha Abáza.

One, *weh*; two, *toka*; three, *sitte*; four, *pali*; five, *ashú*; six, *korn*; seven, *ipli*; eight, *ogha*; nine, *ipfi*; ten, *zú*; eleven, *wehzú*; twelve, *tokazú*. Bread, *sakha*; meat, *gha*; water, *beri*; cheese, *fch*; curd, *chehwáh*; pear, *kha*; raisin, *mosú*; figs, *lakhmak*; chesnuts, *akshú*; salt, *laka*; seat, *otúz*; get up, *odeto*; don't go, *omke*; I go, *skú*; where do you go, *sioken*; I am busy, I go, *súwú shakagh skú*; bring a girl, *zinje doko*; I found no girl, but a boy, *zinje dokulmet zeni okhad*, &c.

There are many other languages and dialects besides, but I have quoted only some words which I acquired in the course of trading; I have written them as I could, but there is a great difference between the speaking and writing, the pronunciation being extremely difficult, like the chirping of birds. A great deal of judgment and sagacity is required to converse with them, but a traveller who knows something of the world, and of God, and desires to travel quietly, must have a sufficient idea of every language to understand whether good or evil is intended to him, whether they are going to offer him bread or a box of the ear; the proverb says, "Men speak according to their intellect, and, therefore, it is very prudent to learn some languages for the use of the world;" such a man easily makes his way through strange countries, and returns safely into port.

We left the harbour of the Kútassí, and at the end of two days journey along the seacoast, reached the castle of Anapa. It is said that Alexander the Great, when commanded by God to build the wall of Gog and Magog, arrived at this place, he was so much pleased with its air and situation, that he built here a pentagon castle of immense stones (Shedádí, Cyclopean); the room of the diván was paved with rubies, emeralds, turquoises and corneilians, and for that reason was called the Castle Kevherpaí Anapaí. It afterwards fell into the hands of the Genoese, and

when Timúr laid waste the towns of Dadián, Heshdek, and other towns amounting altogether to the number of seven hundred, in his expedition against Tokhatmish the Lord of Crimea, he also wasted the suburbs of the castle of Anapa, but the castle itself was spared. In the reign of Sultán Bayazíd II., the great Vezír Godek Ahmed Páshá, leading the expedition against Kaffa, took this castle also from the Genoese, and put troops into it. It is situated at the extremity of the Cape which divides the territory of the Abáza from Circassia, on a clay cliff; it is a strong castle without a garrison, and has been several times ransacked by the Cossacks of the Tanais. Outside of the castle are one hundred and fifty houses built of reed; this village is called Kabák. North of the castle are the mountains of Anapa. The ships which go to Assov sail past these mountains, which extend as far as the Cossacks of Assov. The castle of Anapa is well built, and in such good preservation, that it appears as if it had just come out of the hands of the builder. Sheep and goats are kept inside during the winter. According to the description of Demir-oghlí Osmán Páshá, Anapa is the seat of a Voivode of the sanjak of Tamán in the province of Caffa. The people of Shefákí, which is the name of the inhabitants, only pay their tithes at the point of the halberd, and are three hundred rebellious subjects. This castle has a large port where a thousand ships tied together with one rope may ride in safety. It is a large harbour, sheltered against the wind from all quarters. There is no port like it in the Black Sea; a kind of pearl was formerly fished for here; the shells still lie on the shore; another reason why the castle is called Kevhergán (jewel-mine). The Russians anchor here every year, without the least apprehension, and fish for pearls. If this castle was put into good condition, with a sufficient garrison and ammunition, it would be easy to keep all Abáza and Circassia in complete obedience. The Noghais also bring merchandise to this port in complete security.

While I, poor Evliyá, was remaining at Anapa with the Yenicherí-agassí of Konia, the Imperial fleet made its appearance in the Black Sea, and came to anchor at noon in the port of Anapa. They stayed three days, during which time all the small craft which had been left behind arrived, and took in water. I and the Aghá of Konia waited on the Kaima-kám of the Aghá of the Janissaries with some presents. I then waited on the Lord High Admiral Delí Hossein Páshá, who assigned me a tent and rations, made me his Múezzín and gave me a passage on board the galley of his Kiaya Welí. On the following day the 12th Sha'bán, 1053, the Imperial flag was hoisted, and at noon, the gun for departure being fired, we left Anapa and made sail for Assov.

Sultán Murad IV. had planned a great expedition against the Maltese, who alone remained to be subdued after the conquest of Baghdád, when he was

removed by death; amongst the fleet fitted out for the purpose there were two immense large ships, called Kara Maona, of three hundred guns. After his death the Infidels everywhere raised their heads against the Ottoman Empire, and the Khán of the Crimea reported to Kara Mustafa Páshá, the great Vezír of Sultán Ibrahím, that the Russians had overran and plundered the districts of Crimea and Assov. At last one hundred thousand Cossacks took the fortress of Assov after a siege of forty days. Eighty thousand Cossacks remained in possession of it, and one hundred and fifty boats, manned by the rest, infested all the shores of the Black sea. This news having spread to Constantinople, Imperial rescripts were sent throughout the whole of Rúmelí. Kojá Gurjí Canaan Páshá, the governor of Ozakov, and the Governor of Rúmelí with twenty-eight sanjak Begs, forty thousand Tátárs of Búják, and forty thousand infidels of Moldavia and Valachia, and twenty thousand Transylvanians, surrounded the fortress of Assov on the land side. On the seaside came the Imperial fleet of one hundred and fifty galleys, as many frigates, two hundred shaikas and karamursals, altogether four hundred ships having forty thousand men on board, which had weighed anchor in the port of Anapa, passed the mouth of the river Kúbán, and the castle of Tamán; on our left hand was the Crimea with the point of Kilissejék, and opposite on the right, the point Chúcka on the peninsula of Tamán. These two points are but a mile distant, and the inside of this strait is called the sea of Assov. We entered it with a favourable wind, and came to an anchor in the port of Bálisíra. Here all the ammunition and provisions were embarked in small boats, called sandal, sacoleva, sarbúna, and túnbáza, and carried thirty miles further on to the castle of Assov, because galleys and chaiks drawing five feet water cannot be used here, as the water is but from two to three feet in depth. Bálisíra is on the western extremity of the steppes (Heihát Sahrassí) a lonely place; but the army and fleet having arrived, many thousand houses for men and wares were built, and it had the air of a large town, being the harbour of Assov. There arrived here from Circassia, which belongs to the Governorship of Caffa, of the tribes of Shagák, Shána, Meshúkh, Takafer, Bozúdúk, Pultakái, Khatukái, Kabartaí, and of the troops of Shám-khál Sultán the Lord of Taghistán forty thousand men, excellent troops, with seven thousand waggons, which served to transport a part of the munitions and provisions to Assov. The troops entered the trenches on the 21st of Sha'abán, and the 25th of the same month arrived from Anatolí seven Vezírs, eighteen Begler-Begs, seventy Sanjaks, and two hundred Alai Begs with all the Zaims and Timariots, who with their men (Jebellí) were forty-seven thousand men. The Tátár Khán was ordered to keep the look-out, and he surrounded the camp with his army of Noghaí, Kechin-noghaí,

Shedák-noghaí, Urúmpit-noghaí, Shirínlí, Manssúrli, Sebhúnli, Mankitli, Nakshivánli, Chekeshke, Irbátli, U'li, Oláuli, Badrákli, Arslán Beg Ili, Chobán Ili, Deví Ili, Nevruz Ili, all Tátárs.

On the same night the Infidels in the fortress, made an immense noise by shouts and fireworks, which was caused by the arrival of ten thousand Cossacks, who came by the Tanais to the assistance of the castle, and did not cease firing all night, so that seven hundred men were killed. The next day the Tátár Khán and the Páshá of Silistra placed watches on the shore of the Tanais to prevent further reinforcement of the Infidels, foraging parties were sent out, the trenches opened in seven places, and on the side of the monument of Yogúrdi-Baba pushed to the edge of the ditch. The camp of the Moslims was out of reach of the cannon-shot from the castle. Next day Hossein Páshá prepared twelve large cannon for the attack in the trench of Yogúrdi-Baba; and at the same time the Admiral Seyawúsh Páshá landed troops from a hundred boats, who entered the trenches from the side of the water tower. These boats (firkata), guarded the side of U'lúton, Deríton, Kánlijah, Uzegi and the island of Timúr. Above the water tower the troops of Anatoli with eight large guns, and ten regiments of janissaries entered the trenches; at those on the south was posted the troops of Karamania with six regiments; on the western suburb of Tayák, the governor of Silistra Canán Páshá led ten regiments of janissaries, one of armourers, and one of artillerymen, with ten large guns in the trenches. In short the castle was battered on seven sides by seventy large and small cannon, and the Infidels firing on their side, a terrible contest ensued during seven hours till daybreak, with an incredible noise and roaring. In the morning seven hundred martyrs were found, whose goods were consigned to the revenue. The fire was renewed, and the houses of the town dashed to pieces, but the walls having been strongly built by the Genoese, continued to resist. This lasted seven days, during which the Commander-in-chief continually made the round of the trenches, encouraging the Moslim warriors with words and presents, and carrying every thing on with deliberation. Several breaches being opened some volunteers ascended one of them, without order, and planted the Ottoman banner on the wall, which being seen by the Cossacks, they rushed on in superior numbers, and crushed many of them by throwing down a leaden basket. The rest, however, defended their post so well on the walls, that in the end the Ottoman banner was planted on seven places, and the Mohammedan prayer proclaimed. The Infidels getting new strength and rushing on like a herd of swine, with the cry "Ne bose," drove back the Moslim victors, so that many standards and bodies remained on the breaches, and the victors solaced themselves with the idea that the conquest was predestined

for another day. For ten days more the Infidels were kept in continual anxiety. Four thousand Cossacks who came to the assistance of the fortress in forty boats (firkata) were attacked by Canán Páshá, who brought his guns to bear upon them so completely, that more than a thousand men perished, and the Moslíms made an immense booty, which was some comfort for the hardships they had to struggle with. They rejoiced in the idea that the general assault was near, because of all the towers of the town there now remained but one, all the rest having been levelled with the dust by the seventy pieces of artillery. But the Infidels now intrenched themselves underground like so many Ferhás, and again fortified themselves in such a manner, that whenever an attempt was made to overwhelm them by a mine, they averted it, and threw the earth dug up for an intrenchment into the river. They were most able miners also, and continued to make mines even underneath the river, with resined boats. Thus they stopped the Ottoman army for the space of forty days, during which, notwithstanding great vigilance, many thousand Infidel Cossacks found means to enter the Castle by throwing themselves naked into the Tanais, and swimming across under water with a reed in their mouths; their arms and ammunition were put into leathern jacks, which they threw behind them while swimming, and thus relieved the fortress. To prevent this the Moslíms shut the Tanais with a wall of stakes impenetrable even to fish, and by this means got great riches from the Infidels, who now having lost all hope of succour continued the war underground, killing a great number of the besiegers. A rumour began to spread that the Czar of Russia was coming with twenty thousand men, and this rumour, though it was only an invention of the enemy, caused a great deal of disturbance. A great council of war of all the commanders and officers was assembled to take into consideration, that though there was now no walls left, yet it had hitherto been found impossible to take the Castle; that a sedition of the janissaries, who are not obliged to continue above forty days in the trenches, was to be feared; that the winter was drawing near, when the Sea of Assov freezes, when all communication would be intercepted, and no safety for the fleet after the day of Kássim (S. Demetrius); that there would be no shelter nor provisions for the army, the country of the Infidels being on the north, and the salt steppes of Heihát on the east and south. After a long consultation, in which all these topics were touched upon, Canán Páshá and Piále Aghá, the Kiaya of the Arsenal, proposed to fix the general assault for the next morning. The Fátíhah being read on this resolution, great joy was spread in the Ottoman camp; seven thousand swords, two thousand shields, two thousand muskets, five thousand bows, forty thousand arrows, six thousand halberds, five thousand granades, and many thousand other articles of arms were

distributed amongst the army, the cannons fired from seven sides and the shout of Allah raised so that it filled the steppes of Kipchák. The Moslims rushed into the castle and penetrated into the inmost recess of it, where they hoisted the banner and proclaimed the prayer of Islám.

The guns were now silenced, and the swords alone were clashing. During seven hours and a half the Mussulmáns were raging in the castle like wolves amongst sheep, and stained with blood like butchers. It was a complete victory to which none can be compared excepting those of Kossova and Mohacs. The rest of the Infidels hidden beneath the ground, now set fire to the mines, and sent by that means great numbers of the Moslim besiegers to Heaven; others shot them from the loopholes so that they were in great distress. It being now near sunset, and the victors being exhausted by fatigue and hunger, were called on to retire by the Chaúshes, who admonished them to leave the end to the next day. They carried an immense deal of booty with them, arms of all kinds and three thousand heads of Infidels, besides one thousand and sixty prisoners. A general salute was fired, and the martyrs buried, after the funeral prayer was said over them. The wounded and maimed received pensions, and were given into the hands of the surgeons. Those who brought heads received a reward of a hundred piastres, and those who had made prisoners were allowed to keep them. Chelenks, ziamets, timárs, and all kind of military rewards were distributed, and the property of seven hundred janissaries who were killed was made over to the revenue. Of the troops on the seven sides of the attack one thousand two hundred men became martyrs and ascended to Heaven. On this night the Infidels made incredible efforts to repair the works of the castle, by raising walls and digging ditches, opening loopholes and pointing guns. The foundations of the castle resembled the wall of Gog and Magog, to the great consternation of the Moslims, who solaced themselves, saying: "Man proposes, and God disposes," recommending their business to God. They continued the war, but not with the same unanimity, though not with less zeal than before. A great council of war was held, under the consideration that there now remained only forty days to Kássim (S. Demetrius). The result of the council was, that Geraï-Khán, with seventy thousand regular troops, and eight hundred thousand horse, was ordered to ravage the provinces of Russia. So they did, and this Tátár army returned on the 14th day to the Ottoman camp at Assov, with forty-five thousand prisoners and two hundred thousand horses as booty, besides a great number of valuable things, pelisses, rich cloth, &c. By this arrival, the hearts of the Moslims were comforted, and those of the Infidels afflicted, when they saw the triumphal procession with the prisoners fettered, and the crosses

upset. Since the time of Jenguíz Khán the Tátárs had not made a richer booty. This sight raised a howl among the Infidels in the castle, who pierced the skies with their lamentations. The same night seventy Infidels, hungry and sad, left the castle, and were brought into the presence of the Commander-in-Chief, Hossein Páshá. Some of them embraced the Islám, and received presents, then were sent altogether to the castle of Khoros Kermán near Assov.

By this immense booty every thing became immensely cheap in the Ottoman camp, so that a horse was sold for one piastre, a girl for five, and a boy for six piastres. The safe return of the Tátár army was celebrated by a triple salute of muskets and guns, and the whole camp illuminated during the night. But winter drawing near, a new council was held, all the seniors of the regular troops and of the Tátárs agreed, and signed unanimously a petition of three hundred signatures of Vezírs, and officers of all ranks, saying: "that for this year it was impossible to take the castle, that one of the Russian Capitals had been laid waste, that seventy thousand Infidels had been taken prisoners, and more than one hundred thousand destroyed by the sword." At the same time two of the prisoners, who had been instructed accordingly, were sent back into the castle to say; "that if the Turks had intended to take the castle, they might have taken it in a month, but their object was to pillage the Russian countries, and to return with a rich booty, which they had now accomplished." The same night as the messengers went off to Constantinople there was such a hard frost that all the Moslim warriors thought they could not stand it, and by this specimen found out that the salt steppe of Heihát was as unmerciful as the Black Sea. At last the despair of conquering the castle becoming general, the whole army at once resolved to raise the siege. The trumpets were sounded, the artillery and ammunition embarked and carried to Bálisíra, where the fleet was lying at anchor. The army returned by different ways, some by sea and some by land, to Constantinople; some by the desert of Kipcháik in six days and nights to the river Kúbán, to Circassia, Taman and Crimea; some through the steppes (Heihát), returned by the north into their native country Circassia. When the Imperial fleet weighed for Constantinople I got permission, from the Commander-in-Chief Hossein Páshá, to accompany the Khán of Crimea into his country, and the Imperial fleet sailed, trusting in God, through the sea of Assov.

JOURNEY TO THE CRIMEA.

I left Assov in company with the army of Geräi Khán of eighty thousand men, and twenty thousand Infidels of Moldavia and Valachia, and crossed the Tanais with them, which disembogues at the end of the sea of Assov. The water being shallow in the great Don, it was passed by eight hundred thousand horsemen without the least difficulty, the water reaching only to the stirrups. The Tátárs tied their jacks and luggage to the tails of their horses, and in the space of twenty-one hours, the whole army reached the opposite steppes of Heihát.

At the station of Búrebaí, opposite to the western side of Assov, a branch of the Don flows in its way to the sea of Assov, where it disembogues in three different channels; as it runs through reeds for a great distance, it is not very sweet: the complexion of the inhabitants on its shores is yellow, and they have a kind of excrescence or crop on the neck. The whole army halted here, as on a pleasant flowery meadow, and three hundred horses were slaughtered and eaten up that evening. It was here that I ate horseflesh for the first time. Though I belonged to the Tátár Khán, yet I lived with Kiä Beg of the tribe of Mássúrlí, who have their Yúrds (encampments) in Crimea; the district of Mankis Eli on the side of Gozlava is their Yúrd. Their horses are extremely fat, and their flesh can hardly be distinguished from roes' flesh, and is easy to digest. Next morning the kettle-drums beat, and after a march of nine hours we arrived at the river Sud, which the whole army crossed, and halted on the other side, but the ground being extremely marshy, one hundred horses and fifty slaves were lost in the marshes. This river issues from the western mountains of Russia and here enters the sea of Assov. The name Sud or milk-river is derived from its whitish colour, which it contracts from the different metallic strata over which it passes in its course. It is not good for drinking, and causes crops or swellings on the necks of those who drink of it. There are seventy cultivated towns and villages on both sides of this river, but they are not very flourishing on account of the depredations of the Crimea Tátárs. These places all belong to the Russians.

We left this place and came to the river Mús, a large river which we passed over with the greatest difficulty at this cold season, the arms being all put in leather jacks. It is fresh water like that of the Don, Dnieper, and Danube, and contains excellent fish. It comes from the northern mountains of Russia. We crossed it, and next day when the Kettle-drums were beaten for departure, the snow had fallen three cubits deep. We slept that night on the snow of the field of Kipcháík,

and arrived next day at the station of Búrúmbaí; here we slept again on the snow, and on the following day after sixteen hours ride, reached the frontier of Crimea.

The moment we entered the castle of Orághzí, Kara Rejíb Aghá, the Courier of the great Vezír Kara Mustafa Páshá, with twenty horsemen arrived from Constantinople, and after having heard the sad story of the impossibility to take Assov, took letters from the Khán, and returned to Constantinople. I poor Evlíya entered the town of Bágcheseraï with the Khán, and was assigned a house there on the borders of the valley of Chúrúksú (rotten water) where I quietly passed the winter without travelling one step. But the Khán to prevent the Infidels sending reinforcements to the castle of Assov, made three excursions with between forty and fifty thousand horsemen even up to the guns of Assov, bringing back prisoners. His Vezír (the Kalgha Sultán) made also three expeditions into the interior of Russia, and returned with ten thousand slaves and a great deal of booty to Crimea. In the beginning of spring came Hassan Aghá the Chamberlain of the Sublime Porte bringing to the Khán twelve thousand ducats as boot-money, and an Imperial diploma commanding him to be ready to take the field, with the commencement of the fine season, against Assov. The Khán received the orders with all signs of submission and duty, the horses were put to feed in the meadows for forty days, after which the army broke up again to return to Assov, the garrison of which, weighing all the hardships of siege, their losses, and the impossibility of holding the fortress finally against the Ottoman power, abandoned it and fled with their arms and effects to different other Castles.

The Tátár Khán having arrived on the border of the river Sud, heard of the flight of the garrison from some prisoners he had taken, and made the greatest possible haste to reach the fortress. He found it empty, not only of men, but also of animals, neither dog, cat nor mouse being seen; only one Genoese tower remained standing. The Tátár Khán then sent the welcome news to Constantinople. On the eleventh day some Russian spies coming from Constantinople were taken and brought before the Tátár Khán. They confessed freely and openly, that there were forty spies at the Port, who, having been aware of the immense preparations of the Ottoman Army, had given notice to the garrison to leave the Castle, and that arriving there themselves, they had fallen into the hands of the Tátárs. These three spies were beheaded. On the 13th day of this month the Ottoman army arrived with great pomp, commanded by Chowán Kapújí-báshí Vezir Mohammed Páshá, and found the fortress empty. They ascribed it at first to some infernal stratagem of the Infidels, and waited three days, on the fourth day Moslím prayer was proclaimed, and all the Moldavians and Valachians were

commanded to work on the foundations and to build them anew. They dug three days till they came to springs of water; the ships were all busy carrying stones from an old Convent in the island of Timúrlenk, and the work of building was begun. In one month two towers were finished, stronger than the former Genoese towers, and the histories of Crimea record the date of its building and name of the builder. It was declared the seat of a Sanjak Beg belonging to the government of Kaffa, a Begler-Beg was left as commander with twenty regiments of Janissaries, six regiments of artillerymen, ten regiments of armourers, seven thousand Tátárs, seven Sanjak Beks, and twelve Alaï Beks, with twenty-six thousand men; seventy large guns on the bulwarks, and three hundred small ones on the border of the ditch. The complete repair and fitting out cost the sum of five thousand purses. During its building the Tátárs made seven inroads into Russia, and returned with from fifteen to twenty thousand prisoners to the Ottoman camp, so that the prisoners were sold for no more than ten piastres each. At last the King of the Moscovites imploring pardon and crying out, Amán! Amán! (pardon O Family of Osmán!) sent ambassadors to Constantinople. The building being nearly finished, the Commander-in-Chief Mahommed Páshá returned to Constantinople, and the rest of the army got permission to return to their homes. I again followed the tribe of Mássúrlí, and came with them to Crimea. We took our pleasure for twenty days in Bágcheseraï, then got permission from the Khán to return to Constantinople, with a present of a purse of piastres, three slaves, a sable pelisse, and a caftán. The Kalgha Sultán and Núr-ud-dín Sultán (the two first dignities of the Tátár court) and fourteen Aghás, gave me a slave each, so that I had a number of slaves and four purses of money; to these slaves I added the eighteen which I had acquired on my travels from Trebisonde to Mingrelia and Abaza, took leave of the Khán and all the great men, and mounted on the horses of the Kalgha-Sultán, began my journey in company with some friends, who remained with me till we arrived at Káchidere. There we parted, all my friends returned to Bágcheseraï, and I continued my way to the south for the space of six hours to Báliklava.

Description of the Castle of Baliklava.

Prevented by warlike expeditions from visiting with leisure the curiosities of Crimea, I dare not give a description of it; such is also the case with the castle of Báliklava. Having embarked here with three hundred persons on board of the Shaika of U'chelí Sefer Reis, I slept on board, troubled by heavy dreams; on the next day I went on shore, to do away the evil of the night by some alms, and next day got clear of the port in an evil hour, succeeded, as the text of the Korán

says, by worse days. One day and one night we went straight before the wind, and were then about the middle of the Black Sea. The mountains of Báliklava and Súlúyár had disappeared, neither were those of Sinope and Amassra to be seen, and we were tossed about without well knowing where we were going to. All at once an easterly gale sprung up with thundering clouds, at the appearance of which the boatmen changed colour, and began to wring their hands; they looked at the compass, and then on each other, and already made up their minds to lose their souls. An old sailor said to them; "Lads (Dais!) don't you see the forerunners of a tempest, what are you afraid of? Lower the topmast with the sail." This they did, but the ship going too heavy, they threw the bags, mats, casks and trunks that were on deck into the sea; they stowed two hundred young prisoners below (Enbár) and closed the hatches. Thus the ship was lightened, but still terribly tossed by the effect of the currents. Verse:—

" If in the storm my bark drives on the strand,
What shall I do? none can the winds command."

On the fourth of Safer of the year 1055, the storm began to buffet us most unmercifully, nothing but thunder and lightning, hail and torrents of rain pouring down on us for three days and nights. The sailors exhausted by fatigue all crept into one corner of the ship. Of the passengers, some were vomiting, some praying, some vowing victims and sacrifices, some alms and pilgrimages. I, poor Evliyá, said: "Come, Servants of God, come and pray with me the Súra Ikhláss (deliverance) which God may be pleased to grant to us." All having began to recite this Súra fervently, the weather cleared up, the storm ceased, but the tossing of the ship continued in a most dreadful manner; the ship now touched the highest heavens, and now descended into the deepest of hells. The waves of the Black Sea towered before us like the perpendicular walls of Mount Bisútún. At last we opened the magazine (Enbár) and throw all the heavy merchandize into the sea, but again to no purpose. We saw that the rudder was going to break, and to prevent this all the sailors united and began to cut with hatchets, first the stays, then the mast, which in falling into the sea killed eleven men. Until their bodies were thrown overboard, there was such a howling in the ship, that every body despaired of life and felt that he must give up his soul. At this moment there again came a puff of wind (Sighinák) which threatening to tear the ship asunder drove all the prisoners and slaves crying and lamenting out of the magazine; some held together, clasping one another, some stripped naked, and all endeavouring to lay hold of a plank or a cask. I, poor Evliyá, feeling myself in a state of agitation continued to pray the Súra-Yass, and recommended

all my things to God by saying the verse: "I recommend my business to God," and that: "Who fears God shall find a place to walk out, and shall find his lot provided, from whence he did not expect it; and who trusts in God shall not be abandoned by him." While repeating these prayers I saw that some Infidels (prisoners) got hold of the launch, and let it down by ropes, at the same time some other sailors were throwing themselves on the other side, with planks, into the sea. I, and seven of my companions watching the moment of the launch going down threw ourselves into it; the Infidels instantly cut the ropes, and two of them, attacked with a knife Ramazán Chelebí of Aintáb. My seven companions immediately drew their swords against the eight Infidels who had raised their hands against us, and killed four of them; the four others throwing themselves into the sea from fright, we remained masters of the launch. We threw all heavy luggage overboard, and the launch being now light and tossed by the waves, I saw how the great ship was cleft asunder from stem to stern, and three hundred and fifty passengers, merchants, and four hundred slaves were spread over the sea, some going to the bottom, some trying to be saved by swimming, some on planks, and some trying to reach our boat, of whom we took in the story-teller Emír Chelebí. When we laid hold of him, others came up swimming, and we were soon convinced, that if we took them in we should all go to the bottom together, we, therefore, sword in hand, kept off all those who offered to lay hold of the launch. The wreck of the ship had now disappeared with all the men, and while we continued tossing up and down, our turbans heavy with the water, we perceived the Judge of Menkúb, Alí Efendí, swimming like an angel of the Ocean. By the hand of Divine power he was brought near our boat, and we took him in, so that there were now ten of us in it. We continued to pray the Súra-Yass, and drove on, baling out the water, and all despairing of life. Thus we drove a day and night, all shivering with cold, naked and starved, crying and lamenting. The story-teller and the judge were attacked by a fit of apoplexy, we threw their corpses into the sea, and were reduced as before to eight persons; but we had the misfortune to have a large piece of timber twenty cubits length and one yard in breadth, which drove along with the boat, touching it from time to time without our being able to prevent it.

On the third day at noon a wave came which upset the boat, and I fell head-foremost into the sea; being a good swimmer I worked with all my strength, recommended myself to the Lord, to the intercession of the Korán, and all the Saints, all the great and pious men I had hitherto known on my travels, and by this kind of effort, keeping my head clear, I swam undaunted. I saw that the large piece of timber, which had before swam alongside our boat, was passing near to

me, and instantly laid hold of it, encircling it like a serpent. Driving in this way, shivering and starved, all at once I heard a noise behind me, and looking round I saw two Georgian boys, two Circassian girls and a Russian slave, who had all laid hold of the long piece of timber on which I was driving. I was much afraid that their weight would sink the timber, and was just thinking how to get rid of my companions in misfortune, when an empty cask driving by, the Russian slave wished to get hold of it, and threw himself into the sea for that purpose, but not being able to reach it he was drowned, and only the four slaves remained. The storm was now completely clearing-up, the sea going down, and the next day land coming in sight, we were thrown on the shore exhausted and half-dead. I threw myself on the ground, to praise God and to thank his infinite mercy, who having taken away from me eighteen slaves acquired in my travels in Mingrelia and Abaza, again made me a present of four slaves, two fine boys and two pretty girls. Being thrown into an inlet of the rocks, some good people gave us dresses to cover our nakedness, and hoisted us up the rocks which appeared to pierce the skies. Having asked where I was, I was told that these were the mountains of Kilghra in the sanjak of Silistra. Thus I had been driven three days in the boat from the moment the ship went down, and after the boat was upset, twenty-four hours on the timber, till I was thrown on the shore at Kilghra, with the Dervishes of which place I immediately began a devotional conversation, and occupied the cells, which they assigned to me and my slaves.

Description of the Convent of Kilghra Sultán.

This building is ascribed to Sári Sáltik Sultán, who having been ordained a Dervish in the town of Yassú by Ahmed Yassúi, came with Hájí Begtáš and three hundred poor people to Sultán Orkhán, and was sent after the conquest of Brússa into Russia and Poland, Bohemia and Dobrúja. Hájí Begtáš gave him a wooden sword, a carpet, a banner, a drum, kettle-drum and trumpet. Kilghra Sultán with seventy disciples spread the hide (on which they sat) upon the sea, and went, praying, drums beating and banners flying, from Rúmeli to Crimea, and from thence to the people of Heshdek in Moscovy and Lipka in Poland. At Danzig he conversed with Svítý Nicola the patriarch, whose name is the same as Sári Sáltik whom he killed, adopted his habit, and by this means converted many thousands to Lám. Thus he travelled many years under the name of Sári Sáltik, and being himself yellow-coloured (as Sári Sáltik was) he obtained from Ahmed Yassúi the name of the yellow Beg. But his proper name is Mohammed Bokhara, and he settled afterwards at Paravadí. The King of Dobrúja requested a miracle from Sári Sáltik in confirmation of his mission. There was then in

Dobruja a terrible dragon, to which even the two daughters of the King were allotted as food. Sári Sáltik agreed to deliver the two girls, on condition that they with their father would embrace Islám. He went to the column to which they were tied as victims for the dragon, accompanied by his seventy Dervishes, who were beating drums and swinging the banner; untied the Princesses, and then waited with his wooden sword, expecting the dragon himself, meanwhile the seventy Dervishes beat the drum. The dragon coming near, Sári Sáltik addressed it with the verse of the Korán beginning;—"Greeting on Noc in both worlds," and then cut off three of his heads, so that the dragon fled with the remaining four. Sári Sáltik followed him up to his cave, at the entrance of which he cut off the remainder with his wooden sword, and followed the dragon into his den. The beheaded dragon began to struggle with the Saint and to press him against the rock, which gave way so wonderfully as to receive the Saint's body, which place with the marks of his hands and feet are still actually shewn. The dragon having exhausted his strength fell to the ground dead, and the Saint, with his bloody breast and bloody wooden sword, now led the two girls to their father the king. Previous to their arrival a cursed monk, who had shewn to Sáltik Súltán the road to the column, and picked up there the tongues and ears of the three heads cut off, had laid them before the king, boasting that he had killed the dragon. Now, though the daughters asserted the contrary, yet the monk persisting in his boast, the Saint proposed as a proof, to be boiled with the monk in a cauldron, and though the monk did not like this kind of trial, yet by order of the king he was obliged to undergo it. Sári Sáltik was tied up by his Dervishes, and the monk by his companions, and both put into a cauldron heated by an immense fire. It was at this hour that Hájí Begtáš, who was then at Kírshérí in Anatolia swept with a handkerchief a dripping rock, saying: "My Sáltik Mahomed is now in great anxiety, God assist him!" Ever since that day salt-water has dropped from that rock, and from thence the salt called Hájí Begtáš is produced. The place where this cauldron was heated is shewn at the present day, and the mountain is called the mountain of the cauldron Kazán Balkaní. The cauldron being opened Sári Sáltik was found sweating and saying: "Ya Hayí, O all vivifying;" and of the monk nothing remained but black coals and burnt bones. The King of Dobruja moved by this miracle, instantly embraced Islám, with seven thousand of his subjects; he sent ambassadors to Sultán Orkhán, and received from him in exchange, the appointment of a Judge, a tail and a banner. His name was Ali Mokhtár. In the same year Sári Sáltik made his will, wherein he commanded seven coffins to be made, because seven kings were to contend for his body after his death. This hap-

pened indeed as he foretold, because being washed after death and put into the coffin, seven kings claimed to have the true body, which was found in every one of the seven coffins when opened. The seven kings who desired to be possessed of the true body were the King of Muscovia, where Sári Sáltik is held in great veneration under the name of Svítý Nicola; the King of Poland, where his tomb is much frequented at Danzig; the King of Bohemia, where his coffin is shewn in the town of Pezzúnijah (?) and in Sweden at Bívánjah (?) The fifth King was of Adrianople, where his tomb is in the Convent of the town of Batúria which is now a large place called Baba-eskissí, and is visited by those, who travel from Constantinople to Adrianople. The sixth King was that of Moldavia, who buried it in a shady place near the Castle of Bozák, where Báyzíd II. after the conquest of Akkermán, built a mosque, an imáret, a college, a bath, a khán and a monument for Sári Sáltikdedeh; this town is called Babatághí; a pleasant town all belonging to the endowments of Sári Sáltik. The seventh coffin was taken possession of by Alí Mokhtár the converted King of Dobríja, who buried it at Kilghra in the cave of the Dragon, and hence he is called Kilghra Sultán; Kilghra signifies in Latin a seven-headed dragon, it is the purest Latin. Of these seven burial-places of this Saint, three are in the Ottoman Empire, from which he is called Baba Sultán at Babatágh; Sári Sáltik Sultán at Baba-Eskissí; and here, Kilghra Sultán; in Christian countries he is generally called St. Nicolas, is much revered and the Christian monks ask alms under his auspices.

The Convent is situated on a cape which extends into the Black Sea like the proboscis of an Elephant. The ships that sail from Constantinople to Kara Khirmen, Kostenjí, and Kilí pass along these rocks of Kilghra directly opposite to those of Sinope, and if the weather is clear, are mutually seen from both shores. The cave in which Sári Sáltik killed the dragon is at the same time his burial place. The convent was built by Alí Mokhtar; the wooden sword of the Saint, his swing, half-drum, kettle-drum, drum, banner and sanjak are kept here, numerous cells surround it, occupied by learned and virtuous Dervishes, who reside here on their hides, all true Sunnis and faithful believers, more than one hundred. They read with me more than eight months according to the method of Hafss. The windows of the Convent, and of the monument, all look towards the sea. The magnificent kitchen like that of Keikavús is worth seeing; day and night the fire is kept up on the stove for passengers and strangers, they have no endowments but live on alms; they are all purified by mystic divine love. To the right and left of the mountain are many wells in the rocks. The rocks being perpendicular like those of Mount Bisútún are excavated at the base. The projecting rocks are so lofty that ships with topmasts an hundred yards high may enter here, and come

to an anchor. The masters of these ships take in barley and wheat which is brought in waggons to the mouths of the aforesaid shafts which are cut in the rock, and poured down them into the holds; these shafts were cut in ancient times by Infidel stonecutters, who were like so many Ferhâds; and it is a peculiar sight not to be seen elsewhere, and saves a circuit of between three and four hours in bringing the barley to the foot of the rock. There are no such high and dreary rocks any where in the Black Sea. During southerly and easternly gales, the sea produces a roaring in the excavations, which is heard as far as İflatâr and İlhanlar near Silistra, a day's journey from hence. On the top of these rocks are nests of eagles each as large as a sheep, they are even killed and eaten by some for mutton. Near the Convent is the Castle of Kilghra, which was taken by Müssa Chelebi out of the hands of the Infidels. It belongs to the district of Bâlcik in the government of Ozakov. It is a small but strong square castle on the seashore, twenty paces in circumference, with a gate opening to the west, it has neither mosque or khân, commander or garrison. Being situated on a limestone cliff it has no ditch on one side; on the east side is a precipice of one hundred fathoms; the lower part of this castle is also excavated, like the rocks of the convent. When Nassif Pâshâ Zadeh Hossein was governor of Ozakov, these shores were sometimes infested by the Cossacks and Infidel Russians, who made prisoners of the inhabitants. Hossein Pâshâ then renewed this castle at his own expense, and garrisoned it, so that the shores were protected from inroads; but the Great Vezîr Kara Mustafa Pâshâ, having taken away the garrison in order to mortify Hossein Pâshâ, the castle remained deserted. Praise be to God, that after having escaped the dangers of the sea, and being delivered from it before, as the bird of the soul left the cage of the body, I passed eight months here in sweet conversation, till at the commencement of the spring I took leave of my friends and returned to Constantinople.

Return to Constantinople.

In the spring of 1054, I took leave of Kilghra Sultân and embarking with my four slaves coasted the shore of the Black Sea, so that at the least storm I could come to an anchor. Thus I passed on my road, Kavarna, Bâlcik, Varna, Ahiebolî, Sîzebolî, Missivra, Bûrghâs, Chenkina, the island of mirrors (Aina adassî or İnada) and the strong castle of Torkoz. Near this place is the flowery meadow, and pleasant place of Skûmrî-jair where the janissaries and kûrûjis are encamped, and from hence watch over the security of the adjacent villages, because some years ago these shores were infested by Cossacks. From hence we came to the black stones (Cyanies), a rocky ground outside of the mouth of the Bosphorus.

It was changed into stone by a woman's distaff, and is a curious sight. We passed it, and in God's name entered the channel of Constantinople, anchoring before the Castle of Kavák. I went on shore, and thanked God for the happy escape from the dangers of the Black Sea. The length of the Black Sea from the Bosphorus to Trebisonde at the mouth of the Phasus is fifteen hundred miles, the shores of the Abáza are seventeen hundred miles, and to the corner of the sea of Assov two thousand miles; seventeen hundred large and small streams fall into it. The largest is the Danube, which receives seven hundred rivers in its course, and disembogues into the Black Sea by five branches, at Kili, Túlja, Súlina, and Kara-khirmen; the Phasus, and Chúrúgh on the Asiatic side. The Kúbán near the castle of Tamán, the river of Assov, the river of Ozakov, and the Dniester; on the Asiatic shore the Kizil Irmák, the Wednesday river, and the Sakaria. From Constantinople to Caffa is reckoned one thousand miles, to Báliklava eleven hundred, to A'kkermán fifteen hundred, to Varna five hundred; from the point of Kilghra to that of Sinope five hundred, from the mouth of the Bosphorus to Amassra one thousand, and to Heraclea one hundred. The whole circuit of the Black Sea, with that of Assov, is six thousand and sixty miles, and if made by land is one hundred and fifty days or five months journey, each day's journey to be reckoned twelve hours. As soon as I arrived at Constantinople I hastened to Eyyúb to read once more the Korán there, having performed which I went to my parents, who received me with the greatest kindness. I swore never to try the navigation of the Black Sea any more. May God guard from its misfortunes all the faithful people of Mohammed. I then became the Imám of the Inspector of the mouth, and soon found by the presents from my friends, compensation for the loss I sustained in the Black Sea, of my eighteen slaves and other things.

EXPEDITION AGAINST MALTA IN THE YEAR 1055 (1645).

The Kizlar Aghá of Sultán Ibrahím Sunbul Aghá after his dismissal from the Seraï, embarked for Egypt with fifty fair slave girls, and as many boys, and forty horses of the best breed, in the Caravel of Ibrahím Chelebí. He stowed all his riches for three months into the six magazines of this Caravel, and went on board with five hundred armed men of his suite, three hundred merchants, two hundred sailors, and Ezíri Mohammed Efendí who was exiled into Egypt; altogether one thousand three hundred persons, who sailed on Friday, trusting in God. Near Rodos they met six Maltese Galleys, with whom they had an engagement of

twenty four hours, during which the horses getting loose increased the confusion of battle. The Caravel was dismasted and dismantled, and except two hundred men all the rest fell martyrs. The owner of the ship upbraiding the Kizlar Aghá, said unto him : “Cursed Arab did I not tell thee not to put horses into the ship, but rather to take in stores and ammunition ; but thou didst obtain an Imperial order, hast overloaded the ship, and in that way given up to the Infidels.” Thus saying, he with his sword severed the Kizlar Aghá’s head from his body, and was himself at the same moment cut into pieces by the suite of the Eunuch, who rushed on him with drawn swords. The Infidels witnessing this fact, boarded the ship, fought for three hours more on board of it, made the rest of the men including Ezírf Mohammed Efendí prisoners and took the ship directly into the harbour of Canea, where they came to an anchor. Here they remained a month selling the horses and slaves, and violating all the girls. Some prudent monks and patricians said : “Woe to us, better would it have been not to see this Ottoman ship in this town, with its horses and girls, because a prophecy exists, that if this happened, the island would fall into the hands of the Moslíms.” This rumour being spread was the cause of many families emigrating from the island, the population of which then consisted of four hundred thousand Greeks, and seventy six towns and castles were garrisoned by sixteen thousand Soldiers. This is the account obtained at that time by my Lord Alí Aghá the inspector of the custom house. The Emperor being much hurt at the unhappy accident of the Kizlar Aghá, immediately sent for the Venetian Bailo, accusing him and his whole mission with a breach of the peace, by allowing the Maltese to sell Ottoman goods in their harbour. They kissed the earth and said : “Gracious Emperor, our capitulations stated, that if your Imperial fleet conduct prizes of Infidel ships into our ports, we are to receive them as guests. God forbid that we should intend to break the peace, we were forced by the Maltese Infidels to admit them.” The Emperor then asked, if they would assist him with men and ships ; they promised readily to furnish three hundred ships, on which they were invested with robes of honour, and lulled by these means into the sleep of hares. Three thousand purses were issued from the Imperial treasury for the preparations for war, and Kapijí-Báshís sent to one hundred and fifty districts on the side of Jáínak, Sinope, Amassra, Ergelí, Koja Ilf and Isníkmíd, to buy and get ready timber for three hundred ships. From the mountains A’alemtágh and Kapútágh (in the neighbourhood of Constantinople) wood was brought in abundance, so that all the magazines of the arsenal were full of it. The ship-builders of all the Islands were called in, and every week a galley was launched. An Imperial High Admiral’s Ship (Bashtarda, Head tartana,) and ten Maúnas were built, and the Arsenal swarmed with busy men. Vezírs were sent into Rúmelf

and Anatoli to collect armies, Khassekís and the standard-bearer of the prophet were dispatched to Algiers, Tunis, and Tripolis, with twelve thousand ducats of powder-money, and Imperial rescripts exhorting them to join the Capitan Páshá in the spring. It was generally reported, that this expedition was planned against Malta, but the Emperor, the Vezír Kara Mustafa Páshá and the Muftí were alone in the secret. The following was the Fetva proposed and given by the Mufti.

Query:—If the Infidels are possessed of a land, which was formerly in the possession of Moslíms, if they have defiled its mosques, colleges and oratories with their superstitions, if they plunder Mussulman merchants and pilgrims, can the Emperor of the Islám, moved by his zeal for the house of God, wrest these countries from the hands of Infidels, and add them to the Mussulman territory?

Answer:—God knows every thing best. Peace with the Infidels is but legal, if advantageous to all Moslíms, but if not, it is not legal at all. As soon as it is useful, it is also allowed to break the peace, be it concluded for a fixed time, or for ever. This is justified by the example of the Prophet, who having concluded peace with the Infidels, which was broken by Ali in the 6th year of the Hejra, took the field against them in the 8th year, and conquered Mecca. The Emperor has but imitated the Sunna of the Prophet. God bless his victories. This was written by the poor despised Abú Sá'id.

The Emperor took this Fetva and stuck to it like to a cable of safety; he went the same day to visit the tomb of Eyyúb, was twice girt there by the Muftí with the sword of Omar, in anticipation of victory, and then went to the Arsenal, where two hundred galleys were fitted out and filled with troops. Fifty other galleys were ready at the landing-place of the Flour-hall; thirty-six regiments of janisaries, ten of artillerymen, and ten of armourers, were embarked in great transport ships, Maúna. The governor of Rúmelí with the troops of twenty-four sanjaks, with all the Tímariots and Zaims forming an army of twenty-two thousand, and with the Jebellís of twenty-seven thousand men, was ordered to repair to the Dardanelles; the troops of Morea, Sirnium, Semendra, Bosna, and Herzogavina, were ordered to embark at the castle of Benefshe in the island of Morea. The governor of Anatoli with the army of his fourteen sanjaks, and the men of one hundred and ninety-nine military fiefs, amounting to five thousand five hundred and eighty-nine men, with the Jebellís and the household of the Páshá, altogether twenty thousand men, were also commanded to the Dardanelles on the Asiatic side. The governors of Damascus, Haleb, Diarbekr, Mera'ash, Adana, Karamán, Sivás, and Trebisonde, with seventy thousand men received similar orders. At the same time that the Kapíjí-báshís and Khassekís, who had been sent to collect

those troops, reported that they were ready at the Dardanelles, the cavalry had been embarked at Constantinople. At the beginning of spring, the whole fleet was ready, consisting of two hundred galleys, tartanas, galliots, twelve large Maúna, one hundred Firkata, Caravella, galleons, pinks, Bútáj, Shaitie, Shaika and Karamursal, with a great number of pioneers and miners on board. Altogether seven hundred ships, were anchored before the point of the Scraglio.

At the Sinán Koshk the U'lemas and all the great men waited on the Emperor; the Vezírs, Begler-begs, Captains, Aghás, and Colonels, going to war, one thousand seven hundred individuals, were invested with magnificent dresses. The Commander-in-Chief Yússúf Páshá, the great Vezír Kara Mustafa Páshá and the Muftí alone remained with the Emperor, the rest having already gone on board. Sultán Ibrahím took the Vezír and Commander-in-Chief each by the hand, went with them into a corner, and said: "Yússúf, where art thou going to." Yússúf Páshá answered, "To Malta if it please God," and Ibrahím replied, "If it please God, by the destination of the all vivifying, all standing, have I given to thee the destination to go to the island of Crete. Keep this a secret to thyself, and continue to say thou art going to Malta; take that direction with the fleet first, remain a couple of days on the shores of Morea, and then sail back to Candia; disembark the troops before daybreak, and take possession of St. Todero, so as to have a firm post, from whence to begin the siege of Canca. These are my instructions, if thou return victorious, (if it please God) I'll reward you to a degree that you shall appear with a brilliant face before God. Keep your secret well, according to the maxim, which commands every man to hide three things, Zehab, Zeháb, and Mezheb, viz. his gold, his walks, his sect." After this instruction Yússúf Páshá was invested with two golden robes one above the other, and Sultán Ibrahím said; "Go now with God, who will assist thee." He went on board the High Admiral's ship, Bashdarda, and the astronomers of the Court having fixed the favourable moment for getting under weigh, the Commander-in-Chief gave the order to the High Admiral, and at the same time five hundred clarions sounded; from the Admiral's ship the shouts of Allah! allah! pierced the air, and the skies were rent with the noise of muskets and guns. The shouts and salutes were repeated three times, and the Admiral's ship took the lead, the music playing the tune Segáh. Passing the Sinán-koskh the Commander-in-Chief saluted the Emperor and the Great Vezír, and the other ships followed like a row of cranes, keeping up such a heavy fire, that the birds of heaven found themselves so many salamanders in the midst of fire, like Abraham in the oven of Nimrod. I, poor Evliyá, accompanied this expedition as Chief Moëzzin of the Commander-in-Chief, Yússúf Páshá, was messmate of Ibrahím

Chelebí, Clerk of the Treasury, on board of the Bashdarda, and passed my time pleasantly eating dates and diavolini (Kotrobunát).

Station of Gallipolis.

The fleet anchored here after a salute fired from the fortress, and repeated by the whole fleet. The Mussulman victors all went to the arsenal to hasten the embarkation of the European troops on board of fifty barbaresque vessels, and on the opposite side in the harbour of Chárdák, the Asiatic troops were also doing the same. In twenty-four hours every thing was completed, and next day the fleet weighed anchor again amidst the noise of muskets and guns. We passed Tenedos (Búzja Ada); ten Firkata were sent on ten miles a-head to keep a good look out. Their captains were invested with robes of honour, and promised to be made Begs of the Imperial arsenal (post captains). We passed Tine (Istendíl) which belonged to the Venetians, who sent presents on board the Admiral's ship, but no notice was taken of them, and we sailed by. We passed Thera (Degirmenlik), an Ottoman island belonging to the khass of the Captain Páshá, weathered the point of Temashalik (Sunium), passed Athens, the castle of Termish in Morea, and stopped at Napoli (di Romania), a strong castle at the end of a great port, where we took in provisions for the troops of twenty-seven Rumelian sanjaks; we did the same at Benefshe, which is an open place with no port; passed Candia, taking no notice, as if we were going to Malta, passed Cerigo and Cerigotto also belonging to the Venetians, the fortresses of Coron and Modon, and the island of Borák, a small island near Morea, till we came to Navarin. This is a large port defended by two castles, one on the shore, the other on high rocks. Here we came to anchor and discharged the lading of ten heavy transport ships (Chakálgemí) of the Arsenal, shifting their cargoes of troops and artillery on to lighter ones. During our stay here, the commanders of Zante and Cephalonia, Venetian Islands, sent presents of powder and lead to the Commander-in-Chief, wishing him a happy voyage and success in the expedition; seeing that every thing was directed against Malta, they returned with great satisfaction. We took on board here three thousand brave Albanians, and also took in water, because a great fresh water river disembogues into the sea at the extremity of this port.

On the third day the flag was hoisted, the trumpet of departure sounded, and nine hundred small and large ships left the port. The two captains Karabaták and Dúrák with ten small Firkata were at the head, as look-out ships, leading towards Malta, which was thought by the whole of the fleet to be its destination. At noon the Commander-in-Chief turned round on a sudden, made signals for

the whole fleet to do the same, and again passed by Cerigo, the Castle of which now began to light fires, and fire signal guns. At sunset we were before Candia, and before daybreak the whole fleet anchored opposite the castle of St. Todero on the north side of the island at the harbour of Sûda. Troops and two light guns (culverines) were disembarked with the necessary ammunition, the castle assailed, and in less than two hours forced to surrender. At sunrise the Infidels marched out and were embarked in ships for Cerigo. The ships were now secured in the port, and large guns placed behind gabions to defend them. The two governors of Karamán and Adana were left in garrison, and the whole fleet anchored at the harbour of the Lazaret, close to Canea. The whole army disembarked with their tents, seventy great guns (Bályemez), forty falconets, and two hundred small guns (Sháhitop) and encamped out of reach of gun shot. The fleet anchored in the port of the Lazaret safe against all possible winds, and the Begs (Captains) of the Barbareses received orders to cruise with seventy Firkata. The Shaikas and Kara Múrsal also now disembarked their cargoes, and the governor of Sivás was commanded to watch over the security of the port, which is situated on the west side of Canea. Praise be to God, it was taken very easily. It is situated sixty miles distance from Cape Kabájá in Morea, and its conquest as well as that of St. Todero, was first thought necessary for the facility of passing troops from Morea. Great batteries were raised and furnished with large guns to protect the fleet lying in it, meanwhile Firkatas were keeping the open sea at twenty and thirty miles distance as guardships, (Karaül Kúllik).

Siege of the Fortress of Canea.

The camp being pitched round the Castle of Canea at a gun-shot's distance, and every man having taken his post according to the orders of the Commander-in-Chief, the janissaries first entered the trenches. The next day the Commander-in-Chief held a grand review in sight of the Infidels, and in defiance of them, who were confounded at this show of the Ottoman power. As soon as he had dismounted at his tent, forty thousand men with shovels and axes began to work on the trenches at seven points round the fortress. (1) On the south side the Aghá of the janissaries, in whose company the Commander-in-Chief himself entered the trenches. (2) The governor of Anatoli, with ten regiments and the Zagarjí-bashí. (3) The governor of Rúmeli with ten regiments headed by the Samsúnjí-bashí. (4) The governor of Sivás with five regiments headed by the Khassekí. (5) On the east side at the silver bulwark, the Barbareses opened the trenches. (6) On the west side at the golden bulwark, the governor of Haleb, with three regiments of Zenberekjí. In short, the attack was carried on

from seven points. The north side bordering on the sea and the port was alone unable to be attacked by trenches, which were opened on all other points of the compass. The Infidels having enjoyed peace ever since the conquest of Cyprus, their artillery and arsenals were in the highest state of perfection. During seven days and nights they fired forty thousand guns and many hundred thousand musket-shot; seven thousand men became martyrs being killed in the trenches, and their property taken possession of by the fiscus. But the Moslím victors encouraged by the presence and the gifts of the Commander-in-Chief, advanced with undaunted steadiness, and arrived on the tenth day at the edge of the ditch. Seven batteries with large guns were battering the walls on seven sides. During twenty days and nights the fire continued to rage from both sides. The Moslims at last began to raise mounds of earth on the side of the sand bulwark, which being perceived by the garrison, they burned the Moslims with shells and grenades. This way of continuing the siege above ground being found impracticable, it was carried on by mines under ground. On the west side of the town, where the Lazaret is established, a mine of three mouths was blown up, and with it seventy yards of the wall, with all the Infidels upon it, who were sent through the sky to hell. The Infidels witnessing this artful mining, imitated it, they passed under the ditch and blew the mounds of earth with a couple of hundred men into the air; so that the air was obscured by the dust for more than an hour's time. The Mussulman victors not caring for this, exhorted one another, and the volunteers brought in heads and prisoners whom they caught at the breaches. The Commander rewarded those who brought heads with fifty, and those who brought prisoners with an hundred ducats, making them besides a present of the men and distributing *ziámets* and *timárs*.

The Faithful devoting themselves with heart and soul, penetrated sometimes into the interior of the fortress, from whence they brought heads and prisoners, and amongst the last even the son of the commanding general. But this day was a bloody one, which cost many lives.

One day an Infidel descending on a rope-ladder, came into the Commander-in-Chief's tent, and said he had good news to tell him, if he would promise the safety of his house and family. The Commander-in-Chief granted immediately what he asked, and promised to give him the command of the Infidels besides. He then confirmed his promise by an oath, and tied a handkerchief of pardon round his neck. Then the Infidel said that there were two parties in the castle, the Greeks who wished to surrender, and the Venetians who wished to defend themselves to the last man. The latter were assembled on the side of the harbour, where the fortress had not yet been battered, he advised, therefore, to

disturb them by a battery raised on that side, and to throw into the Greek quarter, some arrows only, with flattering promises to the Greeks. This advice having been followed, ten Greeks came, who embraced Islám, and received Mussulman names. The siege was, however, continued with the same zeal. On the east side of the harbour a great bastion was raised, from which the high houses and palaces of the Infidels near the port were battered, and where cries and lamentations pierced the skies. The same day orders were issued to all Captains of the Navy, and to the Begs of the Barbarese, to keep a good watch, and twelve Maínas were ordered to batter the port, and the sea side of the town. This raised a great outcry there, but some of the shots injuring the camp, other orders were issued to the chief gunner of the fleet. The Infidels never relaxing in their fire and their stratagems, there was no day without a couple of hundred falling martyrs. It would be too tedious to relate all the memorable events of this siege; in short, one day the Infidels seeing forty thousand brave men with drawn swords and heavy shields, ready to assail the walls, hoisted the white flag of surrender, crying, "Amán, amán, O exquisite family of Osmán!" No regard being paid to this, and the firing continuing as before, some Captains came out by the breaches, asking for a respite of ten days. The Commander-in-Chief answered, "You will walk out to-morrow, or all fall victims to the sword." This was agreed to. Some of them remained in the tent of the Commander-in-Chief, some went into the castle and returned with the answer, that next morning they would all be ready to surrender. The Janissaries, Sipáhis, Jebejis and Topjis, instantly took possession of the walls and the artillery, and during the night, the Infidels were embarked for their cursed country. The next day the Islamitic prayer was proclaimed, salutes of guns and muskets fired, and those salutes repeated thrice from time to time during three days. The ships of the Infidels steering eastward to the Castles of Retimo and Candia, their General when he saw and heard these rejoicings, when he heard the profession of Islám proclaimed from the belfries, when he saw the crosses upset and the green banner of Mohammed waving on the spires, could not bear such a sight, but blinded himself. The whole fleet now entered the harbour, and messengers were sent to Constantinople with the good news. Seventy-seven tartanas and galleys, and fifty barbaresque ships, came to an anchor. All the stores and ammunition were disembarked, and large batteries raised on the shore to mount the guns on. The troops were occupied in cleansing the trenches and ditches, and repairing the walls; thus the castle became ten times stronger than it was before; all the churches were converted into mosques, and the first Friday prayer performed in the mosque of Sultán Ibrahim. The streets were adorned with shops and lighted with lamps during the night. The

clarions sounded after the prayer was performed, the shouts of Allah pierced the skies, and a triple salute was fired, the report of which shook not only Rome and Irak, but the whole of earth and Heaven.

The sixth day after the conquest of the castle, a fleet of a hundred sail bearing the Venetian, Tuscan, and Popish flag came to the assistance of it; but when they saw the port full of the Ottoman fleet, and the ships of the Barbaresques cruising before it, when they saw the belfries turned into minarehs, and the Crescents in the place of the Crosses, they sighed heavily, "Good-by Canea! Good-by Canea!" and sailed in despair for Súdá. The Ottoman victors found in the conquered fortress all the slaves and girls of the late Kislar Agassí embarked on board the galleon of Ibrahím Chelebí, all his precious things, and high-bred horses; they revenged the blood shed, and turned the Convents of their monks and nuns into those of Dervishes. The contest at this siege was scarcely so heavy and bloody as at the sieges of Assov, Eriván and Baghdád, which have been celebrated by eloquent writers. The Commander-in-Chief sent messengers and letters to nine towns and fortresses of the island, and to the Rayas in the interior of the island in the mountains of Assfákia, summoning them to pay tribute, to surrender to the Sultán the keys of their castles, and to enjoy ease and plenty under the protection of the Emperor; threatening those who would not comply with this demand, with the havoc of their lands, slavery of their families, and death to themselves by the sword. Within seven days came three hundred deputies from all places and villages in the island to pay obeisance and bring presents. The rest of the island not having submitted, the Vezírs and Begler-Begs received orders to send the Ottoman victors to collect the legal tithes. From seventy to eighty thousand men were immediately dispersed over the seven hundred and seventy miles of the island, taking booty, day and night, in the ways of God. Gold, silver, brass vessels, fine boys, and pretty girls, were carried in immense numbers to the Ottoman camp, where there was such an abundance that a boy or girl was sold for eighteen piastres. Some thousand men of the army, seeing such plenty, settled in the island. Kuchúk Hassan Pashá with seventeen Begler-Begs, seventy Alaï-Begs, and all the Zaims and Timariots, remained at Canea, besides the garrison of regular troops, consisting of twenty-seven regiments of janissaries, ten regiments of artillery, ten regiments of armourers, four regiments of cavalry, and three thousand men, Egyptian troops; altogether seventy-seventy thousand men. In the castle remained seven thousand seven hundred Azabs, and forty ships were left for the transport of troops from Menkeshe, besides fifty firkata manned with an hundred stout lads.

The Commander-in-Chief, Yússúf, took leave of all the Vezírs and great men,

and weighed anchor with a favourable wind, and sailed for Constantinople. He passed with a fleet of two hundred sail before Cerigo and Cerigotto, destroyed the repairs of the Mainotes at the Cape of Maina in Morea, with the Castle of Killí situated on the same point; passed the Cape of Capospada, and the Castle of Menkeshí, and came to anchor at Napoli. After a stay of three days a council was held, and it was resolved to lay waste the Island of Istendil (Tine), belonging to the Venetians. At the moment the fleet was sailing, an Imperial rescript arrived from Constantinople congratulating the Commander-in-Chief on his victories, and rewarding him with an Imperial robe of honour, and a sword and cutlass set with jewels. The same day the Island of Tine was plundered, but no great booty found. Its castle being strong and high, the signal of departure was immediately given, and the southerly wind being favourable, in the course of ten days we touched at different places, such as Chios, Lemnos, Mitylene, and Tenedos; these castles were put in repair, and garrisoned with the necessary number of troops. From Tenedos we arrived at Gallipolis, where we took water, and where the Commanders received strict orders to be watchful. From hence, in two days and one night, we reached the Prince's Islands, in sight of Constantinople, and next day arrived at the Seraglio point, with such demonstrations of joy as cannot be expressed. The conqueror of Canea, Yússúf Páshá, kissed the ground before the Emperor, was decorated with Imperial robes of honour, and offered a treasure worth that of Egypt, and youths like those of Paradise, besides an infinite number of presents. But he was afterwards calumniated and killed. When Sultán Ibrahim saw his body, he said, "how white he was!" and fell a crying. He added, "My Yússúf, may those, who have played thee this trick soon share thy fate!" and, while saying so, he looked at his favourite Jinjí Khojá. His death caused general complaint and lamentations, and there was but one voice of sorrow. God's mercy be upon him!

Cause of the Death of Yússúf Páshá.

Envious calumniators informed the Emperor, that Yússúf Páshá had secreted from the treasures of Canea three great tubs of gold, three millions of money, and a golden column; that he had not given a drop of the ocean nor an atom of the sun of his treasures to the Emperor. After his death nothing was found, and the column wrapt up in felt, which had been said to be a golden tree, was found to be a column of yellow stone, which was afterwards used to support the oratory of the mosque built by the mother of Mohammed IV. It is a stone more precious indeed than gold and jewels, because persons afflicted with jaundice are cured by touching it three times on a Saturday. This is the stone which caused the death of Yússúf Páshá.

"The servant proposes and God disposes, and the tongues of the people are the pens of God." When Sultán Ibrahim disclosed the secret of the expedition to Yússúf Páshá on his departure, he said, "If thou returnest victorious I'll reward thee according to thy merits:" and indeed it happened so, because the conquest of Canea, an enterprise so difficult, was granted to Yússúf Páshá before the arrival of the enemy's fleet by a special favour of God, and no reward could equal such merit, but the glory of Martyrdom. He was beloved of God, who first granted him the conquest and then the Martyr's crown. Praise be to God that I, poor Evliyá, witnessed such a famous siege, and returned safe to my native city. I kissed my parents' hands, who wished me joy on my safe return. My father said, "The campaign thou hast made now renders my going into the field superfluous." I said, "My dear father, you have grown old, you have been present at seventy battles since Sultán Súleimán's time. Pray now for your beloved son, who shall go into battles instead of you." I kissed his hand, and he then told me the following story, exhorting me to listen to it with the ears of my soul.

"In the year when thou wast born, my son, in the reign of Sultán Ahmed I. a great assembly of seven hundred Vezírs and great men was held at the Hippodrome in order to lay the foundation of Sultán Ahmed's mosque. They dug from forty to fifty cubits deep, and the walls of the foundations having reached the level of the earth, the Ulemas and Astronomers were assembled, and with the prayers and ceremonies usual in similar cases the position of the mihráb determined. Kalender Páshá was named inspector, Kara Sunbul Alí Efendí, the Secretary, and our Khoja (Evliyá's reading-master) Evliyá Efendí, Imám of the foundations; the Sheikh of Scutarí, Mahommed Efendí, was named the Sheikh; Mahmúd Chelebfí, Kara Mahmúd Agha, and forty other men with fine voices, the Moëzzins of the foundations. One day Sultán Ahmed came, and pitched his tent on that part of the courtyard of the mosque, where there then remained only a single painted Koshk belonging to the Seraí of Kojá Mohammed Páshá. Here the Sultán gave a feast to all the Vezírs and great men of the capital, which surpassed even that which was given at the feast of circumcision of Sultán Ahmed. The assembly having retired, there remained in the Sultán's tent, only Mahmúd Efendí of Scutarí, Evliyá Efendí my master, Kara Sunbul Alí Efendí, Ibrahim Efendí the senior of the surgeons, Dervish Omar Gulshení one of the favourite singers and I, thy poor father, sitting on our heels. The Sultán said unto us, "If it please God this mosque shall be finished, and be a fine praying place, but it requires to be well endowed." Evliyá and Mahmúd Efendí of Scutarí said, "My gracious Emperor, undertake a military expedition, and then

devote the revenues of the conquered land to your new built mosque, as your ancestor Súleimán did, who having in person conquered Rodos, Stancio, and different other islands, devoted their revenues to his mosque, which is, therefore, the best endowed of all the Imperial mosques. If your Majesty should undertake an expedition against Creta (Kírf), you would protect the passage of Ottoman merchants and pilgrims from the ships of the Infidels. The senior of the surgeons, Ibrahím, and Mahmúd Efendí of Scutari said a Fátihah for this good intention, the seven prayers of which were repeated by all present, who finished it by saying, 'If it please God our prayer shall be granted.'

"Sultán Ahmed then said, 'But, learned gentlemen, we are at peace with the Venetians, is it decent for a Shehin-shah (king of kings) to encroach on treaties of peace? Under what pretext shall we break it, particularly now, when Anatoli is kept in rebellion by Kara Yazijí, Saíd Arab, Kalender-oghli and Jennet-oghli, against whom my Vezír Murad Lálá is marching? How shall I then think of the conquest of Candia?' Evliyá answered, 'My Emperor, on the third day all the rebels shall be beaten, and you shall receive the good news on the twelfth, they shall pass away like a torrent; Murad Páshá shall fill wells with their dead bodies, and obtain in history by this deed the name of Murad Páshá the well-maker (Kúyújí).' This prediction was accomplished by the news that Murad Páshá had filled all the wells near Haleb and Azéz with the bodies of the rebels. Mahmúd Efendí of Scutari availed himself of this opportunity to remind the Emperor of the project of the Cretan war, and suggested to him, first to send an embassy to the Prince of Venice to ask that he should give up the island of Creta. Sultán Ahmed, being pleased with this idea, sent Kúrd-Chaúsh, a good and eloquent speaker, with presents, as ambassador to Venice. He made great haste, and at the end of seven days arrived at Venice, making his public entrance on the eighth, and read his letters in public council; the Senate consented to the demand, and letters were made out, with which Kúrd-Chaúsh was sent back; having kissed the ground before the Emperor, the letters were read by the Interpreter in presence of Mahmúd Efendí of Scutari, Evliyá, Sunbul Alí, Ibrahím, Toghláni, Ismail Efendí the Commentator on the Mesneví, Júnúbí the Sheikh of the Mevlevís at Kássím Páshá, Dervish Omer Gulshení, Guzeljí Gulábí, Kúzu Alí Aghá, Abdí Aghá, and of me, thy poor father, in the following form and tenor, 'You have asked from me the Principe, your most humble servant, the island of Creta, with six hundred thousand inhabitants, seven hundred and seventy villages, and of seven hundred and seventy miles circumference, with seven mines of gold, silver and other metals, which we are ready to give.' At these words all those who were present read the Fátihah, and the Mohammedan shouts (Allah! Allah!) rent the air.

"The end of the letter said, 'But we poor fellows, giving to you, great Monarch, an island as rich as that of Creta, we beg of you the favour to make us a present of the ports of Acra, Saida, Beirút, and of the old seat of our religion, Jerusalem. It is only for this purpose we can cede to you the island of Creta, and it would be more reasonable to deliver your hereditary countries from the rebels, who infest it, than to form such strange demands :—Our compliments to you !' Ahmed hearing this answer was deeply afflicted, and began to cry. Mahmúd Efendí said, 'Why should your Majesty be afflicted ; they began by saying, that they were ready to give up the island, it is God who has dictated these words to them, according to which they shall be obliged to yield the island.' A Fátihah was said, and the Mahomedan shouts (Allah !) repeated. Then they said, 'If it please God, it shall most certainly be conquered,' and saying so, they changed the conversation. When this letter was again read at the Diván, the Emperor happened to be in his innermost garden at the place called Chemensoffá, conversing with the abovenamed learned and virtuous gentlemen. At this moment the gate of the innermost Harem opened, and the Kislar-agassí walked out, followed by seven Princes, who kissed the hands of the Emperor, and then of the Sheikhs, who were with him, and the Sultán said, 'Gentlemen, the Princes my sons, are your most humble servants.' He then ordered that they should play before him, to dissipate the melancholy which the answer of the Venetians had caused. They played ball, and Prince Osmán, the strongest and stoutest of them, was superior to the rest. Coming near his father's throne, he asked him, 'My Osmán ! wilt thou conquer Creta ?' The Prince answered, 'What shall I do with Creta ? I will conquer the land of the white Russian girls, and shed blood there.' Saying so, he continued to play ; Evliyá Efendí, praise to God, the innocent boy could not reach the meaning of the Emperor's words. Mahmúd observed, that he had understood well the word Creta, but that there was something mysterious in his answer about the white Russian girls. Now Prince Osmán came up pursuing his brother Mohammed even under the throne, where Mohammed sheltered himself, and having crept forth again, the ball, which Osmán threw at him, touched his gilt turban, and hurt his neck so that blood was flowing, and he turned giddy.

"Sultán Ahmed said, 'Look Mohammed, Osmán is thy brother, and yet he has hurt thee, this is the course of the world : strike him in your turn.' He wiped his blood off, and having seated him at the foot of the throne, he asked him, 'Will you conquer Creta, Mohammed ?' Mohammed said, 'I will, but my brother Osmán sheds my blood ; if it is not me, another Mohammed will finish the conquest begun by me.' The Senior of the Surgeons, Ibrahim said, 'Praise be to God, what secrets are revealed to-day ! but nobody yet understands them.' Now

the Princes continued to play at ball; Bayazíd and Súleimán were chasing each other, when all at once, Prince Murad sallied forth from the place called the black cypress, and threw a ball at them, which hurt them both, so that blood dropped from their noses. Sultán Ahmed said, 'My Murad, why dost thou beat thy brethren so.' The Prince replied, 'It was not my intention, but such is the play of the world, I was obliged to do it because they gained upon me, and were going to take my place!' Omer Gulshení said, 'There is also some mystery in that.' Now came Prince Ibrahim in a ruby-coloured dress: Sultán Ahmed asked him, 'Where have you been my Ibrahim?' 'I,' said he, 'have taken the ablution of martyrdom, and am now come to wrestle and play with all my brethren.' He entered wildly and threw a ball at Sultán Osmán's head, so that he knocked off his turban and set him crying. Prince Murad now threw a ball at Ibrahim, which he received undaunted, feigned to direct his ball at Bayazíd, but turned round in a moment, and threw it at Murad with such violence, that he was for some time senseless. Ibrahim now ran to his father's throne, sat at the foot of it, and said, 'Have I not aimed a good ball at Murad,' and then fell to indelicate play. Murad was crying on the ground, saying, 'I had rather died, than have been beaten in that way by Ibrahim!' The play continuing, to the surprise of all the beholders, Murad again pursued Ibrahim, and threw the ball at him, which he received as boldly as the first time, and retreated under the throne, from whence he then issued without his turban and in a state of undress. Sultán Ahmed caught hold of his ear, and said, 'Wilt thou conquer Creta, and make of it an endowment for my mosque for Mecca and Medina.' The Prince said, 'If God assists me, and helps me, in God's name, and if it pleases God, my son Yússúf shall conquer it under Yússúf the Prophet's favour!' All who were present now said a Fátihah that this might happen, and Sultán Ahmed said, 'Now, how curious it is, that I am fallen into melancholy since the Venetian letter has been read, that wishing to divert myself with my children's play, they got bloody necks and noses, and made me more melancholy than before, till Ibrahim has at once chased away my spleen by saying that he will conquer Creta by his son.' God's mercy on Sultán Ahmed! All that had been foreshewn in this play, really happened.

" 1. Sultán Osmán who hurt his brother Mohammed's neck, ordered him to be executed when going to Khotyn.

" 2. Sultán Osmán, who was hurt by Ibrahim's ball in his groin, died after his unsuccessful return from Hotyn, at the Seven Towers, when one Piniál tortured him till he died by compression of the scrotum.

" 3. The two Princes, Bayazíd and Súleimán, overtaken by Murad at the black cypress, were strangled in the same place, the blood dropping from their noses, by

Sultán Murad's order in the year 1045, when he sent Beshír Aghá to Constantinople with the news of the conquest of Eriván. They were buried in their father Ahmed's tomb, twenty-one years after this play had happened in their father's presence.

" 4. The ball received by Ibrahím from Murad foreboded that Ibrahím would be, as he was, Murad's successor.

" 5. Ibrahím's indelicate play at the foot of the throne, showed the luxury of his reign passed in weddings and pleasure parties.

" 6. His having then said ; ' woe to my cullies,' was the forerunner of the infamous disease of which he died.

" 7. The reply given by Ibrahím, when coming forth from beneath his father's throne, and saying, that he would conquer Creta with his son Yússúf, is to be understood of Yússúf Pashá the Commander-in-chief of the expedition to Canea.

" 8. God knows my son (continued Evliyá's father) whether the name of Yússúf may not be applied to Ibrahím's son, who shall finish the conquest of Creta begun by his father.

" My son, all these mysteries I witnessed in Sultán Ahmed's presence, and have waited ever since for the conquest of Creta promised by Sultán Ibrahím to his father, and now fulfilled accordingly. I, thy poor father, was present at the prayers then said at the suggestion of this conquest, and thou my son hast witnessed the fulfilling of it. If it please God, thou shalt witness also its entire conquest."

It was in this manner that my father, Dervish Mohammed, the chief of the goldsmiths at Constantinople, related the story of the Princes. God's mercy upon him ! As some thousand descriptions of the siege of Canea exist, I would not expatiate too much on this subject, but have related what I witnessed in a plain way.

Jowánjí Kapújí Mohammed Páshá the great Vezír being deposed, he was named Commander-in-chief at Creta, and the Vezírat given to the Defterdár Sáleh Páshá, who bestowed on his brother, Murteza Páshá, the governorship of Bude with three tails; and on Ibrahím Chelebí, who had been Khazinedár, the governorship of Baghdád. The son of Sáleh Páshá, Chelebí Mohammed, known by the name of the hanged Defterdár-zadeh Mohammed Páshá, was made Aghá of the janissaries, with the character of Vezír, but, as he did not accept of it, he was sent as Commander-in-chief to Erzerúm. I, poor Evliyá, was appointed clerk at the custom-house of Erzerúm, Moëzzin and companion to this Páshá. He was a man of agreeable conversation, great acquirements in all sciences, generous, brave, a poet and statesman. He bestowed on me rich presents, and I prepared my tents for the journey to Erzerúm. I was invested with a robe of honour (caftán) in Sultán Ibrahím's presence. He said unto the Páshá, giving him the Imperial rescript,

"Thou art my absolute Vezír and Commander against the Persians ; if they should become rebels, all the army of Anatolia as far as Eriván is under thy command." He gave him five purses, fifty mules and as many camels for the journey, a splendid tent, and two sable pelisses. We passed under Sultán Ibrahim's blessing to Scutari, where we pitched our tents at the place called Agháchairí. The same day, Cherkess Derzî Mustafa, one of the Imperial armsbearers (Silahshor), was sent express to Erzerúm to Malatíalí Silihdár Súleimán Páshá. During our stay at Scutari, the treasurer of the Páshá Dilber Chelebí was deposed by an Imperial firmán, and his place given to Ali Aghá one of the relations of the Páshá ; we remained a week at Scutari, and then, on the first day of Rejeb, set out on our journey for Erzerúm.

J O U R N E Y T O E R Z E R U M .

Having remained a month in Scutari, the buildings of which town have been minutely described in our first volume ; the news arrived that the Mossellem (substitute of the Páshá) had happily taken possession of the governorship ; the Páshá immolated victims, and everybody rejoiced, because the principal reason for conferring this governorship on Defterdár-zadeh was the rumour which prevailed, that Abaza Páshá the famous rebel, whom Sultán Murad had spared, contrary to the wishes of the troops, had returned from his travels in Africa and India, but most happily Súleimán Páshá, the governor of Erzerúm (predecessor of Abaza) killed this pretender and sent his head to Constantinople, and the Mosellem, Mustafa Aghá, took possession of the governorship. We set out from Scutari in the early part of Sha'abán, and arrived at the end of seven hours march at Pendík, a great village on the seabord, it belonging to the foundation of Kirechjî-bashí at Scutari. Its numerous gardens supply the Capital with vegetables. Here our master received from the Great Vezír Sáleh Páshá, ten purses, ten horses, and a great number of other valuable presents. From hence the quarter-master (Konakjî) and chief of the cellar (Kilárjî), with the inspector of the kitchen (Mutbakhemínî), and the purveyor at market (Bazúra giden), led the van with five hundred men and a tail.

Gebíze.

This was formerly a large town. At the time when Sídî Battál besieged Constantinople, a great convent existed at Constantinople, within the gate of Sílívrí,

at the place now called the mosque of Kojá Mustafa Páshá. Harún-ur-rashíd, built a fortress here and garrisoned it with three thousand men, in order to keep the infidels in check. The inhabitants of Gebíze having killed some men belonging to Sídí Battál, who commanded the garrison of the said fortress, he laid the town of Gebíze in ruins, and retired to Malatia; traces of this havoc are still visible. It was conquered by Mohammed I., who destroyed the castle, that it might not be a refuge for the infidels; but Sultán Mohammed II. rebuilt it after the conquest of Constantinople. It is now a jurisdiction of one hundred and fifty aspers in the sanjak of Kojá Ilf. Mustafa Páshá, who built the bridge which bears his name in Rúmelí, built a mosque here, whose administrator (Mutevelí) is at the same time commanding officer of the place. It lies an hour's distance from the sea, at the top of a dry mountain; there are about one thousand houses with gardens, in the ancient style, three mosques, the largest of which covered with lead, outshines the mosques of the Vezírs at Constantinople; it was built by Mustafa Páshá, the builder of the bridge called by Sultán Súleimán, the bridge of the illiberal (Namerd), who when governor of Egypt had the finest stones cut in plates to adorn this mosque, and made a stone candelabrum of them, which has no equal in the world. The stones came direct from Egypt to the landing-place of Darfíj, where they were disembarked. The interior of the mosque is lined with marble and granite to the height of three men, which is not to be seen in any other mosque in the capital. The minber (pulpit), mihráb (altar), and mahfil (oratory) of the Moëzzins are of most excellent workmanship, which is impossible to describe to those who have not seen it. It was built by the architect Hassám, the first assistant to the architect Kojá Sinán, who showed his skill here most minutely. The windows on the four sides are composed of small painted glass, which in sunshine illuminates the mosque with a most delicious light, therefore it is that you read on the middle vault the verse of the Korán, "God is the light of Heaven." The interior of the cupola is adorned with circles of lamps and a great number of suspended decorations. The Egyptian carpets on the floor vie with those of Isfahán. The pulpit of the preacher (Kursí) is inlaid with pearl-shell. Outside of the walls is a delicious garden, where flowers and odoriferous herbs fill the air and brain with perfumes, and nightingales enrapture with their warbling notes. The mosque has but one gate opposite the altar; on the threshold is written the chronograph in the writing of Kara Hissárí Hossein, and in the mosque seventy Koráns are kept, each of which is worth an Egyptian treasure. A copy of Yakú Mostea-assemí, like that which is seen here on the left of the altar, is not to be found elsewhere, except it be at the mosque of Sultán Ahmed at Constantinople. On both sides of the gate are six cupolas supported by as many

columns, and the cupola immediately over the gate is the seventh. The Harem or courtyard, as spacious as those of imperial mosques, is adorned with trees, the mináreh, with one gallery, is well proportioned. Close to the mosque is a Caravánseraï, affording accommodation for three thousand men, and two thousand horses, with a stable appropriated for camels. In the dining-room (dar-ul-ita'ám), old and young men and women dine in plenty; and at the Caravánseraï, every evening, every fire-place is furnished with a dish of soup, a loaf of bread, a candle, and a bag of forage for every horse, ass, mule or camel. A bath is attached to it, covered with lead like all the other buildings of this foundation. Besides this Caravánseraï there are forty large and small kháns, and one hundred and eighty shops, all the work of Sinán; the mosque in the market is an old simple building; the houses are all faced with red bricks, the water of the wells is a little thick, but the air is good.

We advanced from hence five hours towards the east to the Castle of Helke or Herke, conquered by Mohammed I. with considerable loss of men. It is a nice small castle, of immense stones, built on the seashore, on a cliff between two vallies. Its gate opens to the north and has no houses within. The district belongs to the sanjak of Kojá Ilí. At the end of eight hours journey along the seashore, we arrived at Isnikmíd (Nicomedia), which has been already minutely described in our former journey. After a day's rest we again started and came, at the end of six hours march, to Sabánja, called so from Sabánjí Kojá, who first cleared the thick woods here by the plough. In Súleimán's time it was cultivated, and Sárf Rostem Páshá founded a khán here with one hundred and seventy fireplaces, a pleasant mosque and bath covered with lead, and about one thousand houses faced with brick built by Kojá Sinán. The administrator of these endowments of Rostem Páshá, is at the same time the first public officer of the place. Besides its white cherries, it is renowned for its white bread, Súmán, which is baked in a shop underneath the bath, and which keeps its flavour and does not become mouldy for the space of six days. It has often been sent by couriers to the Sháh of Persia, has arrived fresh, and obtained general approbation. Its good qualities are due to the water.

Praise of the Lake of Sabánja.

Its circumference is twenty miles, and seventy-six villages adorn its shores. The people who drink of its water are of ruddy complexion, and the products of the land are abundant; there are no vineyards, but a great number of gardens. On the borders of the lake there are melons and water-melons of such a size that two make an ass-load. On the lake are from seventy to eighty kaiks and boats, which

are employed in the passage from village to village, and for the transport of wood. There are a great number of most delicious fish. Its depth is twenty fathoms, the water is clear and brilliant, and excellent for washing without soap. It is this water which gives a whiteness resembling cotton to the bread *Súmíní*. On the east side of the lake, at two hours distance, passes the river Sakaria, which disembogues into the Black Sea in the province of Koja Ilí at the place called Irva; it would require but little spirit of enterprise to unite the lake with the sea, by means of this river, a branch of which goes down to the salt-marshes of Nicomedia. As early as the reign of Mohammed III. a great number of workmen were employed in establishing a communication between the gulf of Nicomedia and the lake of Sabánja, but the undertaking was given up at the request of the inhabitants. If the Sakaria were united with this lake, and the lake with the gulf of Nicomedia, this town would be quite an inland port; the timber and wood might be brought down to Bolí, and it would cost no more than five aspers the quintal. God make it easy!

We marched to the eastward six hours, along the seashore, through thick forests, called "Ocean of trees," and crossed the Sakaria by a wooden bridge; this river issues from the mountain Chifteler, passes through Koja Ilí, and goes into the Black Sea near Irva.

The Station of Khandak-bazdrí.

A small place belonging to the territory of Koja Ilí, with woods, mountains, gardens, a mosque, a khán, a bath, a market, a judge appointed with one hundred and fifty aspers, an officer of the janissaries, and a Súbashí. In the woody marsh ere, is a long wooden bridge (causeway) famous all over Arabia and Persia. We marched twelve hours further on through thick forests, and came to Dúzje-bazár, the first place belonging to Bolí, in a mountainous region, with a mosque and two kháns founded by Shemsí Páshá, who also paved the road. In the neighbourhood are many villages.

West of this place on the side of Akcheshár, and two hours beyond the river Melán is the place of U'skúbí, a khass of the territory of Bolí, with a mosque, a khán, and a bath. Nine hours further on we reached Bolí, conquered in Osmán's name by Sonkor Báí Shemsí, to whom and to whose descendants it was given as hereditary property (Ojákklik). Its castle was built by the Greek Commander of Brússa, it is a small ruined castle, on a high mountain without vestige of cultivation. According to the division of Sultán Mohammed II. it is the seat of a sanjak. The khass of the Beg amounts to three hundred thousand one hundred and twenty-two aspers, fourteen ziamets, and fifty-five timárs, with the Jebellis two thousand eight hundred swords. The judge is appointed with three hundred aspers: five districts belong

to it, viz. the district round the town of Bolí, that of Gokjesúí, that of Sázák Kerde to the left of Bolí, that of Túrtúr-diván, and that of Yafíje. The annual revenue is five thousand piastres, and those of the Beg fifteen thousand. But the judge and Beg are obliged to be very cautious, because if they commit the smallest injustice, the Rayas can reach Constantinople in three days, and complain of the oppressor. There is an officer of the janissaries, of the Sipahís, and a Nakíb-ul-íshráf. Though the inhabitants are Turcomans, yet there is a great number of merchants. It is a large town of thirty-four quarters and as many mosques, three thousand well covered houses, some of which are faced with bricks; some seraís and mosques. In the market-place is that of Mustafa Páshá and of Ferhád Páshá, much frequented; they are both the work of Kojá Simán the great architect: the best and most pleasant bath is that of Shemsí: seven kháns, and seven fountains, all founded by Shemsí Páshá; four hundred elegant shops, but no college or school of tradition, as far as I know of; but there are seventy schools for boys, and more than two hundred of whom know the Korán by heart. The book Mohammedieh is much read here; they have also story-tellers who recite moral maxims (Oghúz). The mildness of the air contributes to the beauty of the inhabitants. The women wear Ferrájís and large head-dresses, they are very decent and modest ladies. There are a great number of gardens and vineyards. Of its eatables and products the cherries are the most renowned. The water-cans of fir-tree refresh those who drink out of them like the living spring; these cans are called Akasik and Podúch. The inhabitants for the most part are merchants. The surrounding forests being composed of fir-trees, the inhabitants live by cutting and making planks of them, which are much esteemed at Constantinople. Two journies to the west from this place is the landing-place of Akcheshár; those of Ereglí, Bartín, and Hissárogí, also belong to the sanjak of Bolí. The hotbath lies to the south, on the outside of the town; amidst the gardens is a small hotbath, extremely hot and particularly useful against the itch. It purifies the stomach and cleanses the body. People of all degrees flock to this hotbath on waggons.

Places of Pilgrimage at Bolí.

The convent of Yúzghád Baba near the hotbath. We marched twelve hours to the east, through cultivated villages to Kerde, the seat of a Súbashí subordinate to Bolí; a judge with one hundred and fifty aspers. The town consists of a thousand wooden and brick-built houses in a large valley, nine quarters, and eleven mosques, besides the Mesjídís; three convents, three kháns, two hundred shops, and seven coffee-houses. The knife-cutlers and tanners of Kerde are renowned for the knives and Safien of this place. The air is pleasant, and

the inhabitants healthy ; they are mostly students eager for information (Súkhte Thalebí). It is a common saying that Kerde is famous for its thieves, its tanners, and its winter, which is compared to that of Erzerúm ; the inhabitants are a set of lively stout Turks. At the four points of the compass, and particularly on the south towards Kánghrí, are cultivated districts inhabited by forty or fifty thousand Turks. The names of the districts are, Kizíl-úzú, Alaja-úzú, Aleh-diván, Bir-diván, Ikí-diván, Uch-diván, and so on to seven Diváns, all in the mountains. The name of Diván given to these districts originated in the time of Ertoghrúl, who, being named Beg by Ala-ud-dín the Prince of the Seljúk family, granted to the Infidels, whose districts he conquered, the privilege of kettle-drums. The name is thus preserved in seven districts, whose inhabitants are a rebellious people, speaking a peculiar language of their own.

From Kerde we travelled to the eastward for the space of eight hours, through cultivated villages, to the village of Bayander in the district of Bolí, a jurisdiction of one hundred and fifty aspers. The conquest of these villages situated amongst steep mountains cost much blood to Osmán. Here are three hundred covered houses, a khán where every passenger is allowed to stay, and receives wood, straw and water, gratis. We travelled thence through a straight, called Hamámí Bogház, and came with a thousand difficulties at the end of nine hours to the place Jerkesh, the seat of a Súbashí in the sanjak of Kánghrí. Here is a judge with one hundred and fifty aspers, an officer of the janissaries, and Sipáhis. The town consists of three hundred houses, a mosque, a bath and from forty to fifty shops. Mustafa Páshá, the sword-bearer to Sultán Murad IV., built a khán here of fifty fire-places, and one hundred shops, but died before it was finished. Once a week a great market is held here. Seven hours further on is the village of Karajalar, a zíámet in the jurisdiction of Kánghrí, three hundred houses of poor but very obstinate Turks ; they will sell a trunk of a tree forty times over, putting it in the water every night, so that you may be compelled to lay out ten aspers in brushwood to set it on fire. A traveller marked one of these trunks by fixing a nail in it, and when he returned three years afterwards from the siege of Eriván, they gave him the very same trunk, which he had tried in vain to burn three years before. Thus they will sell a trunk forty times, and praise it as being forty years old. They also trade in different small articles, particularly in girdles, for which Karajalar is renowned.

Pilgrimage to Habíl Karamání.

Habíb was born at Ontakof near Nikde, and is buried here. He died a Sheikh of the Beirámí in the reign of Mohammed II. Hamza Efendí was one of his

disciples. We left Karajalar, and after nine hours walk, we came to Kojhissár a jurisdiction of Kánghrí. Its castle was conquered in the year 708 by Osmán, and destroyed in order that it should no longer afford shelter to the Infidels. Nine hours further on, we reached the town of Tússia, conquered by Mohammed I, the seat of a Súbashí, and of a judge appointed with one hundred and fifty aspers. The public officers are a commander of the janissaries (Serdár), an officer of the Sipáhís (Kiaya-yerí), a Muftí and Nakíb; though it is a Turkish town, yet there is a great number of learned divines. The town is situated on an elevation, and consists of three thousand wooden houses faced with brick, there are eleven quarters, twenty-one mosques, besides the mesjids, seven kháns, three hundred and forty shops, and a Bezestán with an iron gate. The Kúzlí and Leblebí Halwa (two sorts of sweetmeats) of the place, are famous. The air is heavy; the inhabitants are Turks, but very kind to strangers. Outside the town in a fine meadow is the tomb of Sheat Baba Sultán, to which pilgrimages are performed.

Our road now led for eight hours, amongst the mountains along the border of the Kizil Irmák (Red river) when we arrived at the village of Háj Hamza, the companion and disciple of Habíb Karamání; this village was his birth-place: there remains only an ancient mosque on the great road, the other houses are in ruins. It is on the banks of the Kizil Irmák, the opposite shore of which is laid out in elegant gardens. The Kizil Irmák issues from the mountains of Churúm and enters the Black Sea near the village of Báfra, where it forms a cascade, the noise of which alarms men like the rolling of thunder; the river rushes on with great impetuosity, and is not navigable. Its colour is red both in winter and summer; it is a cruel water, for, in attempting to cross to the opposite shore on horseback I was upset with my horse in the middle of it, and saved with difficulty by getting hold of a willow. We left Háj Hamza and continued our road to the eastward among the mountains and along the Kizil Irmák. The road winds along the rocks at the base of the high mountain called Sárínáshiklí, so that on the right side are the cliffs, and on the left a precipice, at the bottom of which flows the Kizil Irmák, which in some places must be crossed. After eight hours march we came to the Castle of Osmanjík. Some say that Osmán was born at this place, and the castle built by his successors. In the year 795 it was taken out of the hands of the Turks by Ilderím Bayazíd. It is the seat of a Voivode belonging to the sanjak of Churúm, and has a judge with a salary of one hundred and fifty aspers appointed to it; there is a Serdár and Kiaya-yerí, but no Muftí or Nakíb. There are few distinguished inhabitants, but a great number of gardens. You cross the Kizil-Irmák by a bridge to the castle, it is of a strong architecture, no more than eight hundred paces in circumference.

with an iron gate. As it is situated so amazingly high I did not see the interior, but only the outer town or suburb, consisting of a thousand old Tatar houses covered with planks and earth, there are seven quarters and as many mosques, three kháns, and a small bath, the water of which is drawn from a well supplied by the Kizil Irmák. On three sides of the town is sandy ground. Raisins are very sweet here on account of the heat of the soil. In the sand grows a plant called Kabre (Capers) which preserved in vinegar is in great use. The poor and almost all the inhabitants are Dervishes of the order of Hají-Begtásh, because one of their principal Saints is buried on the west side of the town on an elevated spot.

*Pilgrimage to the tomb of the great Saint Koyún Baba, (Father of the
Dynasty of the Sheep.)*

He was the true successor of Hají Begtásh. Having appeared to Sultán Bayazíd, he ordered him to build a cupola on his tomb, a mosque, a convent, a meeting-place for the Dervishes, (Meidán), a caravanserai with kitchen and cellar. All these establishments are covered with lead, which with the golden crescents on them dazzle the eyes of beholders even at a distance. The Imaret (kitchen for the poor) is smoking day and night. As soon as I, poor Evliyá, arrived here, I went to visit this place of pilgrimage; I kissed the threshold, saying, "Es-selám aleik," and entered the tomb, where I read the Korán, thanking God for the grace he had granted me to visit it. The cupola is perfumed with musk and amber, which is very agreeable to the senses of visitors, on whom the keepers of the mausoleum also sprinkle rose-water. The preacher and the other Dervishes Begtáshí who watch and pray at the tomb, said prayers on the head of me, poor Evliyá, wishing me a happy journey, with good sight, and perfect health and happiness in both worlds. The Dervishes all uttered the Mohammedan shout (Allah!) and read a Fátihah. When the Sheikh covered my head with his cap, I felt a wind blowing on both my ears, and my eyes were lighted up like Arab torches. Since the shipwreck which I had suffered in the Black Sea, swimming naked for three days and nights, my sight had suffered cruelly, and was only restored by this head-dress (the Crown of felicity) being put on my head. I then conversed with all the poor of the convent, and dined with them, and I have ever since kept the symbols of Dervishship, which I received at the Convent, viz. the habit (Khirka); the carpet (Sejáde); the standard (A'alem); the drum (Tabl Kúdúní); the halter (Pálehenk); the stick (Assa); and the head-dress or crown, (Táj).

Inside of the cupola are different inscriptions by the visitors, to which I added

one of my own composition which suddenly occurred to me. The name of Koyún Baba was given to this Saint, because when he came from Khorassán in Hají Begtásh's company, he bleated like a sheep once in twenty-four hours, which was the signal for prayer. The Dervishes of the order of Begtásh are generally in bad repute, but those of this convent are indeed meek like sheep, devout, pious, praying people, and in all my travels in Rúm, Arabia, and Persia, I met nowhere a more worthy convent.

Pilgrimage to the Tomb of Burhándedeh.

A great Saint renowned for many miracles. The bridge, a work of Bayazíd II. is a marvellous pile of building of nineteen arches, each arch gives an idea of the rainbow, of the galaxy, of the girdle of Divine Power, or of the Ták Kosra. Its length, from one end to the other, is four hundred and fifty paces; and although the river was so rapid, the architect built it straight as the bridge of Sirát (over which souls are to pass on the day of the last Judgment). We halted here for a day, then again crossing the bridge, and marching towards the west, amidst frightful mountains, we arrived at the small pass of Direglibíl; which, if one man only ascends to the top of the rock, and rolls stones down, he may defend against a thousand men. It is known in all Asia, and called Diregli-bíl (the pass with trees), because the mountain being excavated in many places, and threatening to fall down, the rocks are supported by trees, which were placed there by well-meaning people. Here our gracious lord the Páshá descended from his horse, and taking some of the stones out of the road, which encumbered it, himself threw them down the precipice; this example was instantly followed by the whole suite, four hundred men, who dismounting, cleared the road of the stones, shouting Allah, with the clarions sounding. After nine hours march from Osmánjik, we came to the village Hájkoi, the frontier of the sanjak of Amasia, a ruined village, with a khán in ruins, though it is very well situated for cultivation. Six hours further on we reached the field of Márziván, and the village of Kerkiráz, belonging to Amasia, with sixty villages, a mosque, and khán, also falling into ruins. At the end of eight hours we came to the mountain town of Amasia, which is said to have been built by the Amalekites, and, according to others, by Ferhád, the mountain cutter. In the year 476 (1083) it was conquered by Sultán Melek Ghází, of the Dánishmend family. The princes of Azerbeiján laid siege to it more than once, without being able to take it. From the hands of the Dánishmend family it passed into those of the Seljúk. It was then conquered by Sultan Ilderím, who thus prevented its falling into the hands of Timúr. He then made his son Issa Chelebi governor, and coins were struck, which bear the inscription of Amasia, of

the purest silver, which is found in three mines here. At the division of the empire by Sultan Mohammed II, Amasia is described as the seat of a Beg. It has sometimes been given as Arpalik to Vezírs of three tails. According to the Kanún, its khass amounts to two hundred thousand aspers, nineteen zíámets, and forty-two timárs; it has an Alaï Beg and Cheri-bashí. The Zaims and Timáriots, with the Jebellí, amount to three thousand men; the judge has three hundred aspers a day. The districts (Náhie) are those of Aine-bazár, Kildighán, Aktágh, and Kafála; the jurisdictions those of Koprí, Samara, Zeitún, Gumish, Búlák, Merzifún, Kerkerár, Ládik, Veraï, and Zenún-abád. The annual revenue of the judge is valued at seven thousand piastres, and those of the Páshá at seventy thousand piastres. Five Súbashis are attached to the khass of the Pásha, viz., Shehrbáh-bazár, Weraï, Aine-bazárí, Aktágh, and Súliova. Its magistrates are, the Sheikh-ul-Islám, the Nakíb-ul-ishráf, the Serdár of the Janissaries, and the Kiayayerí of the Sipahis. There are many learned divines and rich merchants.

Form and size of Amasia.

Its towers, crowning the height of the mountains are always veiled with clouds, and it is only at noon that the spires of the mosques, and the roofs of the houses are visible. Its circumference is nine thousand and sixty paces. In form it is a pentagon, extremely strong, worthy of being a work of Ferhád, with forty-one towers, and eight hundred battlements altogether. The number of the houses is not known to me. There are magazines, cisterns, and a road cut in the rock, leading down to the water, called Chapán Yolí, of three thousand and seven steps. It has no market-place (Charshú), or market (Bazár). There are four iron gates looking to the east. In the castle is a mosque built by Sultán Ilderím, and a marvellously deep dungeon, resembling the pit of hell; and seventy cannons, but of no great calibre, as it is not a frontier fortress. This castle has six wonderful caverns, where the rich inhabitants hid their valuable effects in the time of the Anatolian rebellions of Kara Yazijí, and Kara Saíd.

Timúr besieged this fortress with an innumerable army for the space of seven months, and was obliged to retire in confusion. Though it is situated in the midst of the province, yet a commander (Dizdár) and a garrison is appointed, lest rebels should gain possession of it. The lower castle is built on the banks of the river Túzánlí, a small castle, whose circumference is not known to me. It has three gates, the first opens towards the Kiblah, Karúnlik Kapú; the second Ma'adenos Kapú, looks in the same direction; and the third, Meidán Kapú, to the west; from whence a great bridge leads to Gok-medresse, on the opposite side of the town. The gate Serkíz leads over a wooden bridge to the mosque of Gháriblar.

The number of mosques, palaces, and houses are six hundred. The river Túzánlí, which passes through the town, issues from the mountains of the same name above Tokát, passes by Eski, Aine-bazár, Kargol, the castle of Túrhal, Chengellí-bíl, Sáríkúsún, the bridge of Davíkaví, Chapán, through the pass of Ferhád to Amasia, where it joins the river Chekerek, opposite the great stone bridge. This river springs from the lake of Ladek, comes from Súliova, and joins the Tuzánlí near Amasia as aforesaid. It is vulgarly called Yava; the proverb, "Tokát defiles it, Amasia drinks it," is applied to it because it flows from Tokát to Amasia. After it has passed Amasia it is called Chehár Shenbesü (Wednesday's water), and after irrigating many fields, it disembogues in the Black Sea, on the western side of Samsún. Below the village Chehár Shenbeh it is joined by several springs, and below Nígissár, in the province of Sívás, it receives the river Kerkúk; thus it reaches Samsún, after having increased its stream by those of seven other rivers. The town of Amasia is built on both sides of this river, and on the hills and mountains bordering on it. A bridge worth seeing, the work of Sultán Bayazíd, crosses it. This river comes to Amasia from the south, running northward, and turning many mills and water-wheels; which at Amasia are not less to be praised than those of Hama and Adana. Amasia is divided into forty-eight quarters of Moslíms, and five of Christians; there are altogether five thousand houses, besides palaces.

The Seraï of the Sultán is situated on the banks of the river, surrounded by delightful gardens, curious trees, and many seats; it is cultivated by a master gardener (Usta), and fifty gardeners, who wear yellow caps. The Seraï of Mahommed Páshá is close to the mosque; within the castle is the Seraï of Sultán Bayazíd, and many others, faced with brick; there are altogether two hundred and forty mosques. Among them is the mosque of Bayazíd II. In his youth Bayazíd was first made governor of Trebisonde, and then of Amasia; his father, Mahommed II, having died at Máldepeh, he went to Constantinople to ascend the throne, but gratefully remembering that he was made Emperor at Amasia, he freed the inhabitants from all contributions, and built this mosque, one hundred feet square: the mihráb, minber, and mahfil of the Muëzzins are of elegant workmanship. The cupola is not very large, but adorned, like those of other imperial mosques, with circles for suspending lamps and other ornaments. The chronograph on the gate opposite the Kiblah gives the date of its building, 892 (1486), it has two minarehs, and in the middle of the court-yard a water-basin for ablutions. The mosque of Kúchúk Aghá, opposite the river Chekerek; the mosque of Bayazíd Páshá, covered with lead, and paved with marble; the mosque of Mohammed Páshá, covered with lead, and one minareh; the mosque of Khizr

Elias, a large building, covered with lead; the mosque of Mekkeme, built of wood, as also is the minareh; the mosque Fethie, formerly a Christian church and convent; the mosque of Yogúrch Páshá, who was Vezír to Mohammed I.; the mosque of Gokmedresse, covered with lead, but without a minareh; besides a great number of Mesjids. There are ten colleges, the most elegant of which is that of Sultán Bayazíd; nineteen houses for reading the Korán; at that of Sultán Bayazíd there are more than three hundred Háfizes (who know the Korán by heart); ten houses of tradition; and two hundred schools for boys, some of which are covered with lead. There are forty convents for Dervishes, the best of which is that of Jelál-ud-dín Rúmí, and ten dining establishments; at that of Sultán Bayazíd all the poor dine twice a day. Of the Caravánseraís, that of Sultán Bayazíd is covered with lead, as is also that of Bairám Páshá, the Vezír of Murad IV. The Kháns are lead-covered, with iron gates, besides those for merchants (Khoja), there are those for single men (Mújerréd); these last have their own gatekeepers, and are shut up every night, so that those who do not come home before the hour for closing are not let in, and those who are within cannot go out till the gates are thrown open in the morning, when every person goes to his work.

In the market-place (Charshú) there are altogether one thousand and sixty shops, and one hundred and sixty different workmen, with vaults of stone like the market place of Brússa. A Bezestán with four iron gates. The market place is paved with large slabs. There are many distinguished inhabitants.

Inhabitants, Language, Dress, Provisions, &c.

The inhabitants are a set of merry jolly fellows, and are all red-faced and fresh-coloured; their occupation may be thus described;—first, the Zaims and Timariots and the Páshá's court; secondly, the divines, judges, and professors; the Imáms, Khatíbs, Muézzins, &c.; and thirdly, the merchants and handicraftsmen. There are many well-bred highly-finished gentlemen, who speak with great eloquence, but the dialect of the common people is harsh. The wealthy dress in sable pelisses and Ferráji of cloth, the middle classes in Bogassin. The women are Turkish beauties, with well-ranged teeth and words.

From the district of Kághla comes a sort of corn called Dárvededíshí, of which most excellent bread is made, called Levásha, Kerde, Chákil; there are forty sorts of pears, ruby-coloured cherries, and seven sorts of grapes and quinces, of which a far-famed *robb* is made, and sent to Princes as a present.

Sherbet of must, scented with musk; sherbet of quince jelly, which, on account of its heating quality, is as useful in medicine as *terra sigillata*. The sherbets called Khardalie, Búldáklí, are exported into Persia; a pleasant white beverage.

The workmen are clever in all kind of handicraft, but the tailors and cotton

beaters are the most famous, as well as the barbers and confectioners. In the time of the Amalekites, the river Túzánlí did not pass through the town; it was Ferhád, the lover of Shirín, who cut these mountains like cheese, and the traces of his work is yet to be seen in the mountains on the west side of the town.

The situation of this town in a deep valley, and on the banks of a river, contributes to the mildness of the air, and the riches of its cultivation. The windows of the houses look to the west and north; the winter is temperate. The water which Ferhád carried to the town from the opposite mountains is delightful; it is distributed from house to house.

Of the Walks, and Pilgrimages or Tombs.

There are seventy different walks; the first is that of the bloody fountain (Kánlí bínar;) it is so called because a wicked old woman having brought false news to Ferhád here, of Sherín's death, he threw his hatchet into the air, and himself down the precipice, by which means he was killed.

The tomb of Ottoman Princes, who are buried in the cypress wood, their names I do not know; the tomb of Zekeria Khalvetí, he was the first disciple of Pír Elias, and is buried near the saddlers' shops (Serrájiler). The pilgrimage of the Sultán of the faith, the Simorgh of truth Sheikh Abd-ur-rahman Ben Hassám-ud-dín Gomishlí-zadeh, he is the nephew of Pír Elias, and was a dervish of the order of Khalvetí, of whom many miracles are related. The three Princes, sons of Murad II. having visited this Sheikh, two of them kissed his hand, and the third, Mohammed, kissed his feet. The Sheikh took the handkerchief (Reda) he wore on his neck, tied it round the neck of Prince Mohammed, and admonished him to take care of the Moslíms at Constantinople. This Sheikh has left many poems on divine love; his poetical name is Hossámí. His tomb is near that of Pír Elias, in the convent of Yakúb Páshá. Molla Kassem Khatíb Ben Yakúb, who was born and buried at Amasia, one of the deepest of learned divines. Molla Ala-ud-dín Híkámí, born and buried at Amasia. Molla Abd-ul-jebbár Ajemí, near the tomb of the Ottoman Princes. Molla Abd-ur-rahman Ben Ali Ben Moyed, born and buried at Amasia. The Sultán of poets, Munírí Efendí, born and buried at Amasia, he improvisated Arabic, Turkish, and Persian poems, and was one of the Vezírs of Prince Ahmed, when Governor of Amasia. The excellent female poet, Mihrmáh Khatún, descending from Pír Elias's family, was a virtuous lady like Rábie Adúye, who knew seventy scientific books by heart, and beat the most learned men in disputing: her true name being Mihrmáh, she took the name of Mihrí for her poetical surname; she left a Diván, and some theological treatises, and was buried near her grandfather, Sheikh Pír Elias.

Pilgrimage of the Pole of Poles, the Sheikh, *par excellence*, the cream of saints, the column of the Princes, Sheikh Pír Elias. He was one of the Sheikhs of Sultán Bayazíd I., and went with Timúr to Shirván, from whence he returned to Amasia, his birth-place, where he is buried on an elevated spot, called Sevádie, near Amasia. He is famed for many miracles, one of the most celebrated is, that when his corpse was washed, he straightened the hand which had been placed crooked by the washing-man. Its mausoleum, with all the foundations belonging to it, was erected by Bayazíd II., son of Sultán Mohammed II. Strangers and poor persons are here most liberally entertained. Praise be to God, that I was so happy as to visit it, and to finish a complete lecture of the Korán there. The pilgrimage of Kelij Arslán, a Sheikh of the Mevlevís, buried in the convent of that order. The pilgrimage of Ferhád; he is buried on the top of the mountain which he cut for the love of Sherín, and the old woman who was the cause of his death is buried between him and his mistress. The thistles and thorns which grow on the tomb of the old woman prevent the flowers uniting, which grow on the tombs of Ferhád and Sherín.

There are a great number of pilgrimages of great and holy men, but I visited only those I have given an account of, and at each, in honour of their souls, said the Súra Yass, asking for their spiritual assistance. On the third day of our stay the clarions of departure sounded; we took leave of our friends, and travelled the same day through the mountains of Chhengelli-bíl, reaching, after six hours march, the station of Kánlí-bínár, which is the spot where Ferhád killed himself. It is a pleasant place, with a luxuriant spring of most delightful water. We watered our horses here, and pitched our tents, and continued our road next morning towards the north for seven hours. We arrived at the village of Ezil, a district belonging to Amasia, three hundred houses with gardens, a khán, a mosque, and a bath.

The Town and Castle of Nígissár.

The next day we reached, in eight hours time, the seat of the Dánishmend family, the old town and stronghold of Nígissár. Its builder was a Greek Emperor; it was conquered in the year 476 (1083) by Sultan Melek Ghází, of the Dánishmend family, and became the seat of this dynasty; their second residence was Amasia. The Seljúks, who anxiously wished to possess it, laid siege to it several times without success. Its name is a corruption of Níg-hissár, the good castle. It is an ancient, strong-built castle, on a limestone rock, five hundred and sixty paces in circumference, of an hexagon shape: the three gates face the east, west, and south; within the castle are three hundred houses and magazines, and a mosque,

which was formerly a church. The garrison is small in number, because it is not a frontier fortress; they only keep watch against rebels; the lower suburb is a large town, but its streets being narrow, and going continually up and down hill, it is with difficulty that a horseman can make his way to the market-place, and for a waggon to do so is out of the question. This town belongs to the khass of the Páshá of Sivás, the residence of a Súbashí of seven hundred purses' revenue, the judge is appointed with one hundred and fifty aspers, and there is a Muftí, Nakíb, Serdár, and Kiaya-yerí. The town comprises forty-three quarters, with sixty mihráb (Jámí and Mesjids), of which nine are Friday mosques, wherein the Khutbe is performed. The mosque of the castle was formerly a church, an ancient place of worship. To the mosque of Melek Ghází, the visitor descends by five or six steps; it has a slender, thin, well-proportioned minareh: its equal is not to be seen elsewhere. The mosque of Chaplakáneh is faced with bricks. At the west end of the town is the mosque of Júregí; outside of the castle is the mosque of Khalíl Efendí, just finished, faced with brick; also outside of the castle is the mosque of the Muftí. The houses of the town, in the valley, and on the hill, ascending one above the other, are two thousand seven hundred in number, faced either with earth or bricks. There are three baths, viz., that of the Muftí in the castle, that of Chaplakháneh outside of the castle, and that of the Infidels, also outside of the castle, besides forty-five private baths in the palaces.

The Hot-spring of Nigíssár.

It is a small hot-bath outside of the town to the south; the women and boys of the town wash their clothes here; it is a well-flavoured water, has no sulphurous smell, and is useful as a remedy in leprous and arthritic diseases. It is visited every year, in the month of July, by a great number of people, who amuse themselves for a month, and then return to their homes. There is a college, and house for reading of the Korán and tradition, but no kitchen for the poor; there are seventy schools for boys. The inhabitants are an honest set of people, with some beautiful women amongst them. There are seven convents, the first of which is the great convent of Chevregí; that of Elias-dede is not less famous. There are a great number of springs and fountains, which move as many corn and fulling mills, also five hundred elegant shops, but no Bezestán. The narrow street, which leads down from the castle, is lined on both sides with shoemakers' shops; the principal streets are paved with large slabs. The inhabitants are fresh-coloured lively looking Turks, who pay great attention to strangers. Among the eatables, pomegranates are much famed; they each weigh an occa, and some even as much as five hundred dirhems, and are of the size of a man's head. The

cheese, Kufte and Passdagħ of this place are famous ; the environs are laid out in rice plantations (Cheltuk). The Black Sea is two journies distance from this place.

Pilgrimages of Nígíssár.

The conqueror of Nígíssár, Melck Ghází, of the Dánishmend family, is buried near the castle gate. God's mercy be upon him ! Chevregí-boyúk Sultán lies near the great mosque, beneath a cupola. We left this town and advanced towards the east, through mountains and forests. After six hours march we reached Kariébásh Chiftlik, the frontier of Sívás, here bordering the governorships of Erzerúm, with two hundred Armenian houses, and a ziamet. The next day, as soon as we trod the ground of Erzerúm, we offered up a sacrifice of two hundred and seven camels, and the inhabitants of Erzerúm, with the Kiaya of the Chaúshes, the Defter-Emíní, the Chaúshlar-Emíní, the Timár Defterdárí, and other gentlemen of the Diván at their head, came to meet us with presents.

The Governorship of Erzerúm or Erzenrúm.

It is situated in Azerbeiján and Armenia, and, according to some, erected by Núrshiván ; but the truth is that it was by Erzenbaí Ben Softár Ben Kúndúz, of the dynasty of the White Sheep, whose ancestors had come from Mahán, and built the castle of Akhlát, on the borders of the lake Wán ; they are all buried at Akhlát, and the ancestors of the Ottománs, Ertoghrúl and Súleimán, derive their lineage from them. Uzún Hassan, having become master of Azerbeiján, built the castle called Hassan, after his name, at Erzerúm. Envious of the conquest of Constantinople by Mohammed II., he began to trespass on the frontiers, and to violate the peace. Mohammed II., in defiance of him, conquered Trebisonde, and defeated him with twenty thousand men in the field of Terjeán. With great difficulty we traversed the rude pass of Iskefser, and in three hours we reached Shákhua, an Armenian village of two hundred houses, where the Armenian girls are wonderfully pretty. From Constantinople to this place we had constantly ascended towards the east, and all the rivers were flowing from that direction towards us ; this will show on what high ground Erzerúm is situated. From Shákhua we crossed the Governorship of Erzerúm, which was our allotted province, in different directions to the south, north, east, and west, and shall now describe the stations of these our excursions.

Tekine is a village in the jurisdiction of Iskefser, with one hundred houses, a ziamet. Five hours further on is the village of Chádár, of one hundred houses, in the jurisdiction of Koilí. The castle of Koilí was built by Usún Hassan, from fear of Mohammed II. ; it belongs to the sanjak Shuban Kara Hissár, in the pro-

vince of Erzerúm; it is situated on a high rock, and is one thousand three hundred paces in circumference. Inside are one hundred houses and magazines, an iron gate opens to the west; it has a commander and seventy men; the suburb outside consists of one hundred houses, a mosque and some shops. The castle saluted us with seventeen guns, and the inhabitants met us with presents; they slaughtered ten sheep as a sacrifice, for which they received ten ducats. Two stations north of this village, on the shore of the Black Sea, is Bailhssa-bazári, which a man on foot may reach in one day. In the reign of Ahmed I. the Cossacks of Oczakov pillaged this place: the environs being gardens and flowery meadows are extremely favourable to bees, and the honey of Koilí-hissár, scented with musk and ambergris, is famous; the inhabitants are a turbulent set of people. We descended a deep precipice, and after seven hours reached the village of Doirán. The river here issues from the mountains of Kerkúk, is joined by several streams from the mountains of Koilí-hissár, and below Chehárshenbe by the river of that name, which passes Amasia. The Kerkúk is an excellent fresh-water river. The village of Doirán, situated on its banks, in the valley of Akshár, consists of one hundred houses. We now went towards the east four hours, to Anderes on the frontier of Shuban Kara-hissár, in the valley of Akshár, a village of one hundred houses. Having marched two hours towards the east, we reached the Chiftlik of Tabán Ahmed Agha, where the Páshá was presented with an Arabian horse, and with twenty horses for his suite, three thousand sheep, seven strings of camels, seven of mules, and ten purses; it was a great festival, worthy of the Ottoman court itself. In recompense for this great festival, the giver of it, Ahmed Agha, was imprisoned in the Kiaya's room, and bought his life by the payment of forty purses and seventy camels, by which opportunity I also got a horse. Two hours further on lies the village of Ezbeder, in the territory of Shuban Kara-hissár, an Armenian village surrounded with gardens. Four hours further we reached the valley of Tilismát Za'aba; the torrent of Tilismát Za'aba issues from the neighbouring mountains, and falls into the river Akhlát; there are one hundred houses here built upon rocky ground; the subjects here are all Armenians. A cave is still shown in which there was formerly a treasure, guarded by two swords, which were continually moving up and down, a mast has many times been put beneath them and instantly cut through; a magician has since got possession of the treasure, but the cave still remains to be seen. There is, besides, another talisman somewhere hereabout, but I have not seen it. Five hours from hence is the village Yakúb, on the frontier of Shuban Kara; three hours further on, that of Korkún Kiassí, and in one hour more, the village of Barú; after which we came through the pass of Tekmán, which is closed by the winter for seven or

eight months. After having got through it with much difficulty, we reached Kází-oghlíkoí, an Armenian village. Four hours further is the castle of Shírán, on the frontier of Shuban Kara; in four hours the village of Kara Jalar; in five hours the village of Sáríchalar, inhabited by Moslíms and Armenians; in eight hours the village of Sálút, the pass of which we traversed with considerable trouble, and for the space of five hours were crossing the great plain of Kerkúk. At the end of this plain is the village of Genj Mohammed Agha, with two hundred houses and a mosque, on the frontier of the district of Shuban Kara-hissár; five hours to the east is the village of Keremlí, inhabited by Moslíms and Armenians; opposite to it, on a hill, lies the Castle of Dermerí, built in the reign of Sultán Ahmed from fear of the rebels; it is a small castle with a gate to the north, without commauder and garrison. Here the Páshá made an excursion (Ilghár), with three hundred horsemen, and we arrived, at the end of twelve hours, at Chághir Kánlí Sultán, who was a great Sheikh in the time of Sultán Mohammed II. His tomb is adorned with several lamps (chirághdán), candelabras (shemidán), censers (búk-húrdán), and vases for sprinkling rose-water (gulábdán). It is a reverential place, where prayers are put up to Heaven. I visited it, and read the Súra Yass there; through the sanctity of this saint the country abounds with cattle. Two Chiftliks are exempted by Imperial diploma from all taxes; the village consists of three hundred houses, with a mosque and a convent, the dervishes of which go bare-headed and barefooted, and wear their hair long. The people carry wooden clubs in their hands, some of them crooked sticks (littii). They all came to wait on the Páshá, and to exhibit the grants of their foundation. The Páshá asked from whence they dated their immunity, and they invited him to visit their place of devotion (Sema'ákháneh). We followed them to a large place where a great fire was lighted of more than forty waggon-loads of wood, and forty victims sacrificed. They assigned a place for the Páshá at a distance from the fire, and began to dance round it, playing their drums and flutes, and crying "Hú!" and "Allah!" This circular motion being continued for an hour, about an hundred of these dervishes naked, took their children by the hand, and entered the fire, the flames of which towered like the pile of Nimrod, crying "O all con 'ait! O all vivifying!" At the end of half an hour, they came out of the fire, without the least hurt except the singeing of their hair and beards, some of them retiring to their cells, instead of coming before the Páshá, who remained much astonished. They then gave a feast to the Páshá, which was even greater than Ahmed Tabán's feast. It was surprising that they were enabled to prepare such a feast in so short a time, as the Páshá had arrived suddenly, and by a by-road. The Páshá confirmed their immunities, and gave them a present of one hundred ducats. In sixteen hours more we came to the plain of Terján. The mosque of Sultán Hassan is a praise-

worthy monument of Uzún Hassan, but it stands alone here. Uzún Hassan, who liked the situation, intended to build a town here bearing his name, but Sultán Mohammed II. destroyed all his projects by the famous battle, which was fought on this plain; it was a scene of great slaughter, even now the peasants find bones and hidden treasures when ploughing the field. We crossed this plain hastily, and in eight hours reached the village, where the Kiaya of the Chaúshes had provided a great feast for the Páshá, and presented him with five horses, five purses, and three Georgian slaves. At the end of five hours we reached the village of Púlúr, and in four hours that of Terjánlí Alí Agha, an Armenian village of three hundred houses, a mosque and a bath. Alí Agha gave a grand repast here, accompanied with a present of ten horses, ten purses, ten strings of camels, and five of mules. We went from hence nine hours further, to the village of Mama Khatún, in the district of Erzerúm, consisting of one hundred Mussulman houses; it is a free zíámet.

Pilgrimage of Mama Khatún.

This lady is buried beneath a cupola, at the foot of a rock; she was the daughter of one of the Princes of the Aúk Koyúnlí, and lies buried here with all her children, but without any keeper attached to her mausoleum, she is buried in a marble coffin; near it is a mosque and a bath. Six hours further is the village of Habs, at the western end of the plain of Erzerúm; it consists of one hundred and fifty Armenian houses. All the principal men of Erzerúm came to this place with presents to meet the Páshá's Diván. We proceeded with a large retinue for the space of five hours, to the hot-bath, which is also situated at the western end of the plain of Erzerúm, and where every year some person or other is drowned. It is a very useful bath, but too warm to be used without a mixture of cold water. Some of the former princes have built a dressing-room here (jámeghán), and a basin (havúz): the climate is pleasant. The Motesellem Mustafa Agha, here presented the Páshá with an Arabian racehorse, caparisoned with jewels, a sable pelisse, a quiver, and a sword set with jewels, a dagger and a girdle, and ten racehorses, mounted by ten Georgian boys, all armed. His three hundred and seventy slaves were clad in showy dresses, like so many waiting youths in Paradise. He gave also to me, poor Evliyá, a sable fur, some cloth, and one hundred piastres, because I had been master to his son for some time. Our arrival at this hot-bath was exactly the seventieth journey we had made since we left Constantinople, and an entrance in grand procession was organized, which outvalled in brilliancy those of the greatest Vezírs. Indeed, the Páshá was a Commander-in-Chief (Serdár), who by Imperial rescript (Khattí Sheríf) was allowed even to use the Túghra, or cypher of the Sultán. The troops of Erzerúm paraded on both

sides of the way from this hot-bath, which is six hours distance from Erzerúm, up to the gates of the town; with cuirasses and casques, bearing long lances, their horses being adorned with knots of sea-horses' bristles, and various other trappings. The Páshá was surrounded by eight body-guards (Shátir), who wore golden caps on their heads, carried battle-axes in their hands, had golden girdles, and splendid caftáns, walking like the peacocks of Paradise. On the right and left of the Páshá walked the Matarají-bashí (keeper of the leaden bottle, which contains the water for purification), and the Tufenkjí-bashí, or head of the fuzileers, bearing a water-bottle set with jewels, and muskets of costly workmanship. The Páshá passed between two lines, greeting both sides, and the people returned his salute. Four hundred Ulemás all clad in armour were headed by the Imám, and I, poor Evliya, as Múëzzin. Behind us followed the treasurer and the standard-bearer, with the eightfold Turkish music. The Tátár troops, the Muteferrika, the chamberlains, passed, all clad in armour. As soon as the procession drew near Erzerúm, the fortress began to salute by firing the great guns from the highest tower, called Kessik Kala'á, as a selám aleikum, after which the Janissaries fired the guns of the inner castle, and so continued during the procession. But when the Páshá himself entered the gate of Erzenján, the six hundred and seventy guns, which compose the artillery of the fortress, were all discharged at once, and the skies were rent and the earth trembled. Seven regiments of Janissaries lined the way from the gates of the town to the gates of the palace, ready to salute the Páshá, who, as soon as he had entered the palace, was saluted once more by a general discharge of the artillery on the walls. Many hundred victims were sacrificed, and a splendid repast equal to that of Mádí Kerb followed. After dinner the music played, and a diván was held, wherein, after the decision of many lawsuits, the twenty-seven Aghas of the castle, those of the Janissaries, artillerymen, armourers, &c., were invested with seventy brilliant robes of honour, and Molla Chelebí Efendí, the relation of Emír Bokhara, with a green sable pelisse. I received a caftán in my degree of clerk of the custom-house. The governor then most graciously assigned me a lodging in the palace built by Tekelí Mustafa Páshá, where I lived quietly, sometimes keeping company with the Governor, and at others discharging the functions of clerk of the custom-house. I had full opportunity of acquiring the most perfect knowledge of the state of Erzerúm, as I was allowed to see all the kanúns, registers, and protocols.

Description of the Fortress of Erzerúm.

It was wrested out of the hands of Kara Yússúf, the son of Uzún Hassan, by Sultán Mohammed II. The khass of the Vezír is fixed at one million, two hun-

dred and fourteen thousand six hundred aspers; the whole province is divided into twelve sanjaks. The officers are a Defterdár of the treasury, a Kiaya of the Defterdár of the Timárs, a Kiaya and Inspector of the Chaúshes, an Alai-Beg, and a Cherí-bashí. The sanjaks are as follows:—Kara-hissár, Akií, Pássin, Siper, Hassan, Melúzgerd, Tekmán, Kúrúján, Túrtúm, Mujtekerd, Mámreván, and Erzerúm. The khass of the Defterdár of the treasury amounts to one million and fifty-two thousand nine hundred aspers; that of the kiaya of the fiefs to fifty thousand, and that of the Defterdár of the fiefs to twenty thousand two hundred. There are fifty-six ziamets, and two thousand two hundred and nineteen timárs; the feudal militia number five thousand two hundred and seventy-nine swords, and the Jebellís, in time of war, twelve thousand men, besides two thousand men who are furnished by the khass of the Páshá. The soldiers of Erzerúm are stout, brave fellows. The judge is a Molla, with a revenue of five hundred aspers, with three subordinate Naíbs or Vicars. An Agha of the Janissaries, an Agha of the artillerymen, and one of the armourers, who are all in the interior fortress. Abaza Páshá, the famous rebel, one night surprised this fortress, and put the whole garrison of Janissaries to the sword, except the Agha, who was absent that night by accident, and consequently escaped. Abaza remained in rebellious possession of it for ten years, in defiance of seven Vezírs, who marched against him with the power of absolute command, such as Cherkess Mohammed Dishlín Hossein Páshá, Timúr Kázík Khalíl Páshá, &c. but owing to the strength of the fortress, they were unable to reduce the rebel, until Khosrew Páshá assumed the command; he took Abaza prisoner, and carried him with him into the presence of Sultán Murád IV. He obtained a general pardon, and was first made Governor of Bosnia, afterwards of Bude, and finally of Ozakov, which he retained up to the time of the expedition against Eriván. The troops rebelling at that moment, called loudly for Abaza Páshá, which, coming to the ears of the Sultán, he ordered him to be killed, and buried in the tomb of Murád Páshá, near the market of the ink-makers. He escaped, however, and wandered for some time in Arabia and Persia, re-appearing at Erzerúm the same year that we came there. I saw his blood even before my own door, because Silihdár Súleimán Páshá cut his head off on the arrival of our Motessellín, or Páshá's substitute. Since the rebellion of Abaza, the greatest attention has been paid to this important post by the government; it has been strengthened by an immense artillery, and six companies, so that the whole garrison amounts to two thousand five hundred men, a commander of the castle, Dizdár, and twelve Aghas. In the inner castle are one hundred and eighty cannons, and at the gate of Tabríz, in the centre of the two fortresses, are twelve large cannons, placed there by Murád IV. The fortress is situated at a gun's shot

from Mount Egerlí; on the north and north-west extends the plain of Erzerúm, two miles square, a fertile flowery field, covered with villages.

Description of the great river Euphrates.

The great river Euphrates flows through the middle of the plain of Erzerúm. Its source is at the bottom of the pilgrimage of Dúmlibaba, on the east side of Georgia; it flows towards the west, causing in its way many marshes and canals, passes before the village of Kián, the castle of Kemáni, through the Yaila of a thousand lakes, inhabited by the Curds Izúlf, joins the Murád (the name of which it assumes), and passes like a sea in the neighbourhood of Malatia to Samosat, Kala'ái Rúm, Birejik, the bridge Búmbúja, Bálassa, Ja'aber, Rakie, Rahbie, Karkessia, Ania, Hita, Ebyár, Takúk, Helle, and Kúfa; it is joined at Kaverna by the Shatt-ul-arab (Tigris), and thus becomes an immensely large river, which is ascended by Indian ships from Bassra; the whole extent, with all its windings, is four hundred farsangs; it passes four hundred towns and villages. In the plain of Erzerúm its water is very sweet and palatable, well worth being recorded in the Korán by the verse:—"And we gave you to drink of the water of the Euphrates." Besides the Euphrates no less than seventy-two rivers descend from the mountains of Erzerúm and Diárbekr. Makrisí says, that the Tigris and Euphrates were dug out by Daniel with the assistance of Angels. The Tigris is the Shatt, which rises east of Diárbekr, between Torjil and Miafarekein, receives an infinite number of springs, and goes to Hossní Kaifa and Mossul. This river unites the upper and lower Zarb, and becomes a tremendous and roaring stream which is called the mad Zarb. It was of the river Euphrates that the prophet is reported to have said:—"O inhabitants of Cufa, your river Euphrates takes up two channels of Paradise." Imám Ja'afer is reported to have said in praise of this river:—"If the inhabitants of Irák and Rúm were acquainted with all the excellent qualities of the Euphrates, they would build a wall on each side of it. Whoever bathes therein three times, may be certain of being cured of many diseases." Another tradition on the Euphrates is reported by Abúhoreirí as follows:—"The last day shall not arrive till the Euphrates flows not from a mountain of gold, on which men are killing each other; ninety-nine shall be killed out of each hundred, and yet every one shall say, 'perhaps it is I who may be saved.'" The Euphrates and Orontis (A'ssí), are the only two rivers which touch the frontier of the Holy Land. The Euphrates freezes in the winter so that during two months many caravans cross it, but it never freezes south of Erzerúm; it is a sweet clear water, and a great comfort to the inhabitants of Erzerúm, though they have the spring, called the Source of Paradise, within their walls.

Of the Form and Size of the Fortress of Erzerúm.

It consists of two castles of a square form, the distance between the two walls is seventy paces; the ditch is eighty paces broad, and twenty deep, but, on the side of the Gurjí and Erzenján gates, the ditch is not so deep: the whole circumference is eighty thousand paces, and it has three gates, that to the west is the gate of Erzenján, where the ditch is crossed by a bridge; the second to the east, and the third to the north, are likewise entered by crossing bridges. The first, which is the Georgian gate (Gúrji), is double, like that of Erzenján; but that of Tabríz, as it is close to the walls of the inner castle, is only a single one. The guns are all pointed towards the quarters of the town Dáragháj and Gumishlí Kunbed. Within the outer castle is an immense tower reaching to the skies, known by the name of Kessik Kulle, on the top of which is a high wooden Koshk; as it is one hundred cubits high, ten guns pointed from thence in all directions, intercept even the flight of birds. The height of the wall of the inner castle is seventy cubits; the other walls are but from forty to fifty cubits high; there are two hundred and ten strong towers, and two thousand and eighty battlements round the castle, and seventeen hundred houses, all covered with earth (*terrasses*) in the ancient style, so also are all the villages which I saw in the whole government of Erzerúm.

Praise of the Palaces of Erzerúm.

The palace of the Páshá has no less than one hundred and ten rooms of various sizes, for the Diván and Koshks; of the last, the two finest are those of Tayár Páshá, and of Benlí Páshá, with a bath and a fine fountain. On the outside, above the stables, are the rooms for the watchmen; the court-yard is a spacious place where they play the jeríd. It has two gates, one is that of the Diván, opening on the great road, the other is a secret gate, always kept shut. Erzerúm contains seventy quarters of Moslíms, and seven of Infidels. There are no Armenians, Copts, or Jews; if any make their appearance they run the risk of being killed. In the quarter called the Source of Paradise the houses are built of stone; most of them are only one story high, because the air is sharp and the winter severe. It has been known to snow here for ten or eleven months in the year, which is the reason that the greatest part of the houses are built of one story, like a bath, with windows, and a felt door on the top.

Of the Mosques.

There are seventy-seven mihrábs; the oldest is the great mosque inside the gate of Tabríz, with a minareh in the ancient style, built by the Princes of the

Akche Koyúnlí, two hundred feet square. The mimber and mihráb are also in the ancient style; it is supported by two hundred columns of fir-tree, and the cupola is also of wood; on one side of the mosque the biscuit for the garrison of Eriván is kept. On the east side of this mosque, close to the wall, is an old college with two minarehs; some say that they were built by the Princes of the Akche Koyúnlí, while others ascribe them to Uzún Hassán; in short, it is an old prayer-place, which has been cruelly damaged in the different sieges of Erzerúm, and never been repaired because it was never endowed. Within the gates of Tabríz are two tall minarehs, the shining porcelain of which dazzles the eyes of beholders; tumblers exhibit their skill on ropes extended between these two high minarehs. Sultán Murad IV. converted the ruined mosque into a cannon foundry. God grant it may be repaired! The mosque of Lále Mustafa Páshá, before the gate of the Seraï on the great road, built by the grand Vezír of Sultán Sóleimán. Its cupola is built in the style of those of Constantinople, eighty feet square, and covered with lead. Its mihráb, mimber, and mahfíl are very simple. Outside is a stone bench, but the courtyard is narrow. It is the work of the great architect Sinán. Its sheikh is Wání Efendí, one of the most learned divines, and famed commentators, a second Na'amán, an eloquent man, whose renown is spread all over the empire; its Imám is a high-minded priest, who knows the whole Korán by heart, whose reading plunges those who listen into the depths of meditation. He is a most perfect musician, and is called the Imám of the Janissaries; and if the Muëzzin, a second Belál (the Prophet's Muëzzin) ascends the minareh, and proclaims with David's voice Mahommed's shout, "God is great, God is great," all hearers begin to tremble, every person leaves his business or repast, and hastens to the mosque. All the inhabitants of Erzerúm are devout, pious men. Jafer Efendí's mosque is a pleasing new built mosque, with a high cupola and gate, a courtyard and a spouting fountain; the windows are guarded with iron gratings. In the inner castle is an old mosque much frequented. Outside of the gate of Erzenján is the Páshá's mosque, covered with lead, and outside of the gate of Tabríz, on the edge of the ditch, is the mosque of Mohammed Páshá, with one minareh, and with a terrace. Besides these great mosques (Jami'í), there are also seventy-seven mesjids, one hundred and ten schools for boys, convents, and houses for reading the Korán.

Fountains.

On the market-place, is the Source of Paradise, Jennet-bunár; and outside of the gate of Erzenján is the Camel fountain; on the fountain of Mustafa Páshá on the edge of the ditch, outside the gate of Tabríz is this inscription from the Korán

saying :—" there are flowing fountains in it (Paradise)." There are seventy Sebkháneh, or places where water is distributed.

Of the Baths, Kháns, Market-places and Markets.

The most elegant bath is that of Ja'afer Efendí, there are seventy kháns, some of them for Caravans (Caravanseraï) ; some for merchants (Kháns, *par excellence*) ; some for unmarried workmen (barracks) ; of the latter there are ten, where foreign workmen find accommodation. The Bezestán has eight hundred shops, four gates and a stone cupola. The markets of the saddlers, goldsmiths, button-makers and tailors are very elegant. The mint is near the gate of Erzenján.

Of the Inhabitants, Climate, Products, &c.

The inhabitants are all Turkomans and Armenian kurds, of lively complexion, middle size, stout, strong in youth, and vigorous in old age. From ten to twenty-five years of age they are extremely fine, but after that they quickly become hairy men, good natured and brave. The principal men dress in sable furs, the Ulemás in ferrájís of cloth and caftáns of Bogassin ; the workmen wear abbas, and sometimes a caftán of Bogassin. During three months the air is mild and pleasant ; the water is sweet and extremely wholesome for the women ; whoever drinks of the spring called the Source of Paradise in the summer, understands in its full sense, the verse of the Korán, " Water vivifies all things." Seeds ripen here in sixty days, and bring forth fruit from eighty to one hundred fold ; there are seven sorts of corn, one of which is as white as camel's teeth. The workmanship of the tailors and goldsmiths is very skilful. They make two kinds of pies here, one of chicken and the other of a sort of vegetable called Cheresli ; white and excellent pastry (Chorek), white bread called Koláj, and meat roasted on stoves, &c. Their beverages are Sherbet of Ribbes, and excellent Búza.

The walks are the place of the Jeríd ; at the mills in the meadow ; the place of Gumishlí Kunbed (the silver vault), and the Convent of Abd-ur-rahman Ghází.

Genealogies of Erzerúm.

Outside of the gates of the fortress on the east, west and north sides, is the suburb, inhabited by more than thirty thousand Rayas ; on the south side, from the gate of Tabríz to that of Erzenján a wall has been begun, had it been finished, it would have made Erzerúm an amazingly strong fortress. Between this wall and the castle is the suburb divided into seven quarters. The suburb of the Tabríz gate extends from the quarters of Dáragách, and that of Dúlúkler to Gumishlí Kunbed. The suburb of the Georgians on the north side, is the quarter

of the rich merchants; here is the custom-house where I was employed as clerk: round it are the houses of Persian, Indian, and Chinese merchants, next to the custom-houses of Constantinople and Smyrna, that of Erzerúm is the most busy. The suburb of Erzenján extends, on the eastern side of the castle-gate, from the Camel fountain to the mill of Alí. This suburb being mostly inhabited by Armenians, there are thirteen churches here. The Infidels wear variegated turbans, and blue coats, and the lower classes wear felt, with coarse shoes called Chárk; their women wrap white sheets round their heads, and the Musselmán women wear pointed caps of gold and silver stuff, velvet trowsers and yellow boots: they are extremely pretty, their teeth as well arranged as their words; with their beautiful hair, dragging a thousand lovers after them as slaves. The men are long-lived, in society may be found many men past seventy years of age, with full use of all their faculties. They generally speak a peculiar dialect, but their divines and poets speak with great eloquence, and their story-tellers delight intelligent people by their tales of Hamza, and by Chinese shades. There are also many Santons and holy men, of whom Allahán-dede was famous for his uxoriousness. Though the air of Erzerúm is cold, yet its vegetables are abundant, its soil being extremely fertile, and blessed with productions of all kind, which makes Erzerúm one of the cheapest places in the world. Though Erzerúm has neither gardens nor vineyards, yet it is famed for roses; some winter apples and pears are the only fruits which are found here. Plane-trees and willows are in abundance in all the walks and in the rose-gardens; on account of their long winter and short summer, the sowing and harvest is over in two months. At the time I was at Erzerúm there happened, in the month of July, when the horses were out at grass, such a storm of lightning, thunder, hail and snow, that all the horses broke away and ran half mad to the neighbouring villages. The length and severity of the winter here is explained by the following tale. They asked a Dervish "from whence he came?" he said, "from the snow of Divine Mercy;" they asked, "what was the name of the place?" "Erzerúm," said the Dervish, which may be spelled Erezolúm (cruel to man); they continued to ask "whether he had seen any summer there." The Dervish said, "By God, I remained there eleven months and nine and twenty days, the people said that summer was coming, but I did not see it. It happened, however, that a cat, which ran over the roofs of the houses, became froze there while in the act of running, and remained so for the space of nine months, when the spring arriving, the cat began to thaw, cried 'Miaú!' and fell down." This tale has become a common proverb. It is really a fact, that if a man touches a piece of iron with his wet hand during winter, they freeze together, and cannot be separated without tearing

off the skin. I have passed forty days in the coldest weather at Assov, and in the desert of Kipchák, but I never felt cold like this; the people are, however, very healthy. The fruits come from Ispér, Tortúm, and Erzenján; peaches, apricots, and grapes are sold at the weight of an occa for a para; a waggon-load of melons or water-melons may be had for ten paras. Eatables are found here in great perfection, but there is no wood, the mountains being naked; wood is nevertheless very cheap, as it is brought from mountains at two journey's distance; a mast of from thirty to forty cubits length is sold for forty aspers. The Páshá's wood is brought to the town by the camels of the caravans, which arrive at the custom-house. An agha has the inspection of the wood; the poor people burn cow-dung. The Rayas place the stove in the middle of the house, on the sides of which the cattle stand; the house is as warm as a bath, and they cook their bones and offal on the fire.

Description of Mount Egerlí.

This is a high mountain, at half an hour's distance on the south side of Erzerúm, its name is derived from its form, which is like a saddle (Eger); its top is bifurcated, it abounds in medical herbs, particularly in the Tútia flower, the scent of which perfumes the air. Oculists come here to collect the plant Tútia, and with it cure people who have been diseased for forty years. The odour of aromatic plants and scented flowers fills the atmosphere.

Praise of Balaam, the son of Baúr.

I once played Jeríd at the foot of this mountain, when I fell from the horse, and in falling said to myself, "Where art thou now, saddle-mountain (Egerlítág)?" Having recovered my senses I mounted another horse, and galloping full speed towards the mountain, I ascended it. I saw on the top a large tomb, on which I first said a fátiha, and having measured it by my steps, I found it eighty paces in length, with two columns, which marked the situation of the head and the feet. I was looking on the tomb, when a bad smell arose, very disagreeable both to me and my servants, who held the horses; I looked on the grave, and saw that the earth within it, being black and greasy, was boiling like gruel in a pan. I then returned, and having related my adventure in the Páshá's company in the evening, Ja'áfer Efendi of Erzerúm, a learned and elegant writer, warned me not to visit this place any more, because it was the grave of Balaam, the son of Baúr, who had died an Infidel by the curse of Moses, and whose grave was now boiling, both in winter and summer, by subterraneous fire. At the foot of the same mountain, Abd-ur-rahman Ghází, the standard-bearer of the prophet, lies buried. One day I

ascended from the south side of the convent about two thousand paces, when I saw on the second top of this bifurcate mountain a tremendous dragon turned into black stone. It measured seven hundred and seventy paces from the head to the tail, the head looks to the field of Erzerúm, the tail to the castle of Meláz Kerd. If snow falls on the mountains, the figure of this black dragon is easily distinguished from the windows of the Páshá's palace; the circumference of its body is two hundred paces, each of its four feet is as large as ten men put together, and its tail is raised like a minareh. It remained whole until the reign of Selím I. when it was broken by an earthquake, so that its fragments now lay scattered about. The head was then split asunder, and one of the eye-balls rolled down on the south side towards Melázguerd, where it lies on the plain like a cupola; the left eye-ball of the same size, yet remains in the petrified head, and is seen very distinctly with its ears, tongue, nose, and mouth every time it snows, because no snow will remain on this black stone, but melts away, and renders more prominent the black colour of it. In winter the stone becomes hot, and emits vapour; in summer it is cold, and exhales a pleasant odour. The legend reports that this most tremendous dragon was changed into stone by the Prophet's standard-bearer, when it came to swallow up the inhabitants of Erzerúm as food for its young, who were shut up in a cave of Mount Siján, on the borders of the lake Ván.

Pilgrimages; Tomb of Sheikh Kárzúni.

His name is Ibrahím, his surname Abú Ishak, a native of the town Kárzún, where he was born in the year 352 of the Hejira. In his travels he visited Brússa and Adrianople and returned to Erzerúm, where he settled in a great tower within the gate of Tabríz; his tomb-keeper is a white-bearded woman, whom I saw when I visited the tomb. Shehíd Murteza Páshá, who was shut up seven months in Eriván, is buried at the foot of Abú Ishak Karzúní, with Abaza Páshá, who was killed by Dishlín Hossein Páshá. Opposite to the Páshá's palace, in a pointed vault, lies Sultán Kássim, the son of Mahmúd Gazneví, and near him his sister Fírúzeh Khánum. Outside of the gate of Erzenján, above the camel's fountain, Jánpúland-zadeh, lies Mustafa Páshá, who after the conquest of Eriván was killed by the grand Vezír Mohammed Pásha. He was a protector of my father and myself. Abd-ur-rahman, the standard-bearer of the Prophet, is buried at the foot of Egerlítágh, in a fine convent. Outside of the gate of Tabríz, at the place called Gumishlí Kunbed (the silver vault), because it was once faced with silver, reposes Sultán Mahmúd, the Gasneví, on whose marble coffin is written only the word Mahmúd. There are besides many other pilgrimages, which I had no opportunity of visiting.

Stations of our military expedition to the Castle of Shúshík.

Letters of complaint arrived from Genj Alí Khán, the Khán of Eriván, stating that the rebellious Beg of the Castle of Shúshík had broken the peace by inroads into the Persian districts of Eriván. The sanjak Begs, Timariots and Zaims were summoned to take the field with half of their contingents, and to assemble at the Silver vault. The Páshá himself fixed his tent there, with seventy banners of Segbán or Seimen and Sárija (irregular troops), and four thousand regulars. The Beglerbegs assembled around him, pitching their tents according to the orders issued. It was an army of seventy-six thousand men. When the Persian Envoy saw this immense army collected, he repented of his complaint against the Beg of Shúshík, because he was afraid that this army might receive orders to lay siege to Eriván. Alaja Atlí Hassan Agha, with a thousand horse, was named Quartermaster (Konákjî-bashí); he took the van with the tails and tens. Sídî Ahmed Páshá was named Chárkají, or leader of the vanguard, and Báki Páshá, Dúmdúr, or leader of the rearguard. The army set out from the Silver vault in such order that the Persian Envoys and Kháns remained quite perplexed. After four hours march it reached the place called the Camel's Neck (Deve-boiní), where the Páshá, commander-in-chief, gave an entertainment to all the Begs and Beglerbegs, after which every one retired to his tent; this is a pleasant meadow, where our horses were refreshed with excellent trefoil, it is also the commencement of the field of Pássin. In winter time snow lies here to the height of a minareh, and many caravans have been lost in it. It was the snow that prevented Tabáni Yassí Mohammed Páshá from passing the Deve-boiní, and as he did not arrive before Eriván soon enough, that fortress was taken from the Osmanlí's after seven months siege by the Persians. Three hours further towards the east, we arrived at the village Ja'afer Efendí, where Ja'afer Efendí, its owner, gave a splendid entertainment to the Páshá; with a present of three horses, and three boys. It is a well cultivated Armenian village of three hundred houses. We marched five hours across the plain of Pássin to the strong fortress of Rúm Hassan, renovated by Uzún Hassan, the Sultán of Azerbeiján; it is a lofty castle which was taken by Sultán Súleimán out of the hands of the children of Kara Yússúf, and is now the seat of the sanjak Beg of Pássin, in the province of Erzerúm. The khass amounts, according to the canon of Sultán Súleimán, to twelve thousand four hundred aspers; there are six Zaims, and three hundred and twenty-five Timariots. An Alaï Beg, Cherí-bashí, and Yuz-bashí (Colonel, Captain, and Lieutenant), are the officers of the feudal militia. In the time of war, the number of the troops amounts to fifteen hundred, the half of which now joined the Páshá's army. The castle saluted the Páshá, as soon as his tent was fixed, with a great noise of guns

and muskets. The Páshá sent an order to the commander to place the whole garrison under arms on the walls, as he wished to enter in state. When we entered it shouts of Allah rent the skies, and the reports of the guns shook them, so that the Persian Envoy was quite perplexed, putting the finger of astonishment to his lips. In the inside of the castle, the space between the outer and inner gate was set round with armour and different kinds of weapons, and beginning from the hot-bath gate, both sides of the road were lined, two deep, by armed men, who gave the salute. The prayer of Friday was performed in the mosque, and when we left it all the walls were covered with flags and banners of different colours. The Páshá entered the inner castle, where the guns of Sultán Súleimán, of forty four spans length, were fired, and the balls were thrown as far as the Bridge of the Shepherds, Shobán Jissrí. Here the company sat down to a splendid dinner, after which the Beg and Dizdár were invested with robes of honour. The Páshá returned to his tent, where he received the visit of the judge (appointed with one hundred and fifty aspers), the Serdár of the Janissaries, the Kiaya-yerí of the Sipáhís, of the Muftí, the Nakib-ul-ishráf, and other principal men (Ayán.)

Size and Form of the Fortress Hassun.

It is situated on the northern side of the field of Pássin, on an isolated high cliff, so high, that to look down from the side of the hot-bath makes the head giddy. Inside there is nobody but the Imám, the Múezzin, and the Dizdár, or commander. Horses and asses cannot get up to this place. There is a small Koshk built for Murad IV. by our protector Melek Ahmed Páshá, who, at the time of the expedition to Eriván, was the imperial sword-bearer, having succeeded the former sword-bearer, who was removed from his office because the coverlet of the Sultán's bed was set fire to by a spark one night. The circumference of the castle is one thousand paces, without a ditch; an iron gate opens to the west. On the north side, below the upper or innermost castle, is another castle with two walls, whose circumference is six thousand paces. It is an oblong square, of a shining whiteness. The walls are but eighteen yards high, but they are double, and on three sides the ditch is very deep, so that there is no fear of an enemy; the ground being marshy, no trenches can be opened. Its three gates are: on the west side, the gate of Erzerúm, a great gate with iron wings; the gate of the hot-bath, and a secret gate, shut to the east side; there is a garrison of seven hundred men, with a well-filled arsenal, and sixty large and small guns. Towards the south opens the plain of Pássin, which is seven journies long. The houses, five hundred and ninety in number, are all stone-built winter houses: the town consists of nine quarters, with as many mosques. The mosque of Súleimán

is a low terraced mosque, with one minareh in the ancient style; there is no Bezestán or Medresse, but six schools for boys, a khán, and a bath. The inhabitants are a brave set of people, kind to foreigners. There are some men of wit and learning. The great poet Nefí Efendí was born here; no gardens exist round the castle, because it is too cold, nevertheless, vegetables are found here in abundance. Bread and honey are rather to be suspected, for I, myself, poor Evliyá, having eaten some honey in the commander's house, became in half an hour so giddy that I thought of throwing myself down from the castle.

Description of the Hot-baths.

On the south side of the lower town (Robáth), on the Kiblah side, are several hot-baths; seven of them are covered with small cupolas, and in eight other places the water is boiling in the open air, each place being used for different animals, such as horses, mules, camels, sheep, and others. The water of these hot-baths is carried to distant places on camels, and those who are afflicted with leprosy are cured if they drink of it.

Three hours to the east from hence, we came to the village of Sefer Agha, consisting of one hundred Armenian houses, in the field of Pássin. Three hours further on, is the great Bridge of the Shepherds (Chobán Koprissí.) It is called so because it was built by Melek Sultán, of the dynasty of the shepherds (Chobán). It is vaulted like a rainbow over the river Aras, which comes from the great Gok-yaila, and flows to the east; passes under Melázjerd, before the village of Artof, the castle of Khinis, beneath the bridge of Altún Khalkalí, supplies water to many hundred villages below the Bridge of the Shepherds, joins the Zengi river below Eriván, which falls into the Kúr (Cyrus), and with it disembogues into the Caspian Sea. The river Aras (Araues) is an impetuous river, which, at the melting of the snow, rages like the sea. The army passed during three days over the bridge, with the Páshá himself in grand state. After seven hours we came to the village of Great Artof, in the sanjak of Khinis, a village of one hundred Armenian houses. Eight hours further to the east, is the village of Kúzúlí Sultán Baba, belonging to Khinis. The castle, which lies six hours further on, was built by Shah Shapúr, the uncle of Uzún Hassan, the Prince of Azerbaijún. It was conquered by Sultán Súleimán, and is now the seat of a sanjak Beg belonging to Erzerúm. The khass is forty-eight thousand four hundred aspers, two ziamets, and four hundred and twenty-five timárs, with the Jebellís, two thousand men, besides one thousand men of the Páshá's troops, all Kurds of the tribe Mahmudí. The judge is appointed with one hundred and fifty aspers; there is no Serdár, Kiaya-yerí, Muftí, or Nakíb, but there is a Disdár.

Size and Form of the Castle of Khinis.

It is three journeys distance (if you walk fast) from Erzerúm, and is a square, strong built castle, in the centre of a piece of high table land, surrounded on all sides by lofty mountains. The height of the castle wall is ten cubits, it is six thousand paces in circumference, with a gate to the north. In the eastern quarter of the castle is a clear fountain. Below the castle, at the foot of the wall, is an iron grating, which intercepts the stream, and distributes its water into the gardens. The gate of the castle is near this spring; there are within the castle twelve hundred Kurdish houses, and seven mosques, a khán, a bath, and some small streets; the houses are all covered with earth, and no bricks are to be seen. The inhabitants are all Mahmúdî Kurds, rich in sheep and goats; every year they repair with their cattle to the mountains of Boyúk-gol-yaila. Here the Beg of Melázjerd, in his quality of sanjak Beg of Erzerúm, came with three thousand well-armed Mahmúdî Kurds. He was invested with a robe of honour, and presented with a Chelenk, and took the van of the army. Ghazí Sídî Ahmed Páshá, commanding an army of fifty-three thousand men, with twelve guns and two culverins, directed his march from Khinis to Shúshík, and the Páshá, our master, remained with twelve hundred men on the field of Khinis. We now marched to the east, through precipices, for six hours, till we came to Khássík, a Kurdish village of two hundred houses, and I, poor Evliyá, advanced with two hundred horse to the castle of Zia-ud-dín, nine hours further; it is a strong castle in the territory of Azerbeiján, built by the Princes of that name. It is the frontier of the sanjak of Khinis; its keys were surrendered to the Ottomans after the conquest of Ván, and the inhabitants were exempted from all duties. There is no Serdár and Kiaya-yerí; there is a mosque and six hundred houses, with terraces and lower stories only, a khán, a bath, and from forty to fifty shops. The inhabitants are brave and honest.

Description of the Hot-bath.

Between the river Aras, the lake of Ván, and the castle of Arjesh, is a famous hot-bath, in the neighbourhood of the castle Zia-ud-dín. It is a curious fact that the springs rise in five or six different places; at some of them the water is as cold as ice, in others it boils like gruel. Here is a spring so cold that the hand cannot bear it, and close to it one in which eggs and sheep's feet are cooked. Only one of these hot springs is covered with a cupola, the rest are exposed to the open air; every one is large enough to drive a mill. We now turned to the west, along the mountains of Súnjáb-Ainí, and arrived after nine hours at the castle of Atík, built like the former, by Zia-ud-dín, the Prince of Azerbeiján; it is a square castle on a rock.

Description of the Castle of Shúshek or Shúshík.

It was built by Zia-ud-dín, the son of Sultán Hassan, and is a square castle, on the top of a high rock. The camp was fixed at the distance of a gunshot from the castle, and the siege began immediately. As soon as the Mussulman victors opened the trenches, all the guns were fired from the castle, and seventy men fell to the ground as martyrs. The Commander, Sídí Ahmed Páshá, exhorting the Beks, Beglerbeks, and other officers, with sweet words and presents and himself making all possible exertions, brought four cannons on to the heights opposite the eastern side of the castle, which being fired, killed Chendán Beg, the nephew of the Beg of the castle. At the same moment a great lamentation arose in the castle, and the Ottoman victors began to ascend the breaches by ladders; in short, the siege lasted twenty-four hours, and the next day the flags of truce were planted on the battlements, and all the Kurds were crying Amán! Amán! O chosen family of Osmán! The commander, Sídí Ahmed Páshá, with his first Colonel, went to the gates of the castle, from which came out seven Kurdish Beks as hostages; they said, "On this night Mustafa Beg, our Beg, deserted the castle and fled to the Persians." Sídí Ahmed Páshá gave no credit to this report, and told them to find their Beg, lest they might have their hands cut like sheeps' feet; he fettered them, put seven hundred men into the castle, confiscated all the goods found in the palace of the Beg, disarmed the Kurds, collected three thousand muskets and six thousand swords and other arms, and sent the merry news to my Lord, Mohammed Páshá. The same day the Mohammedan shout (Allah) was proclaimed in the castle; two thousand muskets and many guns were fired as a salute; the whole district of Shúshík, up to the Persian frontier, was ravaged and pillaged, and the Moslím victors enriched with the booty of some hundred thousand sheep, oxen and mules. Men were sent into the interior of the country in search of the Beg, but only found a spy, whose nose and ears were in the first place slit, but at the moment the executioner was about to cut off his head, he implored the Páshá's mercy, saying that he had something of importance to communicate to him. He said that the Beg of Shúshík had fallen into the hands of the Persian Khán of Magú, and was imprisoned there. Báki Páshá, Katgáj Páshá, and Dilawer Páshá, with the Beg of Melázjerd, Mohammed Beg, with three thousand men, were ordered to go in search of the Beg of Shúshík at the castle of Magú. I, poor Evliyá, was also in the expedition. We marched across the Minvâldereh amidst the mountains, and at the end of eight hours, reached the tomb of Tahmúrass Khán, a Persian, who was killed in the war of Cighálezadeh, and buried at this spot; here are two hundred Armenian houses, which pay tribute to the Beg of Shúshík, and to the Persians. We advanced for seven hours through a woody

country, and for two more through flowery fields, and arrived at the castle of Magú, built by Núshirván. The Kurds submitted to Súleimán, who made a present of this castle to the Beg of the Mahmúdí tribe. The Persians took it from them, and it is now subordinate to the governor of Melázjerd. In the time of the grand Vezír of Sultan Murad IV. Kara Mustafa Páshá, after the conquest of Baghdád, went to Derne and Derteng, in order to settle the boundary; my lord, Melek Ahmed Páshá, my gracious protector, was then Governor of Diarbekr, and named on this commission for settling the frontiers and renewing the peace. The Ottomans had laid waste the castle of Zálím, in the province of Shehrzol, and the Persians that of Kotúr, in the province of Ván. The Ottomans also took possession of Magú, and transferred the Beg and the garrison to Melázjerd. Under the pretext of the rebellion of the Beg of Shúshík, the Persians laid hold of Magú, which is a fortress, like the castles of Ván, Márdín, Shuban Kara, Afíún Kara Hissár, A'adil Jiwás, Tokát, and Amasia.

Size and Form of Magú.

It is situated on a high and steep rock, the base of which is thin and narrow, and towers into the skies, being inaccessible on all sides. There is but one gate to which you ascend by a small staircase cut in the rock like a minarch. Seven hundred houses afford lodgings to two thousand musketeers of Mazenderán, commanded by a Sultán (Beg) subordinate to the Khán (Páshá, governor) of Eriván. The drawbridge which leads over the river, to the Castle, is raised every night, and it thus becomes entirely isolated; the water is raised by ropes of one hundred fathoms length. The Khán descended with one thousand of his serving men (Dízchoken Túlúnkí), and gave a grand entertainment to Báki Páshá, who, after dinner, requested that the Beg of Shúshík might be given up to him: this was done accordingly, and he was carried to Sídí Ahmed Páshá, who came on the seventh day to Khinis, and delivered him to Mohammed Páshá the governor of Erzerúm, who spared his life, but put him into prison. Forty thousand sheep, forty horses, seventeen strings of mules, twenty Georgian slaves and fifty purses were taken from him, he was afterwards released, but his castle was given to Mohammed the Beg of Melázjerd, who furnished twenty purses, twenty strings of mules, a great number of furs and skins of lynxes and leopards; the Moslím victors returned in safety with their booty to Erzerúm. On the same day after seven hours, we reached the village of Alajalar; it is situated on the border of Aras, under the command of the castle of Bayazíd, and consists of three hundred Armenian houses. Here our gracious Lord gave a grand entertainment to the Persian Envoys of the Kháns of Eriván, Nakhshiván and Tabríz, and gave each of them

letters of amity, with a couple of Arabian horses, beads of coral, bow and arrows, and Genoese and Venetian cloth. He told them in his speech, that in order to satisfy the Khán of Eriván he had reduced the Beg of Shúshík, but that he hoped now that the Persians on their side would fulfil with equal faithfulness the conditions of the peace, and therefore evacuate the castle of Shúshík, and give it back to the Ottomans, if not, that he as Commander-in-Chief would ravage the districts of Eriván and Nakhshiván. The three envoys kissed the ground and were invested with Persian sable pelisses. The Kelájí Velí Agha was sent with the Envoy to Eriván; Alaja Atlí Hassan with the second to Nakhshiván, and I poor Evliyá in quality of Clerk of the Custom-house was named to go with letters and presents in the third Envoy's company to Tabríz, to arrange the commercial affairs. I took two horses richly caparisoned to the Khán, handkerchiefs, beads of pearl, and a magnificent quiver. I received myself, on setting out on my journey, a purse of money, and a robe of honour, and was accompanied by ten servants, and ten men of all arms, altogether forty-five men. I took leave of the Páshá, and set out trusting in the Lord for Nakhshiván and Eriván.

Description of our journey along the Aras to Persia.

On the first day, we travelled for the space of eight hours along the Aras, towards the east, and arrived at the village Yailajak, partly Armenian and partly Moslím, subordinate to the Castle of Anek. Further eastward we came to Barúd Kháneh belonging to the Castle Shúshík, consisting of three hundred houses; salt-petre is produced here. Sixteen hours further is the station of Kendúsh Kia, on the banks of a torrent called Okhdere; we pitched our tents here in a flowery meadow amidst beds of tulips. Twelve hours further on is the station of Chághla ghúrna, the inhabitants are Kurds. We saw the castle of Shúshík, on our left on high rocks, and were saluted by it with seven guns. The new Beg also sent us a quantity of provisions. Here we parted company with Kássim Khán, the Envoy of Eriván, who went to the left, while I poor Evliyá took the road on the right to Nakhshiván. After having travelled thirteen hours through a mountainous tract, we came to Karish, the first town in Persia. It was built by Shárokh, the son of Timúr, and then came into the power of Uzún Hassan the Prince of Azerbaijan. Its castle is situated on a high peak, is square and built of stone, an elegant yet strong fortress, garrisoned by one thousand Dizchoken Túlúnkí. They saluted us contrary to our wishes, by firing eighteen guns, the report of which was re-echoed among the neighbouring hills. We encamped at the foot of the castle, and visited the town at our leisure. It was formerly a large town, but is now in ruins, in consequence of the pillage it suffered at the time of the expedition to

Eriván by Sultán Murad IV. when the troops of Erzerúm, Achika and Karrs revolted, and plundered this town of Karish. There are seven mosques with minarehs, three baths, and gardens and vineyards in abundance. The town is situated on the banks of the river Karish, which issues from Mount Súkún, and flows to the Aras. The Agha of the Castle invited me with the envoy to a feast, and our horses with difficulty ascended to the castle in half an hour. The Agha of the garrison dressed in an odd way, and giving us welcome, invited us to his house, from which a beautiful view may be enjoyed. He treated us to eleven sorts of pilaw and a great number of other good dishes; he presented me, the envoy, and Alaja Atlí Hassan, with leopard skins, and sent after us when we had returned to our tents, a present of fifty sheep, one thousand loaves of white bread, and from seven to eight mule-loads of delicious fruits, with several sorts of sherbet. We kept the great feast (Bairám) here, remained a couple of days, and were then entertained with a sumptuous dinner in a garden. Returning from the garden we took a view of the outside of the mosque of Evhad Allah, it is an incomparable mosque with a well-proportioned minareh; near it is the bath of Táj-ud-dín Munshí, and seven Kháns. The beautiful women of the place have such fine and brilliant eyes, that one glance from them delights the heart more than a thousand from others. The next morning three hundred Persian horsemen joined us, and accompanied us on our way, which led through a mountainous tract, thirteen hours towards the east, to the station of the village of Kend Massír; Kend is the Persian word signifying the same as the Turkish Kassaba (small town). It is situated on the border of Mount Massír, and consists of one thousand houses with earthen roofs, surrounded with gardens, seven mosques, three baths, and three hundred shops. It is the seat of a Kelenter (provost) subordinate to Eriván. We advanced fourteen hours to Kend Zúh Khán, on the frontier of Nakhshiván belonging to its khass, it is a flourishing small town. Here we took two Persian boys, who delighted us with their songs. We now proceeded for seven hours through a wide valley, where we saw immense trees, to Uch Kilisse. On the top of a mountain are three great convents, in each of which lodge a couple of hundred priests and monks. Fine youths serve the strangers who divert themselves here. One of these three convents was built by Núrshirván, the second by the Greek Emperor, the third by an Armenian lady, which is now inhabited by more than five hundred nuns, who eat nothing but dry roots; but they serve milk, dates and sweetmeats to strangers, and take care of their goods and horses. These three Armenian convents are celebrated amongst all Christians, and are therefore well endowed. In each of them are from five to ten guest-masters, and from forty to fifty cooks. The Abbot of these convents gave to me and the envoys, a grand entertainment, and presents after dinner.

Curiosities of Uch Kilisse.

At the grand convent built by Núrshirván, every year forty or fifty thousand Infidels assemble from all countries of Christianity, to witness the solemnity of an old carpet being spread on the top of the mountain. They collect all useful and medical herbs growing on these mountains, and throw them into a boiling kettle which stands upon this carpet; these herbs remain boiling more than an hour in the kettle on the carpet, which receives no harm, to the great astonishment of many thousand spectators. The herbs are then distributed amongst the people, some of whom carry them to their own countries, others eat them on the spot. I talked with the monks about this, who assured me that the carpet was the same on which Jesus fell when issuing from Mary's womb; when shut up in a cave with his twelve disciples for fear of the Israelites, they cooked their herbs on this carpet, which to witness the miraculous power of Jesus, restored a dead man to life. It is the same carpet on which Jesus gave a dinner to the Israelites. The carpet then passed into the hands of Núrshirván, who when building the Convent gave it to it as an endowment. When Sultán Súleimán went to the siege of Eriván he performed a double prayer on this carpet. It is neither cotton nor silk, but of variegated colours and very heavy. I, poor Evliyá, am of opinion that it is of asbestos, a stone which is found in the island of Cyprus, and worked into linen and paper, handkerchiefs, shirts, &c., which are brought as presents to the great men of Constantinople. Sultán Murád said to his sister Kia Sultán (Kia signifies rock) the Lady of my gracious Lord, Melek Ahmed Páshá. "Lady Rockby! as your name is rocky, I'll give you a shirt of stone," and really gave her a shirt, which, when dirty, was cleansed by throwing it into the fire. Great men have abundance of asbestos linen; Captain Hassám-zadeh gave me such a handkerchief, which having become dirty, in the presence of Melek Páshá, I threw into the fire, when it became as pure as a white rose. God knows whether this carpet is not also made of this Cyprian stone. We left Uch Kilisse and passed towards the east through cultivated fields and populous villages, so that we did not see a cubit of ground which was not productive or cultivated, and arrived after eight hours march at a well cultivated village on the border of Mount Sokún, like a small town. We counted no less than eleven minarehs, but as I was indisposed I did not examine it well.

Pilgrimage to Mohammed Sháli's Tomb.

It is a great Convent of Begtáshís; more than three hundred came with drums beating and banners flying to give us welcome: a crowd of poor fellows all in raptures of divine love, by the prayers of whom I was restored to health. Next

day we crossed a plain for thirteen hours, and halted three times on it. At the southern end of this field we pitched our tents on the bank of the great river Zengí, where the people of all the Kents of the neighbourhood, flocking together, brought us abundance of provisions as presents, so that our servants feasted as if they were as many Ma'adí Karbs, and our horses feasted on trefoil and other luxuriant herbs, so that their bellies swelled like wine-skins. The river Zengí issues on the south from the mountains of Khárán, flows to the North, supplying water to many thousand Kents, and then joins the Aras, which falling into the Kúr (Cyrus) runs into the Caspian sea. We continued our journey hunting hares, and came at the end of ten hours to the Kent Sídreg hí, a Wakf of Imám Riza in the territory of Nakhshiván. It is a flourishing Kent of about one thousand houses surrounded with gardens. The inhabitants are all Shi'ís. The hot-spring of Sídreg hí is outside of the town close to the vineyards; this hot-spring is covered with a large cupola, and in the large basin the Persian youths swim like silver fishes; they amuse themselves by disporting in the water, and singing with melodious voices. Fourteen hours further to the east, we came to Zavieí Ahmed Beg, consisting of five hundred houses, in the territory of Nakhshiván. Here are three mosques, one of which was built by Zál Páshá-zadeh Ahmed, when governor of Nakhshiván, in the style of the mosques at Constantinople. This is the reason why the Persians called this Kent (borough) the cell (zavie) of Ahmed Páshá; the whole borough is appropriated to the endowment of this mosque. We passed during sixteen hours through many cultivated Kents (boroughs) until we reached the large town Kara-bághlar, first built by Menú-chehr, it is the seat of a Sultán (Beg) in the territory of Nakhshiván, it was wrested from the Ottomans by the Persians in the time of Mohammed III. and laid waste by the army of Sultán Murád IV., so that now ruins are only to be seen. Timúr passed a winter in perfect quietness at Karabághlar; Suleimán Khán and other commanders-in-chief were stationed here at different times for five or six months in the greatest affluence. This place is now recovering from the havoc made by Sultán Murad IV., but in comparison with its former state, it is not as an atom in the sun, nor a drop in the ocean. Our servants counted forty minarehs, and according to the report of our Milmaándár it consisted of ten thousand houses with gardens and vineyards, and seventy mosques (forty of which have minarehs), a great number of Kháns, baths and markets. The mildness of the air contributes to the beauty of the inhabitants; the variety of fruits which abound here, is no where else to be met with. Taking a walk with the Envoy in a garden, the gardener brought us twenty-six different kinds of pears, the best are the Meleje, Abbássí, Ordúbaí, which when eaten, inundates the mouth and

hands with rich juice, like jelly or sirup; there are also ruby-coloured pomegranates. In the cleanly cookshops you find pilaw of Eriván, with excellent herisse (fricassee). The cooks are extremely clean because they are all Moslíms, and in the whole of Persia eatables are never sold by Armenians or Greeks; indeed there are no Greeks at all in Persia, except a few travelling merchants, but there are a great many Shi'ites and Jews being the sect of the Teberraites and Karaites. There are also Mulhads (impious); Zindíks, (atheists); Ja'aferites, Jeberites, Kadrites, Húrúfites, Zimínites, and other such heretics. After having taken a good view of the gardens at Karabágh we departed, and in seven hours reached the fortress of Nakhshiván, which by some is spelt Nakhjíván, (the cosmetic water of all the towns of Irán;) it is the seat of a Khán (answering to the Turkish Páshá) on the frontier of Azerbeiján and Avján. Its officers are an Itimád-ud-devlet (minister); Kelenter, (provost, in Turkish Súbashí); a Múnshí, (secretary, otherwise Kiatib); a Dárogah, an Agha of the Dízhoken (the troops) a judge and a muftí. It was originally built by Sháh Efrasiáb, and the cupolas are shewn where his ancestors are said to be buried; in their times it was extremely populous and cultivated: it was then pillaged by the Moghols, who levelled the castle with the dust; Sháh Ismaíl rebuilt it, and in the reign of Mohammed III. it was taken possession of by Zúltakár Khán, and again conquered in the time of Sultán Murad IV. by Tabán Yassí Mohammed Páshá. Such is the state of the world where nothing remains unchanged, but every thing perishes except His (God's) face. After Sultán Murad's conquest it consisted of twelve thousand houses with terraces, seventy mosques, forty mesjids, twenty kháns, seven baths, and one thousand shops. The air is mild, but as it has few gardens, it has also but few fruits, one of its best products, is cotton of seven colours, black, yellow, ruby-coloured and of the purest white. The corn and wheat of Nakhshiván is praised every where. Above all its painted linen and its Chít (chintz) deserve to be recommended. Its barley is so rich, that if a horse eats four grains of it, it is satiated; its gardens are repositories of melons and water-melons. The youth are all fair and white on account of its excellent air, they wear the Persian turban, Táj, and robes of painted cotton and Chít (chintz) breeches of different colours, and green, red and orange-coloured papúshes. The women wear pointed caps on which they wrap white muslin, and boots of various colours. The fashionable young men wear pelisses of Isfahán, and walk with great pomp and dignity, but they are wholly attached to women. The people pretend to be of the orthodox sect of Sháfií although they are Persians, but this is a foul lie, they are Ja'aferites, who, however, keep the regular prayer hours five times a day, but never in company. They have some very fine mosques, every one of which may

be compared to Eden, they are lined with painted pottery, and at some, the cupolas are covered in the same manner, there are thirty-three minarehs in the style of those of Constantinople; that of Ahmed Páshá exactly resembles that of Rostán Páshá at Constantinople. The bath of Jenání is very pleasant, the walls are faced with porcelain, and the floor is paved; the waiters are black-eyed youths from Khoten, whose crystal white bodies are set off by the dark blue of their aprons. Near the house where we lodged, as guests, is the bath of Zál Páshá, which is also a soul-delighting bath, owing to its fine water and excellent attendance; the walls are faced with porcelain, and the floor paved with jasper, marble, and granite of various hues. In the large basin ten feet square, which is underneath the cupola, the young people swim like angels of the sea: the bath-keeper every day pours into the basin, a basket of rose-leaves, which attaching themselves to the bodies of the bathers forms a kind of veil which is very becoming; thus they sport and play like peacocks and doves, their nakedness being covered by rose-leaves; in short this bath is so delightful that such poets as Hassán and Selmán could not sufficiently praise it, how then could it be possible for me, poor Evliyá, to succeed.

Rich merchants are established in the market, who trade by land and sea, each of whom is as rich as Karún; the inhabitants are all given to pleasure, and pass part of every day in each other's gardens. The Khán of Nakhshiván, Rísad-din, after having met us, carried us directly to one of his gardens, where he read our letters to the principal men of Nakhshiván, and gave us an entertainment, attended by so many singers and musicians, that it was equal to the feast of Hossein Bikara. The Khán, a person of great repute, had been the treasurer of Sultán Sifí, who had delivered the castle of Baghdád to Sultán Murad; he was a man of great judgment, of Georgian extraction, and his name was Devlet Murád Khán. After dinner he gave to Alaja Atlí Hassan, who came as envoy from the Páshá, and to me, brilliant robes of honour, ten tománs of Abbássí, and a horse, investing his own envoy also with a caftán. He has from forty to fifty delightful companions excelling in various arts. The inhabitants of this town generally speak the dialect Dihkání, or of peasants, but they have poets who speak the Pehleví and Moghol languages with elegance. The languages that are spoken here, are the Dihkání or rough Persian; the Derí, or court language; the Farsí, or pure but less elegant Persian; the Ghází and the Pehleví, two ancient dialects.

In the commentary of Dilemí, it is reported that the Prophet asked Michael "whether God ever spoke any thing in Persian;" and Michael replied, "yes, that there were some passages in the books which Abraham received from

Heaven : ” and the Prophet answered, “ whoever ridicules the Ghází dialect is an Infidel.”

The Turkomans, Gokdúlák and Moghols, who are settled in the different districts, again speak other dialects. All these districts are defended by strong castles, some of which I passed on hunting parties, without having leisure to examine them properly. The names of these castles are : — Alánjak Ván, built by Molla Kotb-ud-dín ; Serán, Sersú, and Semaraván, built by Merván Ibn-al-himár. The names of Persian towns almost all terminate as follows : — in Tартary the castles are named, Cherkers Kermán, Kiresk Kermán, Sháhin Kermán, Irbát Kermán, In Kermán, Ghází Kermán, Uzí Kermán, and Ak Kermán. The names of Polish fortresses are Kamanija (Kaminiuk), and Alúnjissa. The names of fortresses in Transylvania terminate in ár, as Sakmár, Sakswár, Oivár, &c. The German fortresses are Iran, Comoin, Tata, Papa, Santmarton, Posonium, Bedj (Vienna), the latter is the residence of the German Emperor. Amongst the names of Ottoman towns, those of the Holy land are the most sounding. The whole Ottoman Empire consists of seventy seats of Begler-Begs, three hundred and sixty sanjak Begs, and thirteen hundred and eighty strong castles. May they all remain in the power of the Ottoman family until the end of the World. Amen ! The names of Persian castles will be given in the course of our travels.

JOURNEY FROM NAKHSHIVAN TO TABRIZ.

From Nakhshiván we proceeded for eight hours towards the Kiblah, and arrived at the place Kessik Kunbed, containing one thousand houses with gardens, three mosques, a Khán and Hamám.

Pilgrimage of Riza, the Son of Hossein Bikara.

The inhabitants of the kent told us, that it was the tomb of the son of Hossein Bikara, but on the marble coffin was written Murád Ibn Beháder Shefád Ibn Hossein Bá kara. It is a high cupola, and the tomb-keeper is one of the descendants of Hossein Bikara. We continued our journey from hence seven hours along the Arash, which rises in the mountains of the Curds Bínpánshí, in the province of Ván, flows to the North and joins the river Zenghí. It may be crossed on horseback. We now advanced for some time amongst gardens, and arrived at Karabágh, a town of Azerbeiján, which was built by one of the princes of this country, and ruined by Kojá Ferhád Páshá one of the Vezírs of Sultán Moham-med the conqueror of Erla. The traces of havock are still to be seen.

When Sultán Murad IV., on his expedition to the conquest of Eriván, came to this country, he again pillaged the town, which is just now rising from its ruins. It is the seat of a Sultán, who commands one thousand men. Its officers are a Kelenter, Darogha, Múnshí, Bínbáshí, and Dizchoken-agassí. The town is situated on a beautiful wide plain, and consists of three thousand houses, seven mosques, seven baths, three kháns, and six hundred shops. The youth of both sexes are pretty; the products good and plentiful; the air salubrious and the water excellent; it is adorned and surrounded with gardens. Among the fruits deserve to be mentioned twelve different sorts of ruby-coloured grapes, and eighteen sorts of cherries; some of its quinces are of the size of a man's head. Its waters are carried in some places through subterraneous conduits, and are most refreshing in summer time. The cupolas of the mosques are built in the old style of architecture, that is to say, pointed, and are covered with china of different colours; eleven minarehs are conspicuous, but there are altogether seventy mihrábs. The inhabitants have been exempted from the payment of all gifts and duties, on condition that they would rebuild the town; they only contribute annually to the Sháh of Irán an hundred camel-loads of dried fruits. In short, there are three towns in Azerbeiján called Karabágh, each of which is a garden resembling Paradise. We went from hence turning towards the Kiblah, and arrived at the place where the river Irs joins that of Shán. We crossed it amidst a thousand difficulties; it collects its waters from the mountains of Panyánshí (Bínpánshí?) Bíredos, and Bághassí. Three stations below the plain of Nakhshiván the Irs runs into the Zenghí, the Zenghí into the Aras, the Aras into the Kúr, the Kúr into the Terek, (?) and the Terek into the Caspian Sea. After having crossed the river we came in six hours to Kent Kerken, which is situated in the province of Tabríz on the frontier of Merend, consisting of three hundred houses, a mosque, a khán, and a bath; but the inhabitants are extremely uncivil Persians; they are all cotton weavers, of which their plain produces a large quantity; bogassins of various colours are manufactured here.

After a march of nine hours towards the Kiblah, we arrived at the kent of Zeneves, one thousand well-built houses, ten mosques, a khán, and bath. Ten hours further on, towards the Kiblah, is the town of Tessúf; it is situated on the frontier of Merend and the bank of the Irs, and has three thousand houses with terraces, seven mosques, three baths, and six kháns. Its Sultán commands one thousand armed men; there is a Kelenter and Darogha, a Múnshí and Kádhi. It was also destroyed by Murad IV., and is now recovering from its ruins; it is twelve farangs distant from the town of Merend; the fruits of Tessúf are celebrated. The inhabitants are Shiftes, who live by gardening. We now passed to

the south, drinking fresh water from wells, because the greatest part of the water is here subterraneous, and at the end of twelve farsangs we reached the town of Merend, the residence of the Khán of Elvend, and the seat of a Sultán commanding one thousand men. Its authorities are a Kelenter, Darogha, Munshí, and Dizchoken Aghá. The interval of fourteen farsangs between here and Tabríz is all well cultivated ground. Merend lies to the east of Tabríz. It was formerly a hunting place of Sháhrokh, the son of Timúr, and was in a flourishing state, but Sultán Murad IV. laid it waste; there are now three thousand houses, seven mosques, three kháns, five baths and six hundred shops, but no Bezestán, no colleges nor abecedarian schools; but praise must be given to its seventy fine walks and gardens, each of which outrivals those of Eden. Its youth of both sexes are pretty and eloquent. The inhabitants are for the most part military men, all the sect of the Shiítes; on the Kiblah side of the town is the tomb of Hossein Teftazání, one of the ancestors of the great Teftazání, also of Alí Khándí, Sheikh Súsemári, and Alí-ud-dín. We received presents from the Sultán of this town, and went on seven hours, on the Kiblah side, through roads planted on both sides with willows and planes, so that we always travelled in the shade, sheltered against the rays of the sun. We halted at the wells, and arrived at Kent Kuherín, belonging to the Secretary of the Khán of Tabríz, of one thousand houses, six mosques, three baths, and two great palaces. It is an extremely flourishing kent. May God destroy it! because they are all Shiítes, and because I heard here for the first time, curses uttered against Omar. Allah confound them! I was obliged to listen quietly to those obloquies, though I had a great mind to kill the rascal, which I might have done without incurring much responsibility, because envoys travelling from Rúm to Persia are free in all their actions, even if they should kill a Persian.

We now marched six hours further to Kent Sehlán, which is the khass of the Khán of Tabríz, situated in a plain, consisting of one thousand houses, seven mosques, a khán, a bath and some small markets (Súk). Its streets are all planted with willows and planes. The inhabitants of Tabríz have their koshks and pleasure-houses in this kent; the inhabitants of the place pretend to be Sháfiítes, but are all cursed Ráfedites; the young people and the air of the place is praiseworthy. As we continued our journey, we saw on our right, the high cupola of Ghazán Mohammed Sháh towering into the skies, conspicuous at six hours distance. We said a Fátihah to his memory, halted on a fine meadow, and sent a messenger to Tabríz. After three hours we mounted our horses for the solemn entry, I and the Envoy of Tabríz side by side; before the envoy marched his soldiers well dressed, and before me forty persons composing my train; the

Kiaya of the Khán of Tabríz came to meet us in solemn pomp (Istikbál), and accompanied by him we made our entrance into the town of Tabríz, where many thousand persons in the market were collected to stare at us; our march from the town-gate to the palace of the Khán at the other extremity of the town lasted for two hours. The Khán received us in his Diván, where a great Council was assembled, the Persian music consisting of kettle-drums and trumpets were three times sounded, and the troops paraded. After the music was over, I got up, and drew forth from my breast the letter of Defterdár-zadeh Mohammed Páshá, the governor of Erzerúm, giving it into the hand of the Khán, who got up and kissed it, and put it on his head. The Ishek Aghá (master of the ceremonies) then shewed me my place, where I stood in the Mohammedan fashion. The Khán gave the letter to his secretary (Múnshí), who kissed it respectfully, and read it with a loud voice. At the mention of God's name, and the Prophet's name, all stood up praising the Prophet, but at the mention of his four friends, some looked askance (not liking to hear Omar mentioned amongst them.)

The reading being finished the Khán said: "With the aid of God I will send to my honourable brother the Vezír of the Emperor, before a month elapses, a caravan of a hundred horses, and one of a hundred camels. Then adding different kind greetings and words, he made us sit down close to him, and ordered the repast to be brought in. After dinner, I delivered the pearl beads, the quiver and the Venetian stuffs, which, said I, "the Páshá has furnished me with, that I may not appear before your Excellency with empty hands; he has added to these two Arabian horses of high breeding, which shall now make their appearance, if your Excellency would be pleased to see them." He rose up, and we came to the end of the room; the horses richly caparisoned were on the signal given by me led into his presence: they came dancing and capering to the great astonishment of all the gentlemen of the Diván; saying, "Bismillah!" I gave the bridle of the horse into the hands of the Khán, adding "Mobarek-bád" (Be it prosperous!) The Khán took some turns on the horse, riding without stirrups in the fashion of Persian horsemanship. I then presented him with the second horse (Yelkendiz), with which he was no less satisfied, and sent it to his stable. At a signal by the Khán all our servants were served with sherbet, rosewater and incense was repeated; and we were then given in to the care of the Mih-mándár, Kúrújí-báshí, Darogha, and Kelenter. The latter conducted us to his garden, where we remained. The Khán sent me forty tománs bath-money, a caparisoned horse (Karajabuk), with an elegant saddlecloth, and seven camel-loads of provisions. The public criers now published, throughout the town, an order of the Khán to make known that an Ottoman embassy of Sunnis having

arrived, every body should be cautious of insulting them, lest they might be killed by the Sunnis. They curse neither Abúbekr nor Osmán, but Omar gives them a terrible head-ache, and they cannot refrain from injuring him by slanderous words. The same day the Khán sent us ten fine youths all dressed in embroidered cloth. They were led by our Mihmándár to kiss our hands, according to the ancient etiquette by which the Kháns of Persia used to send ten fine youths as servants to the Ottoman Envoys. We now began to take a view of the town.

Description of the Capital of Azerbejdán, the ancient town of Tabríz.

In the Moghol language it is called Túris; in the Derí dialect, Táríz; in the Dihkání, Tábríz; and in the Farsí, Tabríz: in all these dialects, *tab* signifies fever, and *ríz* pouring [dispensing], because the air is so salubrious, and the water of Aján so good, that people who come from regions where fever prevails, completely recover here; the fortress of Cairo is also a place where no fever is to be found. Tabríz was founded by Zobeide, Harún Rashíd's wife, who, when pregnant with Mamún, built a pleasure-house here on account of the excellent air. Afterwards a large town was built at an immense expense, and of such extent that it took three days to go round it. In the time of Calíf Motevekel, it was ruined by an earthquake which destroyed forty thousand men. Motevekel came himself from Baghdád to rebuild the town at the expense of immense treasure. It rests on one side upon mount Aján, on another side upon mount Sehlán, on a third side upon mount Senján, and on the fourth upon the Maiden's mount (Kiztágh). The actual circumference of Tabríz, is six thousand paces, there are three hundred towers, three thousand battlements, and six gates, viz., that of Aján, of Berserván, of Serzúid, and of Shámmemázán, each of which is guarded by five hundred watchmen. The third builder of Tabríz was Húlagú, who resided here seven years, and embellished it wonderfully: Mohammed Khodabende Ibzárgún Sháh transferred the whole palace, built by Húlagú, on camels to his new built town. The timber used in the buildings was all cypress and aloe wood, and they have been faced with china ever since. The fourth builder was Mohammed Sháh Ghazán, who extended the boundaries to the mountains of Senján, Aján, and Sehlán, and surrounded it with a wall, which required four days to make a tour of it. The town formerly built by Motevekel became then the inner castle or citadel of the new town. In the year 959, it was taken by Sultán Suleimán, who did not ravage it, but made a present of it to Sháh Elkáss Mirza. In the year 994 (1585), it was taken by the Persians. In the reign of Murad III., Uzdemir-oghli Murad Páshá undertook the expedition into Persia with an immense army, the van of which was led by Jighála-oghli Sinám. Osmán Páshá, one of his generals, took the town of Tabríz out of the hands of the Sháh.

To defend this town a strong citadel was then built of twelve thousand seven hundred cubits, which seems as though it had been built by Ferhád, and on the gate of which the name of Uzdemir is inscribed. Uzdemir Páshá, the fifth builder, finished the castle in thirty-six days, and filled it with all necessary stores, and a garrison of forty thousand men. But he was not so happy as to perform the Friday's prayer, having died before it; the whole army proclaimed Jighála-zadeh Sinám their commander, who was not however confirmed in his place by the Porte, which when made acquainted with the news, named Khándin Ja'affer Páshá, formerly Governor of Tripolis; under whose government the flourishing state of Tabríz excelled even that at the time of Sultán Gházán. According to the description made in his time, Tabríz reckoned eighty thousand houses, and three hundred thousand inhabitants. During the troubles which took place soon afterwards by the rebellion of the troops, it happened, that the Persians became masters of Genje, Shirván, Shamákhí, Eriván, Nakhshiván and Tabríz, until the time of vengeance arrived in the reign of Sultán Murad IV. He conquered the fortress of Eriván in seven days, ransacked the towns of Nakhshiván, Merend and Karabágh, remained a week at Tabríz, levelled the palace of Sháh Abbás, and set fire to all the wooden houses, so that only stone buildings, such as mosques and baths, remained; after which havock he returned to Constantinople. Sháh Abbás returned, conciliated the inhabitants, and began to restore it to its former splendour. It is now the capital of Azerbaiján, and the seat of the Khán its Governor, who commands ten thousand men. Its officers are the Muftí, Nakíb or head of the Scids (Emírs), the Molla (Judge), Kelenter (Lieutenant of police), Múnshí, (Secretary), Darogha (Provost), Kúrúfí-báshí (chief of the guards of the woods and heaths), Dízhoken Aghá, (commander of the garrison), Chiyek-yeyen Aghá (another officer of the troops), Yassúl Aghá (Inspector of the sentinels), and Ishek Aghá (Master of the Ceremonies) Mihmándár. These public officers keep good order in the town of Tabríz, so that justice prevails as it did in the time of Núrshírván, and no person can take a grain of mustard-seed from another.

Description of the Mosques of Tabríz.

There are altogether three hundred and twenty mihrábs, nineteen of which are Imperial mosques. The first is the old mosque of Zobeide, the cupola and walls of which are all inlaid with china (fayence;) the mortar of the Mihráb having been mixed with musk, exhales the sweetest perfume; its minareh is also entirely inlaid with china. The mosque of Motevekol is a mosque in the old style, with one minareh, which like the former is faced with china. In the course of time the builder's name has been lost, and it is now called Meshkieh. The mosque of

Sultán Mohammed Shám Ghazán, which was formerly a splendid mosque, is now falling into decay in an obscure place; the mosque of Jihán Sháh Emín is a high building with a dome vying with that of Ták Kesra, like the mosque of Táher Bibars, at Cairo; its walls are white polished like Chinese paper, and before the Mihráb is a fine garden, the scent of which perfumes the air. The name of this fine mosque is Dihshetí-Behesht (terror of Paradise). The mosque of Sultán Hassan, the Prince of Azerbeiján, the same who built the fortress of Hassan Kala'a to the east of Erzerúm, and who was defeated by Sultán Mohammed II. in the field of Terján. He is buried at this mosque, the cupolas of which are inlaid with china inside and out; it is quite equal to the mosque of Sultán Hassan at Cairo. The minber, mihráb and mahfil are adorned with such elegant sculptures and carving, that the greatest masters of the present day would not be able to finish it in that style; the windows shine with unparalleled splendour, but the greatest masterpiece is conspicuous in the arabesques and ornaments of the great gate. Above all the gates and windows are inscriptions in the character of Yakút Mostea'assemí. On the side of the altar are two columns of a yellow stone, each of which is worth the revenue of Irán and Turán: these two columns have no equal, either in Egypt, Syria, Arabia, or Persia. The other Imperial mosques are also faced with china, paved with marble and adorned with paintings and suspended ornaments, so that each is quite a Chinese gallery. These five mosques are not however so much frequented as those in Turkey, because prayers are not performed in community, but singly by persons, who enter and leave abruptly. Opposite to the mosque of Uzún Hassan is that of Sháh Ismail, and near it that of Sháh Makssúd, the son of Sultán Hassan; the old mosque of Chármenán, the mosque of Abbás the first, and the great mosque, so large that from the great gate to the mihráb opposite, a man can hardly be distinguished.

Colleges of Tabriz.

There are forty-seven large Colleges, where lectures are held on all sciences; the first is that of the lady of Sháh Jihán: and twenty rooms for reading the Korán (Dár-ul-kira) but they read it wrong throughout all Persia. There are seven houses for reading tradition (Dár-ul-hadíth), but the doctors of tradition are not much renowned, because they confine themselves to the tradition of Alí and the twelve Imáms, and have some thousand books on the traditions of Alí alone; six hundred schools, where boys are taught to spell and read the Korán, and are clothed once a year; one hundred and sixty convents of dervishes; six fountains, which all issue from mount Semendán. The town is besides furnished with seven canals of water, and there are one thousand and forty Sebils, or

places for distributing water, which are well covered. The town is divided into one thousand and sixty quarters which are called *Derveze*. The water magazine (*serdáb*) which was cleaned by *Uzdemir Páshá* furnishes the water of the canals. One thousand and seventy palaces of great men, two hundred *caravánseraïs*, seventy *kháns* for merchants and one hundred and ten for single workmen; seven thousand market streets (*Súk*) many of which are vaulted like those of *Haleb*; and a great *Bezestán*, which is the seat of the richest merchants, with four iron gates.

Praise of the Air and Climate.

By the mildness of the climate the inhabitants are all healthy and stout, with red cheeks and black beards, merry faces, and lips like rose-buds; the women are pretty, and conscious of the fairness of their skins are extremely proud; those advanced in age are of sweet company, so that the proverb, "the old is sweeter than the young," may well be applied to them. The inhabitants are all *Shiís* or *Mulhad* (impious), a great number are *Dumbúlí*, *Khaljání*, *Turcomans*, and *Gokdúlák*. There are two thousand *Ulemás*, amongst whom are excellent doctors, surgeons and oculists. There are more than seven thousand pious *Sheiks*, who are much esteemed in this town, the inhabitants never do any thing without consulting them, but their sect is not exactly known. Eighty-two most eloquent poets, authors of *Diváns*. *Yárí* and *Shábí* are the *Saíb* and *Unfi* of their time. Of the *Mujazib* or *Santons* (Saint fools) we saw *Sherímí*, whom no person ever saw eating, drinking, lying down, sleeping, or performing any of the natural offices of life for seventy years. The *Persians* are generally called *Kizil-básh* or red heads, because they wrap red sashes round their heads, though many of them also wear the *Mohammedan* white turban; but the cap is always pointed, and that of the *Ulemás*, which is called *Táj*, or crown, is more than two yards long. The great men wear sable.

Account of the Persian Crown (Táj).

The shape is founded on a dream of *Ibrahím*, the founder of the dynasty of *Sefí*; he dreamt that he bore a child to an ass, that had seventy fingers. This dream having been interpreted as foreshadowing the Empire, he swore, that if it should be fulfilled, he would commemorate the circumstance, by wearing an asinine phallus in his turban, and by imitating the cries of the animal in music. This is the reason why the Persian crown and head-dress have the present shape, and why their music resembles the braying of an ass.

The purity of the air drives away all fevers, and prolongs life to the age of one hundred and seventy years. The water issues from mount *Semenden*, and is

distributed into more than nine hundred conduits and pipes, which furnish the town with water. The water aids digestion, and like the air is rather cold. There is also good water in wells, but the water of the canals is better; some of the wells are from forty to fifty cubits deep, in the summer their water is cold, and in the winter it is warm. Astrologers say that Tabríz was built by Zobeide, under the influence of the sign of the scorpion when ruled by Mars, and that for this reason, it has been so many times disturbed and ruined by rebels and by conquerors, such as Timúr, Gengíz, Hülagú, and Murad IV.

There are twenty-one pleasant baths each with one or two basins, a half soffa, and fountains (jets d'eaux). The attendants are fine youths, the water and air are excellent. Besides the public baths there are seven hundred private ones, where the silyer-bodied youth swim like angels of the sea. On the china or fayence of these baths, is written the famous poem of Fozúlí, called the poem of the bath (Kassidei Hamám). There are seven sorts of corn growing at Tabríz, besides an abundance of barley. There are also seven sorts of cotton.

Arts and Handicrafts, Provisions, Fruits, Beverages, Gardens, &c.

Painters, architects, goldsmiths, and tailors are nowhere to be found so perfect as here. Precious stuffs manufactured here go all over the world; the velvet is much renowned. The provisions consist of the white bread called Kerde, and Súmún, cracknels, pastry, roasts, chicken pies, forty different kinds of pilaw with spices, the Herisse and sweetmeat, Palúde. Among the abundance of delicious fruits are particularly the pears and exquisite apricots, they are not found in such perfection even at Constantinople. The beverages consist of seven sorts of Muscat wine, the common wine of the Royal grape, the pomegranate, the cherry wine, and oxymel; and for the common people búza of millet and rice.

There are some dining establishments for the poor, such as the Imáret of Sháh Yakúb, of Sultán Motevekel, of Lady Zobeide, and of Sultán Hassan, large buildings with kitchens worthy that of Keikavús, but in the hands of the Persians they have all decayed.

The principal walk is the mount Surkháb (Red-water) near Tabríz; at noon the sea of Rúmie may be distinguished from the top of it; it is at a farsang distance from Tabríz.

The number of gardens amounts to forty-seven thousand, the finest is that of Sháh Yakúb, where the Khán gave me a splendid entertainment. Eleven times in the day, seventy dancers and singers exerted themselves in the practice of their art, so that it resembled an evening party of Hossein Bikara. This garden owes

its origin to Koja Ferhád Páshá, Governor of Tabríz under Sultán Murad III., who adorned it with numerous koshks, bowers and pleasure-houses; and at the time of the pillage of the town by Murad IV., this garden was preserved by the care of Osmán Aghá. The Chronostic of the koshk where we dined, alluding to the name of the builder, says that, Ferhád built this sweet (Shirín) palace. The walk of Sháh Sefí cannot be praised enough. It is the place of the Mail; in the centre of it two immense columns lift their tops up to Heaven; on one of them every Friday a silver plate is put, which is aimed at by all the bowmen, who shoot at it, encouraged by the presence of the Khán. On New Year's day (Nevrúz) or the beginning of spring, battles are fought in this place by horses trained in the dark during forty or fifty days, by camels, buffaloes, sheep, asses, dogs, and cocks. These fights are peculiar to Persia. Every year on the tenth of the month Moharrem, being the feast of A'ashúra, all the population of the town assemble under tents in this large place, and during three days and nights cook many thousand dishes of A'ashúra (a kind of hotch-potch), in remembrance of the martyrs of Kerbela; these dishes are distributed with an abundance of sugar-sherbet, which is carried round in crystal vases, and cups of cornelian and turquoise: at the same time singing certain verses, such as "Their Lord gave them of the purest beverage." Some of the great men on this day carry cans and tankards round their necks, and go about distributing water like common porters. But the finest show is in the variegated tent of the Khán, where all the great men of Tabríz are assembled, and where a Hymn on the death of Hossein is recited, in the same manner as the Hymn on the Prophet's birthday is in the Turkish mosques. The hearers listen, sighing and lamenting, but when the reciter arrives at the passage where Hossein is killed by accursed Shabr, a curtain opens behind him, and a severed head and trunk of a body, representing that of the Imám when dead, is thrown on the ground, when there rises such an uproar of cries and lamentations that everybody loses his wits. At this moment some hundred men mingle in the crowd with razors, with which they cut the arms and breasts of all loving believers, who desire to shed their blood on this day in remembrance of the blood shed by the Imám; they make such deep incisions and scars, that the ground appears as if it was blooming with tulips. Some thousands brand the marks and names of Hassan and Hossein on their heads, arms, and breasts. They then carry Hossein's body away from the ground with much pomp, and finish the ceremony with great howlings.

The town has numerous fine walks and pleasure grounds, each of which may be compared to the gardens of Ispíz and Merám. The beautiful koshks worthy to be the seats of Shírín and Ferhád, of Wámik and Azra, are every where renowned;

but I must refrain from their praise and description, as I have yet so many other things to mention. God be thanked ! I remained here two months, which I spent in full pleasure and delight, and I shall now give the description of the districts and castles, which I visited in the Khán's company. Round Tabríz are seven districts, which furnish military men, whose office is to train birds and dogs for hunting.

The first is the district of Mehránrúd, five farsangs to the east of Tabríz, the three places Koráukendrút, Isfenj-kent, and Sa'ád-abád are like large towns, with numerous mosques, kháns and baths. The second district is that of Sera-vurúd on the west side of Tabríz ; containing eighty well cultivated villages. The third district is that of Dideher, four farsangs south-west of Tabríz, twenty-four kents with mosques, kháns, baths and gardens. The fourth district is that of Ardenik, on the west side of Tabríz at only a farsang's distance ; thirty well cultivated villages. The fifth district is that of Rúdkát behind mount Sorkháib, and north of Tabríz, at a farsang's distance from it ; a hundred great kents with gardens, mosques, markets, &c.. The sixth district, that of Khánumrúd ; twenty elegant villages. The seventh, that of Bedostán behind Rúdkát ; seventy villages. If I were to describe minutely all the hunting and pleasure parties on which I accompanied the Sháh for the space of twenty days, it would alone fill a book, because Tabríz is like Isfahán, one of the finest towns in the world. God grant its possession to the Ottomans, and keep it from ruin !

Account of a curious Conversation.

One day being in company with the Sháh he presented me with the purest wine. I said, " By God ! with God ! through God ! and by Ali's purest spirit, since I was born I never drank wine or any other spirituous liquor, and since our great ancestor Khoja Ahmed Yessúí, none of our family have ate or drank any thing of an intoxicating quality. I beg, therefore, to be excused by you." The Khán said, " My beloved and darling brother, what are you afraid of ; if it is of your Emperor, he is five months journey from you ; if it is of your Khán (the Páshá), it is forty days distance from Erzerúm to Tabríz. The Khán of the Sháh of Irán and the dog of Alí, my Sháh, has expressly forbidden me to drink a drop of wine ; what do I care for that, I drink it secretly and delight in it ; follow my example." I said, " Very well, my Khán, if your Sháh has prohibited it to you, it is prohibited to me by the express command of the Sháh of Sháhs, the Lord of Lords, who says in the Korán, ' wine, gaming and fortune-telling are Satan's work : ' it is of this Lord, that I am afraid." " You are," said the Khán, " a rigorous Methodist (Mutea-assib)." " By God !" replied I, " I am no Me-

thodist but only a true follower of the orthodox sect of Na'amán Ben Thábet, and a true lover of the Prophet's family." At this reply the whole company became silent, the Khán rose up with all his youthful attendants, and sitting down close to me, he said, " My dear Evliyá Aghá, which of these my favourite servants would you like to have, I will make you a present of him if you drink a cup of wine out of his hand. Come drink a glass, if you love red Alí and the twelve Imáms; let us be warm of head and tender of heart, let us enjoy a moment of delight in this perishable world." So saying, all the youths came to salute me, and I returned their salutes; yet did I implore at the same time Heaven's assistance, and then said, in answer to his further pressing requests; " You drink wine to get into good humour, but the first thing is to be good-humoured in God; I beg you will let me have a half-drum to accompany my own song, in order to show you how people get good-humoured in God." " Be it so," said he, " for Alí's sake bring a half-drum to Evliyá, my brother;" I took it, and sang three tetrastichs on Divine Love, in the tune Sigáh, which made all the hearers appear as though they were drunk. The Khán, being extremely pleased, invested me with his own sable pelisse, gave me a thousand praises, and a Georgian slave as a present, ten tomáus of Abbássi, and a racehorse (Karajubúk). " Now," said he, " I will not plague you any more with a request to drink wine," and I continued to enjoy his conversation undisturbed during a whole month, feasting every night. I spent this time observing all that was worth seeing at Tabríz, the good order and government of which is worthy of all possible recommendation. The inhabitants are merry, but orderly people, and I never saw a drunkard in the streets. It is in their praise that the verse was composed, which says, " The people of Tabríz, though given to pleasure, are as pure as the glass of a mirror; and if you say they are not true to friends, you must know that the mirror only reflects the object before it as it really appears."

General Praise of Tabríz.

The first and most agreeable properties of Tabríz is the abundance of water, by which means the streets are washed and cleansed from all dust, as though it was continually New Year's day. The second praise-worthy circumstance is, that the Sherífs or descendants of Mohammed do not give their daughters indiscriminately to servants, but only to their equals. They proposed the following nice point to me, saying:— " You take Infidel girls as women, because you say that the man plants the seed, and that is very well; but you also give your own daughters to Moslíms, who were first Infidels and afterwards converted; now if this new Moslim relapses into his former error, what then becomes of the children, who

though their mother be a true descendant of the Prophet, may become apostates and fly into the land of the Infidels?" I answered, with the tradition of the Prophet, which says, "that even the children of Christians and Jews are born true Moslims, but that they are afterwards seduced into error by their parents." There was no reply to that. The third good thing is that all sales are transacted with Persian money coined in the country, and that no foreign coin is received. Money is coined in seven towns, viz. at Erdebíl, Hamadán, Baghdád, Isfahán, Tífis, Nehávend, and Tabríz. The inscription on one side is, "There is no God, but God, and Mohammed is the Prophet, and Alí the friend of God;" on the reverse is the name of the Sháh, with the epithet of Alí's dog: their small coins or pennies are called Kázikí, they bear only the place of the coinage on one side, and the date of the year on the other: on their measures and weights are also written the words, "There is no God but God," and who dares to cheat in the name of God is blinded by a heated stone drawn over his eyes. Before their shops and markets, scales of yellow brass are suspended, which are never taken away, but always remain, and all eatables and drinkables are sold by weight according to the fixed market prices; even corn and wheat are sold by weight. The fourth good things are the cookshops, fitted-up with china and furnished with plates of the same material; they are opened with prayer as usual in the morning, and then filled with all kinds of pilaws, and stewed meat (*Herisse*), which are also sold by weight. The waiters, clean and smart, stand with pewter dishes under their arms, on which are inscriptions like the following: "No nobility above the Islám;" "The nobility of the place depends upon who occupies it;" "The nobility of the house depends upon its inhabitants; and the nobility of the inhabitants upon their generosity." After dinner these waiters bring clean basins and cans for washing, but vulgar people (*Tolúnkí* and *Tokir*) wipe their right hand under their left shoulder, and their left hand under the right.

Bad and reprehensible things in Irán.

It is a bad custom in Persia that only twelve classes of the troops and as many of the Ulemás and the other ranks of society are allowed to have regular kitchens in their houses; all the rest eat from the market, therefore, although their dinner is cheap it is very bad. The army has its cooks, who cook in that way at a fixed price, so that they are not allowed to take a grain more or to furnish a grain less than the established quantity. When the army takes the field, the kitchen is established in tents made of felt.

Another bad thing in Persia is that they do not kill or hang their delinquents, but the *Darogha* and *Mohtessib* (two officers of police), bring them to the public

place, where the executioners torment them in a most cruel manner ; during three days and nights, they inflict on them three hundred and sixty different kinds of torture. They first give them three hundred strokes of the whip and Korbáj, press their knees, introduce reeds under their nails, cauterize the whole body with fire, force them to swallow greasy rags with a rope attached, which if dragged out again brings the stomach and bowels with it ; nail their hands and feet down, bore holes in the elbows and knees, and then pour melted lead in the holes so that the lead runs out with the marrow : they tie the four first fingers and toes tight together, suspend the delinquent and perfume him with sulphur and asses' urine, so that the poor mens' cries pierce the skies ; they cut pieces out of the back, and attach burning candles to the shoulders ; they squeeze the testicles, tickle the nose with pointed thorns, put iron kettles on the head, and blind the eyes ; and inflict even more horrible tortures than those already described. God forgive us our sins ! They paralyse thieves by cutting the sinews. They cut off the ears, noses, and hands and feet of false witnesses, and fasten other delinquents to seven different kinds of gibbets and pales, and leave them so exposed during three days and nights. The Khán having one day glorified himself with these cruel tortures, in my presence, I asked him, " What was the object of such manifold cruelties ; " he said, " That death being pronounced on these culprits, the tortures were added, in order to terrify others by the example." I said, " That it was not lawful, because the text of the Korán states no other punishment for thieves but cutting off the hand, and retaliation in cases of murder ; and that this was quite sufficient to keep the people in terror and awe." He was obliged to acknowledge that I was right. These additional tortures have been contrived by them, because their people are all riotous and heretical, that they may be kept in order the easier. So they established it as law.

Pilgrimages and Visits in the town of Tabríz.

In the cemeteries are many places of pilgrimage of great and holy men. In the cemetery of Súrkháb are the tombs of poets, such as Enwerí, Khakání, Zahr-ud-dín Faryábí, Felekí of Shíráz, and Felekí of Shirván.

Of Saints buried in the neighbouring villages, there are, in the village of Gúchúchán the Saint Khoja Mohammed Gúchúchání ; in the village of Sabád-abád, no less than seven hundred learned writers. Essáma Ben Sherík, the Prophet's companion is buried near Tabríz on the martyrs' mount ; and Sárut-ul-Jebel, the brother of Hamza, who was carried wounded from the battle of Nehá-vend to Tabríz, died here. The Shaikh Sejid-ján Memí, a writer deeply versed in ancient and modern sciences and in mystics. On mount Súrkháb, two children of

Alí are buried ; in the quarter of Serde the place is shown where Efasiáb's head is buried. Sheikh Nassr-Allah, the son of Ak-Shems-ud-dín. It would be too long to describe all the monuments which exist at Tabríz, and we contented ourselves with these.

Description of the Expedition we undertook with the Khán to Shám Gházán.

We left Tabríz accompanied by one thousand horse, and after a march of five hours through flowery gardens came to Kent Ajisú, half way to Kúmla, two hundred houses with gardens belonging to the Khán's khass, a mosque and three convents. The waters of this plain are subterraneous, flowing from village to village, and there are some thousand wells on the great roads, this place is called Ajisú (bitter water) because its water is a little brackish. We continued our road next day to the burying-place of Mohammed Shám Gházán ; it is called so because this country bears great resemblance to Damascus (Shám). Mohammed Gházán Sháh built this castle, and peopled it with from ten to twelve thousand subjects free from all duties and gifts. He then built this monument, which has no equal either in Arabia or in Persian Irák, it is a tower lifting its head to the skies like that of Galata. When I saw it, it was a little damaged on the side of the gate by an earthquake ; it is a monument well worth seeing. I entered it with the Khán, said a Fátíhah, and read the inscription on the marble coffin. More than two hundred Dervishes inhabit the convent ; outside of the gate, piles of sheep's heads are erected, many thousand sheep being immolated here by the inhabitants of Persia, who have great confidence in this place ; a well ten yards deep affords refreshing water in summer.

The name of Shám Gházán is a corruption of the Moghol language, in which this Prince is called Shanb, whence Shám originated. The castle which bears his name on Mount Welián is now in ruins. At the foot of it is the Kent-Welián consisting of three hundred houses with a fine mosque, khán and bath, founded by the Vezír Rashíd-ud-dín Dembolí. We reached after five hours from hence, the Castle of Kúmla, built by Kojá Ferhád Páshá, the Vezír of Sultán Murad III. in the year 998 (1589), it is a square castle at the foot of Mount Welián. It is eighty paces in circumference, has seven towers, and two gates, one to the east and one to the west ; the eastern one is that leading to Tabríz. It was from this place that Ja'afer Páshá, when besieged by the troops in rebellion, made a sally at night, and completely routed the rebels. He afterwards built this gate. Within the castle are seven hundred houses and a mosque ; the suburb forms the town of Kúmla, which abounds in gardens ; the grapes and pears of Kúmla are much celebrated. There are seventy mosques, eleven of which are Jamiús

(wherein Friday prayer is said), the best is that of Ferhád Páshá. It is the seat of a Sultán subordinate to Tabríz. A Kelenter and Darogha keep public order; a Sultán is here the same as in Turkey a Sanjek Beg, and a Begler Beg is called a Khán; a Vezír of three tails is called Itimád-ud-devlet; a Commander-in-chief (Serdár) is here named Sipehsalár; Múnshí answers to the Turkish Reis Efendí; Kelenter is the same as Alaï Beg, that is to say Colonel of the Militia, and Darogha is the same as Súbashí or Lieutenant of police; the head of the Chaishes or ushers here takes the name of Yessaúl Aghá, and the Aghá of the Dízchoken is the same as an Aghá of the janissaries in Turkey. The names of Kúrúji, chief of the forest guards, and Mihmándár or travelling commissary, are common both to Turkey and Persia. We advanced from hence five hours to the district of Serawerd, a great Kent north-west of Tabríz, with a mosque, khán, and bath. We were entertained here during a whole night by the Kelenter, and continued our journey next day, hunting along the river Serawerd to the Kent-Dúsht, where we dined and halted a little. We proceeded for six hours to the Kent-Jevlán Dorúk in the district of Serawerd on the river of that name, with one thousand houses, a bath and mosque. Further on is the Kent of Kánidlis, three hundred Moslim houses and a mosque; the Armenians have three churches and three thousand houses. Three hours further is the Kent-Lákid, the khass of Rokhsháh's Lady; the inhabitants are Armenian weavers, there are two thousand houses, a mosque, a khán, and three convents; on the mount of Serawerd stands a ruined castle. The Kent of Kujabád has five hundred houses, a khán, a mosque and a bath. We now went eastward to the district of Rudkát on the north of Tabríz behind mount Sorkháb, a district of a hundred Kents, which we passed in hunting during three days.

Description of Merágha.

It is the seat of a Sultán commanding a thousand troops, and has a Judge, Kelenter, Darogha and Múnshi; it was built in the earliest time by Húshenk-sháh, and is the first town of Azerbeiján and its ancient capital, surrounded with fruitful gardens, eleven farsangs distant from Tabríz; eleven mosques, forty kháns, sixty mesjíds, forty convents of Dervishes, eleven baths and three thousand shops. The inhabitants are all weavers, who manufacture excellent Bogassin. The beautiful youth of both sexes at Merágha are everywhere renowned. The town has risen from its ruins since the havoc it suffered from the army of Sultán Murad III. Its builder in the time of Islám was Merván Ibn Mohammed Al-Himár, in whose time it extended to Mount Sehend and comprised seventy thousand houses; but since it was destroyed by the Moghols in Húlagú's time, the buildings are at some distance from Mount Sehend, which as it intercepted the

north wind, was the reason that the air of its former situation was so heavy. The water, however, issues from the mountain, and abundantly furnishes the houses and gardens. Its pomegranates and cotton are famous, the inhabitants are white and gazelle-eyed, of sweet words and shining faces; a great part of them secretly follow the orthodox rite of Hánefí. They mostly speak Pehleví; the whole country is divided into eight districts, viz.: Serajún, Penajún, Jerút, Kaodúl, Hestrúd, Behsánd, Engúrán, and Kizilorán; each district containing from eighty to one hundred cultivated kents; altogether five hundred and sixty kents, sixty towns, and seven castles; the description of which, if we could undertake it in detail, would alone fill a volume. We left Meragha and entered the district of Túrnachairí, wherein the town of Aján is situated; the kent of Petiker of one thousand houses is situated in this district.

Description of Aján.

On the east side of mount Aján a large town was built by Peshen the son of Keiúmerth, and, being ransacked by Húlagú, fell into decay, so that all its inhabitants were transferred to Tabríz; it was rebuilt by Gházán, who also built a castle of two thousand paces in circumference on the edge of the mountain, with an iron gate opening to the east; within it are one hundred houses, but no garrison, outside there are three thousand houses, seven mosques, three baths, seven kháns, and six hundred shops. The water comes from mount Aján; the inhabitants are Sháfítes, but keep their doctrine secret, they are merry fellows (Ehl meshreb), and no rigourists (Ehl mezheb). The Armenians have two convents. After having seen the town we continued our journey, hunting, to the district of Meh-ránberúd, five farsangs to the east of Tabríz, of sixty great kents. We passed those of Werd, Isfej and Saídabád, built by a Vezír of that name in the time of Sultán Tahmurass, a large kent of two thousand houses, seven mosques, a khán and bath, which was ransacked by Sultán Súleimán in his way to Baghdád, but escaped the havoc of Sultán Murad. We remained one night here and next day proceeded seven hours towards the south-east to the Kent of Mán, built by Málikúr the daughter of Khodabende; nine hours further we arrived at the castle of Kehreván built by Sháh Tahmáss, out of fear of Sultán Súleimán. At the time of the expedition of Kojá Ferhád Páshá, as soon as he arrived at Baghdád, he sent the General Solák Ferhád Páshá against this place, who besieged the castle in vain during seventeen days. This Khán Meimendi made continual inroads, till at Tabríz he was completely routed by Ja'afer Páshá of Tabríz, who took seven thousand heads and five thousand prisoners from him. The next day Ja'afer set out with seventy thousand men for the siege of Kehreván, which was taken on

the third day. Meimendí being brought into the presence of Ja'afer Páshá, his ear was cut off, his property confiscated and himself hanged at the gate of the castle, the keys of which were sent to Sultán Murad; there is even now a mosque named after Sultán Murad: it remained eleven years in the hands of the Ottomans. It is situated on a hill on the road to Baghdád; it is six thousand paces in circumference, and has two gates, one to the south, and one to the north; its Sultán commands one thousand men. The suburb consists of seven thousand well-terraced houses, and sixty mosques, in eleven of which public prayer is performed on Friday, seven baths, eleven kháns, and eight hundred shops; the sheets and blankets manufactured here are celebrated. We advanced seven hours further eastward, to a large kent embellished by a mosque of Jíghála's son; and nine hours further on we arrived at the large town of Erdebíl, the first residence of the Persian Sháhs of the Safí dynasty. It has been taken and retaken several times by both Ottomans and Persians, and is now the seat of a Khán, who commands three thousand men; it is a day's journey from mount Seilán, and is surrounded by high mountains at the same distance; it lies in a fertile valley close to a lake. It was built by an Armenian King in fear of Omar's power, in the same year that Sáriet-ul-jebel was sent to Nehavend; this is one of the principal reasons why Omar is so much hated by the Persians, who do not show so much dislike to Abúbekr and Osmán. This town formerly extended as far as mount Seilán, from which it is now two farsangs distant; the farsang is equal to twelve thousand ordinary paces, so that two farsangs are equal to twenty-four thousand paces. The top of Seilán is always covered with snow, which shines like silver in the middle of summer, and furnishes all the water of the town; it is a very digestive water, which enables the inhabitants to feast like Ma'adikarb. The inhabitants pretend to be Sháfiítes; they are great liars. The distance between Tabríz and Erdebíl is twenty-five farsangs, which with a good horse may be gone over in two days. The climate much resembles that of Erzerúm; hard winter, and a fruitful soil, the corn multiplying eighty fold: there are no fruit-trees and vines, but gardens for vegetables and rosebeds.

The lake near Tabríz on the east side is covered with many hundred fishing-boats, on the west it is but a farsang's distance from Rúmie; between Erdebíl and the lake the country is covered with wood, and villages are interspersed in the forest; there are seventy sorts of fish; the boats on the lake also trade to Rúmie, Dúmdúmí and Dúmbóí; the circumference of this lake is greater than that of Wán, a man may go round it in ten days; the water of the lake of Wán is bitter as poison, but this is sweet as the water of life. Its depth is seventy cubits. This lake was produced on the birthnight of the prophet, when the vault

of Chosroes, and that of Ayá Sófiyah, and the idols of Mecca fell down by an earthquake; forty-five large and small springs flow into it; the river Seilán which affords water to Erdebíl, the river Kuherán and others fall into this sea. On the banks of the river Seilán lies a large round mass of iron, three quintals in weight, extremely well polished, on which ancient philosophers have written a kind of Hebrew inscription with a figure lifting its two arms up to Heaven; if rain is wanted this stone is carried in procession into the town, and it never fails to rain day and night without ceasing till the stone is replaced. The basis on which this marvellous stone reposes is a large rock, covered with strange inscriptions; it also has twelve holes, from which as soon as the iron mass is rolled away, water begins to rush forth, and ceases not until the stone is returned to its place. Some persons assert this to be the stone which Moses struck in the desert, others believe that this miracle is performed in favour of Sheikh Safí; be it as it may, it is a great talisman. Erdebíl is famous for its immense number of mice which are great destroyers of cloth. Cats are, therefore, so dear that they are sold in cages by public auction; some of Dívrígui fetch the price of a hundred piastres, but they are short-lived like all cats of Erdebíl. The cryers at the auction call out; "A good hunting cat, well bred, a good companion, an enemy to rats, which steals not!"

Places of Pilgrimage at Erdebíl.

The first of all is the tomb of Sheikh Safí, the son of Sheikh Khoja Alí, the son of Sheikh Sadr-ud-dín Mússa, the son of Sheikh Safr-ud-dín Abú Ishák of Erdebíl, the founder of the dynasty of the Safís. His tomb-keepers are some hundred dervishes, a large foundation. Sheikh Safí governed only in a spiritual sense; his son Hyder was his successor, and Ibrahim the son of Hyder having dreamt of concubinage with an ass, his possession of the Empire was foretold by his grandsire Sheikh Safí; indeed Sheikh Ibrahim was the first who enjoyed the rights of sovereignty; from Sheikh Safí to Sháh Abbás are five Sháhs who coined money. We left Erdebíl, marched nine hours further to the north, and came to Kent Rarám, a kent of six hundred houses with gardens; eight hours further we came to the Kent Yár Alí, three hundred houses, a mosque, no khán or bath, but a large number of shops and a weekly market; six hours further to the north, the Kent of Merzáde Amád in the district of Dídher, eight hundred houses. After eight hours, we arrived at Tabríz again, where I remained some days more, passing from one entertainmen^t to another. Letters were now written for the kháns and commanders of the places I was to pass through on my return, and the letter of the Khán to the Páshá made ready. The presents sent to him consisted of ten camel loads of rice, dried raisins, dried pears, pomegranates, and two race-

horses of the breed Karajubúk, four trotting horses, and two boys dressed in precious cloth perfumed with musk. To me he gave ten tománs Abbássí, a Georgian slave, a Persian pelisse, a Persian dress, six turbans, and a string of camels, loaded with rice, a black horse of the race Karajubúk, a trotting one (Chapár-átí), with Persian bridle and saddle. I took leave of all my friends, and next day left Tabríz in grand procession with the khán, accompanied by the Royal music of trumpets and kettle drums. We halted at the place Ain Alí, where a grand dinner, and five tománs Abbássí more, were given to me for the expenses of the journey. My suite received twenty tománs of aspers, a piece of velvet, three of Alas, and six turbans. The Khán recommended me to the care of a Yessavíl Aghá, who was to escort me with three hundred men, embraced me, and returned to Tabríz, while we took the road to Eriván.

JOURNEY FROM TABRIZ TO ERIVAN.

In God's name we set out from Tabríz to the north, and reached the Kent Hají Harámí, of three hundred houses surrounded with rose gardens; a foundation of Shám Ghazán, whose tomb may be seen from hence. The next day the Kelenter took leave, and we continued our way to Kent Safián, which was formerly a great kent, but has since been ruined by the Mogols and still more by Sultán Murad IV., it is a delightful place on the territory of Tabríz. Some learned men and writers are buried here, but I don't know their names; there are more than twenty cupolas. In the month of Moharrem on the day of A'shúra, the feast in commemoration of the murder of Hossein is celebrated here with great pomp, the people are all Sháfiítes. Further to the north we reached Mezídkhán on the frontiers of Tabríz; five hundred houses covered with terraces, two mosques, a very spacious khán, a bath and royal market-place. Seven hours more to the northward is the station of Kent Keremish, on the frontier or Nakhshiván; a thousand houses, seven mosques, a khán and bath. Our way now led northward through marshy grounds, and we pitched our tents on the borders of Wishlechaí. This river issues from the mountains of Nahkshiván and joins the Aras. We suffered much from dust here, and after two hours travelling reached the castle of Khúí, a fine town of Azerbeiján, the seat of a Sultán, who commands a thousand men; the public authorities are a judge, Muftí, Darogha, Kelenter, Nakíb, Múnshí, Kúrují and Dízchoken Aghá. The castle is built in a square form on the plain, its circumference is seven hundred paces; the ditch is not very deep. Of its two gates one leads to the south, the other to the west; it contains a hun-

dred houses and a mosque. Its builder was Ferhád Páshá, but the old town was built by Sháh Haider, and it has been sacked more than once since. This suburb or outer town consists of seven thousand houses with terraces, seventy mosques, eleven of which are Jamis, two baths, seven kháns, and a thousand shops with gardens. I and my boys measured the circumference, which is ten thousand paces. The air is rather warm and favorable therefore to the culture of rice. The river issues from Mount Selmás, and flows into the Araxes. The fruits are famous, above all the Prophet-pears, which have no equal in sweetness and delicious taste. Owing to the mildness of the climate, the inhabitants are all white, and the women are innumerable. Some historians call this town Asháristán, Iránistán or Turkistán. Its districts reckon one hundred and eighty villages, the inhabitants of which are for the most part Sunnites, Sháfítes, who paid a capitation tax to Sháh Ismail for the privilege of letting their beards grow (Sakál Túlí), but have been exempted since the time of Sháh Seffí.

Pilgrimage to the Tomb of Shems Tabrizí.

He died in the year 495 on his way from Antiochia to Isfahán, in this town of Khúí. After a stay of two days, we continued our journey with two hundred armed guards to the north, and arrived at the end of nine hours at the town of Behestán, the seat of a Kelenter. It was anciently a town of the size of Tabriz but was ruined by Húlagú; it is now a small place of a thousand houses, three mosques, a khán, bath and small market, with innumerable gardens. Three hours further northward, we reached the castle of Joris on the frontier of Nakshiván; the seat of a khán, who commands two thousand troops, a judge and twelve public officers in honour of the twelve Imáms. The castle, a pentagon, is situated on a hill, simply walled and therefore not very strong. It was first built by Uzún Hassan the Sháh of Azerbaijún and was ruined by Murád IV. its ruined parts are now chalked off [fenced off?] like a Palanka. Though situated on a hill, yet the hill itself is at the foot of a high mountain. It has a gate looking to the south-east; within the castle there is no remarkable building but the mosque of Rúshen Hassan Páshá. The outer town consists of seven thousand houses, and eleven mosques, of which that of Uzdemír Osmán Páshá and Ferrúkh-zadeh Sháh Ibn Timúr are the best; there are three mosques, seven kháns, and two hundred shops. The young people are extremely pretty, with eyes like the roes of Khoten, sweet-tongued with merry faces, who, if they walk dressed in red embroidered dresses, like peacocks of Paradise, make all their lovers lose their wits, and by half a look make as many Mejnúns of them. We spent three days and nights here with Eyúb Khán the Khán of the town, continually entertained by music. On the fourth day we continued our journey, after having been overwhelmed with presents.

We now passed on towards the east where the river of Karajubúk issues from the mountains of Joris, and then joins the Araxes; in the summer months this river may be crossed by sheep and goats. We advanced to the north amidst Kents for four hours to Kent Hallí, on the frontier of Eriván; five hundred houses with gardens, a mosque and a bath, on the banks of the Hallí river, which issues from the mountains of Sepend and joins the Aras. Passing on to the north through woods, we came after eight hours march to the pleasant meadow of Túto-lúmi, where there are some hundred shady trees, but no village. The Daroghas and Kelenters of the neighbouring kents flocked together to furnish us with necessary provisions. We passed one night here, and next day continued our journey along the Aras, crossed it, and came to Kent Kagáj situated on the eastern bank of the Aras; it has a mosque, a khán, a bath, and three hundred houses, with a great number of rice fields. We passed through sandy ground with great dust, nine hours to the north, and reached Kent Ashárlí in the territory of Eriván, with a thousand houses, a mosque, a khan, and a bath; its product is rice; it takes its name from the inhabitants, who belong to the tribe Ashárlí. Travelling along the Aras through well cultivated fields and gardens, we reached after seven hours the town of Shúreglí, the seat of a Sultán, who commands one thousand horsemen; there is a mosque, a khán and a bath. After ten hours we came to Sheráb Khán with five hundred houses, a mosque and a khán; then to Kent Seif-ud-dín on the frontier of Eriván, and on the banks of the Aras, it was built by Seifkúli the Khán of Eriván, and belongs to the khass of Eriván, there are a hundred and eighty houses, a mosque, and some plantations of rice. Five hours further to the north along the Aras is the Kent Tílfirák, of a thousand houses, a mosque, a convent, a khán, a bath, and plantations of rice. At the time of the siege of Eriván, Murad IV. cut down seventy thousand trees which were used as bulwarks, but since that time an immense number of trees have grown again. We sent a message from hence to the Khán of Eriván, next day crossed a lively river, halted on a meadow, and met a great procession (Alaï,) which was the Kiaya of the Khán of Eriván who was sent to meet us (Istikbá'); we made our entrance into Eriván with him, were saluted by twenty guns, and lodged in a palace of the Khán. Hassan Beg went on from hence with the letters and presents of the Khán of Tabríz to Erzerúm, and I occupied myself in delivering those for the Khán of Eriván.

Description of the Town of Eriván (Reván).

In the year 810 (1407) Khoja Khán Lejehání, a rich merchant of Timúr's suite settled here with all his family and servants, cultivating plantations of rice, by which means a great Kent was soon formed. Five years later Sháh Ismail gave

to Reván Kúl, one of his Kháns, an order to build a castle here, which being finished in seven years, was named after him, Reván or Eriván. It is situated on the eastern bank of the Zenghí river, and is of brick and stone. In the year 995 (1586) Súleimán Khán, having undertaken the expedition against Nakhshiván, pillaged Eriván, and returned to his residence with immense booty. In the reign of Murad III. Ferhád Páshá, his general, pillaged Kenje, Reván, Shamákhí and Nakhshiván, destroyed the palaces of the son of the Sháh, killed a great number of Persians, fixed his camp before the castle, and assembled a council of war to deliberate on the siege, and begun it by digging a ditch on the bank of the Zenghí from south to north. By the exertion of all the siege was finished in forty days. Jigálazadeh Yússúf Páshá, who had been bred in the Turkish Harím, was named the first Commander of Eriván with a garrison of seventy thousand men. Ferhád Páshá took care of the repair of the castle of Shúreglí and Karss, and filled them with Moslim troops. In the same way the castle of Erdehán and Akhichka were garrisoned, and Ferhád Páshá returned to Constantinople. Under the government of Jigálazadeh Yússúf Páshá, the town of Eriván was even in a more flourishing state than in Súleimán's time, and the neighbouring villages grew thereby populous. In the year 1011 (1602), the Persians having usurped the possession of the castles of the Genge and Shírván, forced the garrison of Eriván, which had received no succour from Erzerúm, to surrender to Tokmák Khán, after a siege of seven months; in the year 1037 (1627), the Khán of Eriván, Emírgúneh, having infested the districts of Kághzemán, Karss, Cheldir, Akhichka and Erdehán, and complaints having arrived from the Begs of Georgia and from the Governor of Erzerúm, ambassadors were sent from the Khán of Persia, and at the same time the Imperial tails fixed at Scutari as the signal of Asiatic war. In the following year 1044 (1634) Sultán Murad IV. completed his Imperial camp of Scutari according to the canons of the Empire, with the greatest splendour and pomp, heaped presents upon his forty thousand janissaries and twenty-two thousand sipáhís, left Bairám Páshá, Kaima Khán at Constantinople, and moved on the 5th of Shewál from Scutari, marching over Konia and Kaissarie to Sívás; at which place he appointed his sword-bearer Mustafa to the office of Second Vezír, and the sword-bearer Mússa Páshá to the post of Quarter-master General. The Nishánjí was made Silihdár, and Melek Ahmed, Chokadár (First Lord in waiting). When he entered Erzerúm report was made to him, that his army then amounted to two hundred thousand men: Jánpúlád-zadeh Mustafa Páshá, the governor of Rúmelí, alone mustered thirty-one thousand men, with seventeen hundred excellent horses; Khalíl Páshá the Governor of Erzerúm fell into disgrace, to the joy of his enemies, the Silihdár Páshá

and Murteza Páshá ; the government of Erzerúm was conferred on the Governor of Damascus, Kúchúk Ahmed, but the revenues, as barley-money, were given to Silihdár Mustafa Páshá. The army marched in three days to Hassan Kala'assí, and from thence by Karss to Eriván. On the 21st day after having left Erzerúm, the army of two hundred thousand men fixed its camp before Reván. The river Zenghí was crossed in spite of the long guns of the Persians, with which they endeavoured to annoy the Ottoman army. On this occasion it happened that one of the Soláks (bowmen) of the the Sultán's guard, crossing the river on foot by the side of the Sultán's horse, was carried away by the water, the Sultán having observed it rode after him, caught hold of him by the necklace and dragged him out of the river ; this anecdote is much celebrated in Persia. The river being crossed, the trenches were opened, and Jánpúlád-zadeh Páshá entered them with the Rúmelian troops from the side of the gate of Tabríz ; on the right Gúnjí Mahomed Páshá with the Asiatic troops entered the trenches, and in the midst of them the grand Vezír Tabání Yassí Mohammed Páshá took his station ; the Aghá of the janissaries Kara Mustafa Páshá, with his Kiaya, battered the castle day and night with a battery of twenty guns, and similar batteries were prepared on five sides. One day Sultán Murad himself entered the trenches of the Rúmelian troops, and fired a good shot at the Khán's palace from the gun called Karabálí. The governor of Erzerúm, Kúchúk Ahmed, battered the castle from the north side, and the Kapúdán Páshá, Delí Hossein, from the hill of Mohana-depeh.

Murteza Páshá, with the Sipáhís, were placed as sentinels on the side of the earth castle, while Mússa and Cana'an Páshá with the Moteferrika kept guard over the Imperial tent. The castle was surrounded by troops in the space of five hours, and every day many thousand Sunnis came to claim mercy. On the ninth day they asked to capitulate, and Emírgúneh brought the keys. The next day the Persian Aghá of the Fusileers, Mír Fettáh, was allowed to kiss the Emperor's feet, and to return with the garrison to Nakhshiván. Emírgúneh, by birth a Georgian, and Aded Khán kissed the Emperor's feet, and each received an Imperial tent as a present. The Islamitic prayer was proclaimed, all the banners and standards waving during seven days and nights on the walls ; after each prayer the Mohammedan shout (Allah) was repeated three times, and at night a great number of candles and lamps were lighted. The castle was repaired in forty days, and Mustafa Páshá appointed Governor of Eriván, with forty thousand men as garrison. Sultán Murad appointed the Khán Emírgúneh first governor of Haleb, but afterwards removed him and gave the government to Kúchúk Ahmed Páshá. Emírgúneh remained the favourite of Sultán Murad IV. until the death of the Sultán, when he was killed by Kara Mustafa Páshá.

The towns of Shureglí, Joris, Behestán, Kháf, Ordúbárá and Tabríz were pillaged during seven days and nights, together with the castles of Bágjenán, Aján, Kuherán, Kúmla, Merend, and Selmás, after which havoc he returned by Betlis, and Diarbekr to Constantinople. The Sháh then laid siege to Eriván for the space of seven months, which received no relief on account of the enmity existing between the Grand Vezír Tabání Yassí and Murteza Páshá, who was shut up in Eriván. The latter having no subsistence left, killed himself by swallowing his diamond ring, and the next day the whole garrison, half naked and starved, threw themselves on the mercy of the Persians and were killed by them, a great number being driven into the Aras, of whom a few being saved by charitable Sunnis fled to Karss and Bayazíd. Sultán Murad IV. hearing this sad account, girt himself on two sides with the sword of religious zeal and high enterprise, with the intention to conquer Baghdád, and to deliver the tomb of the great Imám Na'amán Ben Thábet out of the hands of the Infidels.

Eriván meanwhile remained in the hands of the Persians, who increased its flourishing state; it could not however resist an assault of the Ottoman army for seven days, because it is only surrounded by a simple wall. It is situated on the bank of the Zenghí, extending from the south to the north, having so little breadth, that the balls fired on it by Sultán Murad bounded from one extremity of the town to the other; many of these balls are even now seen fixed in the towers. The walls built by Ferhád Páshá are forty royal cubits high; those built by Tokmák Khán, fifty cubits high and twenty broad; it has no ditch on the side of the Zenghí, but it has a wall on the south, north and east sides, which however is not deep, being a marshy ground. It has three iron gates; to the south, the gate of Tabríz; to the north, the gate of the Meidán called Yaila Kapússí, on this spot they play Maíl; to the west, the gate of the bridge; there are seven hundred cannons large and small, which remained from the time of the Ottomans, and an immense number of other stores, because it is the frontier of Azerbaijan. It is garrisoned by three thousand men of the fortress, three thousand men of the Khán, and seven thousand men of the province. Sometimes its Khán enjoyed the title of Khán of Kháns. A judge, Nakíb, Kelenter, Darogha, Múnshí, Yessaúl-aghá, Kúrújí, Ishek Aghá, Dízhoken Aghá, seven Míhmandárs and Sháhbenders, keep public order. The town consists of one thousand and sixty elegant houses covered with earth, the best is the palace of the Khán much embellished by Emírgúnch. Near it is the mint where large and small silver coins (Abbássí and Bestí) are coined. The suburb outside of Yaila Kapússí is called the old town; at the head of the bridge is the Khán's garden, and a suburb with mosque and bath. In the year 1045 (1635), when the Persians conquered this

fortress, they also built a castle on the east side, with walls of clay and straw, which is even more solid than stone. At the time I was looking at all the curiosities of Eriván, I received an invitation from the Khán to assist at the ceremony of the circumcision of his sons. His Kiaya gave me ten tománs of Abbássí, for the expenses of the journey, and I began my journey from Eriván to Shirván, by Shamákhí, Tiflís, Termís, Aras and Bakú. We first travelled to the north through cultivated fields of rice, along the river Zenghí to Kent Khoja, the khass of the Khán of Eriván, with five hundred houses, a mosque and a bath; then fourteen hours further to Kent Demijí Hassan, which was anciently a town of the Turcomans, and is even now inhabited by a Turcoman tribe. It was destroyed by Murád IV. We arrived at last at Genje.

Description of the important town of Genje.

It was wrested from the hands of Sháh Tahmás, in the year 1014 (1605), by Kojá Ferhád Páshá. At the time when Mohammed Páshá the Kiaya of Sári Ahmed Páshá was governor of Genje, the Sháh besieged it for seven months, and killed the whole garrison. Since that time it remained in the possession of the Persians, a large town, but the Sháh destroyed its castle; it is now an elegant town of six thousand houses with gardens and vineyards, a khán, a bath, and imáret, situated in a large plain. Its gardens are watered by the Kúrek, which joins the Kúr; the Kiblah side of the town is a mountainous tract, and the foot of the mountains is cultivated in gardens and vineyards; the silk of Genje is famous. On the plain round Genje are seven districts of Infidel villages, where cotton, silk and rice are cultivated; here are rich Moghs (ancient Persians, worshippers of fire) and beautiful youth of both sexes; the horse-shoes of Genje are not less famous than the silk. The town is governed by a Khán, who commands three thousand men. The public officers (the Khán included) are twelve in number, in honour of the twelve Imáms. Its first Ottoman governor was Khádím Hassan, who conquered Berda'a.

Pilgrimages (or Tombs) of Martyrs.

Twelve thousand Moslims, who had surrendered the castle by capitulation to the Sháh, were unmercifully killed, and are now buried outside the town in a place called Shohedái Ervám (martyrs of Rúm). We remained three days as guests in the khán of the town, and continued our journey with about fifty companions to the north; on our right was the Khánlik of Loristán. After seven hours march we arrived at Gilkzár Ahmedí, formerly a town, but now a kent of seven hundred houses, the khass of the Khán of Genje, with a mosque, a khán, and a bath; fine

silk is manufactured here. Nine hours further, is the Kent of Megúchúr of seven hundred houses, with a mosque, and a fine garden. On the opposite shore of the Kúr is a great kent called Kendere; we passed in boats to Megúchúr, the frontier of Genje, and after eight hours we reached the great town of Aras.

The town of Aras was built by Keyúmerthi, and conquered in the year 985 (1577), by Kara Mustafa Páshá, the Vezír of Murad III. Emír Khán arrived with forty thousand men to succour the town, and finding it taken he fought a battle, which terminated in his being made prisoner, and all his troops consisting of Turcomans, Koks, Doláks, and Georgians were dispersed. They were routed for the second time by the Kiaya of Uzdémir-oghli on the banks of the Kúr river which swallowed up a great number of them, the bridge having broken down under the weight of the fugitives; their bones are yet seen in heaps, and the bridge still lies in ruins. The Turkish general having convinced himself of the importance of the town of Aras, situated between Genje and Shirván, collected masons and workmen, and enclosed the town with a wall, including the garden Sháh Khiabán, which was outside of the town; three gates led through this wall of clay, the circumference of which is nine thousand six hundred paces. It was finished in forty days, and the governorship, with the rank of a Begler Beg, conferred on Kaitáss-Beg, who had been brought up in the Harím of Sultán Murad. From its situation at the foot of a mountain, the town resembles that of Brússa, surrounded with gardens of fruits and flowers, vineyards and rosebeds. It consists of ten thousand houses with terraces, and forty mosques; in the castle are those of Murad III., of Ferhád Páshá, and of Kara Sinán. The Turcomans and Komúks of Dághistán, pronounce the name of this town Arash. In the beginning of the reign of Sultán Mustafa, this town like that of Merend fell into the hands of the Persians. Forty quarters may now be reckoned, and as many mosques, sixteen baths, eight hundred shops, and seven coffee-houses. The youth are gazelle-eyed, with faces shining like the sun, because their women are Georgians, Dadiáns, Achikbásh, and Shúshád. The air is mild and the water of the royal mountain (Sháhkúh) most excellent. Around it are seven great districts each of which reckons one hundred populous kents, the most populous is that of Levend Khán near Aras. On crossing the bridge of Uzdémir-oghli Osmán Páshá, the traveller arrives at the district of Palvanáí, and the district of Shair Abadán, where a castle is seen on a rock, the name of which I do not remember.

The royal mount, opposite the town, is the summer abode of the Turcomans. Amidst the districts of Aras is also that of Shekí, which is now governed by the governor of Aras, though it was sometimes ruled by the power of the Princes of Dághistán. The Khán of Aras leads twenty-three thousand men into the field.

Twelve public officers keep order in the town. After a stay of three days in this town, we advanced to the north, and after two stations reached the castle of Shekí.

Description of the Castle of Shekí.

It was built by Alexander a Prince of the Shúshads, from whose hands it passed into those of the Prince of Dághistán, and then into those of the Persians. Lala Kara Mustafa Páshá, the Vezír of Murad III. conquered it, and it was conferred on Erkelád Beg, the son of Levend Khán. In the beginning of the reign of Sultán Mustafa it returned into the possession of the Persians, and is now the seat of a Sultán, who commands one thousand men. It is a nice castle built on a rock, its circuit three thousand paces, a ditch is not required; its two gates are that of Genje and that of Shirván; though situated on the frontier of Dághistán it is reckoned to belong to Georgia, the more so as its builder was a Georgian; there are three thousand houses, and seven mihrabs; in the market is the mosque of Mirza Alí Beg, in the castle that of Lagúsh-oghli Ahmed Beg; that of Murad III. is falling into decay. In the gardens great quantities of silk are produced. At a journey's distance east of this castle passes the river Kanúk, flowing into the Zenghí. Advancing to the north, we crossed the river of Uzdemir-oghli Osmán Páshá and arrived at the place Koyún-gechid, where we saw piles of human bones; our companion Yasser Alí Aghá told us, that it was on this spot that Mustafa Páshá, the general of Murad III., was attacked by the Kháns of Tabríz, Lor, Nakhshiván, and Karabágh, who with more than two hundred thousand men surrounded him. Kojá Lala Mustafa Páshá ordered a general attack, which was instantly made on one side by Uzdemir-oghli, on the second by Mohammed, the governor of Haleb, and on the third by Mustafa, the governor of Mera'ash, who cut to pieces more than a thousand men, and drove the rest like sheep to the ferry of Koyún-gechid, where a great many of them were drowned, some in the river Kanúk and some in the Kapúr. In short there remained altogether more than forty thousand men on the field of battle, whose bones are piled up as an everlasting monument; I said a Fátihah for their souls, and crossed the sheep's ferry. Further on to the north we passed the white river (Aksú), which is called by the Persians the river of Gilán. It comes from the mountains of Aras, and flows into the Kúr. At the end of three hours we entered the district of Mahmúdabád consisting of two hundred highly cultivated kents, which produce a thousand Yúks of silk, each kent resembling a large town. The inhabitants are Turkománs, Kok, Dulák, Moghols, and Ettels.

Account of the Tribe of Ettels.

Ettel signifies in the Mogolic language, tongue of dogs ; they take this name from their war-cry, which is a kind of howling. Near Márdín, in the sanjak of the mountains, which I entered with Melek Ahmed Páshá, the Ettels are a tribe like that of the hairy Kurds, impure, impious, irreligious robbers, who pretend to be of Hamza's sect, keep neither prayer-hours nor fasts, are ignorant of moral duties and of God. Seven or eight of them share a woman amongst them ; if she gets with child, her seven or eight keepers after some time assemble, and the woman gives an apple into the child's hand, the man to whom the child gives it is reckoned to be the father, and henceforth the woman belongs exclusively to him, without any man being allowed to raise pretensions to her. The famous sect of the candle-extinguishers (Múm sonduren), must be a branch of them, because I saw or heard nothing of them any where else. It is a certain fact that they drink out of the shoes of their Sháh's, to whom they are most obedient.

The Kaitáks are about twenty thousand men on the frontiers of Dághistán, who sometimes come to the towns of Aras and Shekí ; a strange race of men like the beast of the day of judgement, with heads in the form of kettles, brows two fingers broad, shoulders so square that a man may easily stand upon them, thin limbs, round eyes, large heels, and red faces. They pretend to be Sháfi'tes ; if they come to the market of Aras and Shekí, they come on waggons, or ride on buffaloes, because horses and asses could not carry their weight : as they pass with their turbans of the size of a cupola, saluting on both sides with great dignity, they seem to be of the race of Dejál (the Antichrist) true Oghúzians. These Kaitáks come originally from the province of Mahán, are Mogholian 'Turks, and therefore speak the Mogolic language, of which I could only collect a few words, as I remained but two days among them. I saw these people in the district of Mahmúdabád, and after having travelled further to the north, reached the kent Chailán on the frontier of Shirván on the banks of the river of Guflán, with six hundred houses of Turcomans and Oghúzians. Further on is the town Niázabád on the frontier of Shirván built by Yezdejerd-sháh, great ruins of its ancient magnificence are yet extant, it was ruined by the Moghols, who united with the Komúks and Kaitáks of Dághistán. In the reign of Murad III., Ferhád Páshá fixed his winter quarters here, and levelled the castle, when he left it in the spring. It is now the frontier between Dághistán and Persia, with forty quarters and as many mosques, a khán, bath and market-place, the seat of a Sultán who commands a thousand men. There are twelve magistrates ; according to the statement of the Kelenter, there are more than six thousand houses surrounded by gardens. It is a pity that its strong castle lies in ruins ; if God should again grant that

it be restored to the Ottoman power, it might be easily repaired, and become a very strong castle. This town is surrounded by an endless plain on all four sides.

Pilgrimage of Ashár-Baba.

Ashár-Baba was one of the disciples of our great ancestor the Turk of Turks, Khoja Ahmed Yessúí; as the rites of Yessúí are liked in Persia the convent at this place is inhabited by more than a hundred Dervishes. It is a general pilgrimage, the inhabitants profess to be of the sect of Hanefí. We here took some companions and advanced to the north to the kent Ferrakhzád on the frontier of Shamákhi, and on the bank of the white river (Aksú) with five hundred houses, a mosque, a khán, a bath and a small market. The mihmándár of this place paid me many attentions. We advanced to the north amongst shady groves, dined at a hunting place of Sháh Khoda-bende, and arrived at Nílchaí, the same as blue river (Goksú), which coming from Dághistán joins the Kúr at this place.

Praise of Mount Caucasus.

The rivers which come from Mount Caucasus, on the south, flow into the Kúr, and those towards the north, straight into the Caspian Sea. Again there are rivers on the south side, which fall into the Black Sea, and on the north side into the Kúbán. Mount Caucasus is the greatest mountain in the world, its tracts are ruled by five different monarchs, and to the south the Abáza tribes are settled to the extent of eighty journies. On the east side on the border of the mountain are the Mingrelians, Georgians, Ajíkbásh, Shúshád, Kúrdíl, and Dadián to the extent of forty journies. Again there is the province of Tíffis on the Persian frontier, and the throne of the Alans (Serer-ul-allán) on the border of Mount Caucasus nineteen journies long; Dághistán, within Mount Caucasus, twenty journies long to the north. Inside of Mount Caucasus is also Circassia inhabited by the tribes Kabartaí, Bestí, Púltakaí, Khatúkaí, Memsúkh, Bozadúk, Takakú, Zana, Shefúke and other Circassian tribes, eighty-one journies. According to this reckoning the extent of all the tracts of Mount Caucasus is two hundred and forty journies. It is so high that it is seen at ten days distance. God has created on the surface of the earth one hundred and forty-eight mountains, twelve of the highest *par excellence*, are, Mount Caucasus, Mount Bingol, Mount Demavend, Mount Siján, Mount Kamar, the mountains in Germany at the source of the Danube; the mount Samúr, where the Zeiro and the Dniester take their origin. No man has ever reached half the height of Mount Caucasus: passing on our way through the districts of Dághistán we saw its top wrapped in clouds. But we shall now return to the description of our journey.

The kent of Kokchaí (the blue river) is a great place with a Kelenter and Mih-mándár, seven hundred houses with gardens. The inhabitants are Sunnís, who pay tribute to Sháh Ismail for permission to wear beards. We continued our journey through fields to the north, for seven hours, and reached the kent Aksú, on the territory of Shamákhí, of one thousand houses, a mosque, khán and bath. The White River passes through the place and flows into the Kúr, it comes from the mountains of Shirván, waters the fields of Shamákhí and falls into the Kúr.

Description of the Town of Shamákhí.

It was first built by Yezdejerd Sháh the Persian Monarch ; it is the centre of seven Khánliks, some spell it Shám Akhí (the brother of Damascus), and some Shám Ahí (the sigh of Damascus), because its first inhabitants were a colony from Damascus ; forty Sultáns and forty judges are attached to it, seventy castles and thirteen hundred kents like large towns : Ulama Páshá and Pírí Páshá, two Vezírs of Sultán Súleimán took possession of it in their Emperor's name, and Ulama Páshá was named governor of Shirván ; Sháh Tahmás then besieged the town during three months, conquered it, and gave the government to his younger brother, Elkáss Mirza, who remained three years at his post, but then, being afraid of his brother, took flight with all his valuable things, came through the steppes in forty days to Kafa, embarked himself and paid his homage to Sultán Súleimán at Constantinople. In the year 954 (1547), Elkáss Mirza undertook with Lala Mustafa an expedition to Persia, and then took up his abode in the palace of Pertev Páshá at Constantinople. Having witnessed the pomp of Sultán Súleimán's solemn entrance, he said, " How it is possible that with such power your Emperor of the Ottomans should not be at the same time the monarch of Irán ? " Súleimán carried Elkáss along with him on the expedition to Wán and Azerbeiján. Lala Mustafa Páshá was named governor of Shirván, and Elkáss Mirza, his predecessor in this government, ravaged the provinces of Nakhshiván, Eriván, Genje, and Shirván. Sháh Tahmas having died, the castle of Shamákhí was taken after a siege of seven days from his son ; Lala Páshá was named governor of Shamákhí, and Elkáss Mirza Khán of Mahmúdabád. He ravaged Persia as far as Isfahán in order to quench his thirst for vengeance. Shamákhí was then contested for by both powers, till in the reign of Murad III. it was conquered, and then repaired by Uzdemír-oghlí Páshá. The Persians reconquered it and lost it again to Ferhád Páshá. It remained in the hands of the Ottománs till the time of Sultán Murad IV. when the Persians took Derbend and Shamákhí by usurpation, and sent the garrison prisoners to Constantinople. It has ever since remained in the power of the Persians, and is now

the seat of a Khán. The castle is on a hill on the bank of the river, the interior one is very strong, but the exterior is in decay. The town consists of about seven thousand well built houses, stone walls, and terraces, each house provided with water; there is an infinite number of gardens, and twenty-six quarters; the quarters called Meidán and Shabúrán being in the inner castle are the most elegant; there are seventy mosques, the oldest is that of Div Alí, who was one of the Kháns of Shah Tahmáss, but a Sunní; in the suburb is the great mosque of Sháh Saff, which rivals the vault of the palace of Chosroes. In the court-yard is a basin, and round it cells for students; the gates of the mosque of Ferhád Páshá are closed, because it has no endowment; the mosque of Uzdémír Osmán Páshá is a college, where the Muftí holds lectures: there is a dining establishment of Sultán Khodabende's foundation, forty schools for boys, seven pleasant baths, the best of which is that of Shabúr, with numerous private rooms and a basin, its waiters are fine youths. Besides the public baths, there are private ones in every garden. There are forty caravánserais, in each of which many thousand tománs of wares are deposited. The public security is so great, that every man leaves his shop open, without the least danger, when he goes away on business; there are altogether twelve hundred shops. There is no Bezestán of stone, but nevertheless a great number of valuable articles; the coffee-houses are meeting-places for wits and learned men; the air is mild and the land fertile; rice, cotton, seven sorts of grapes, pears, and water-melons are in great perfection. The greatest part of the inhabitants are Sunnís of the Hanefrites, who perform their prayers secretly. I remained during seven days a guest of the Kkán of Shamákhí, Takí Khán, a generous, liberal man, who liked society and good company. He presented us with many pieces of silk stuffs, ten tománs of Abássí, and a horse (Karajubúk). Being himself invited to the entertainment of the Khán of Eriván, he set out from Shamákhí with one thousand men. Marching to the north we came to the pilgrimage of Pírderkúh (the old man of the mountain) a great saint, a fine walking-place the view from which embraces all the buildings of Shamákhí; the inhabitants of three hundred adjacent villages are for the most part Dervishes of the order of Begtásh, belonging to the Convent of this Saint. We advanced from hence six hours to the north through a cultivated country, and reached the station of Pír Merízát, where we were treated as guests by the Kelenter. The convent of this place is called Pír Mirza by some, and Pír Mirka by others, but the proper mode of spelling the word is Merizát, which signifies incurvated, because his body is seated in one of the corners of the convent in an incurvated position, his face turned towards the Kiblah, his head recumbent on a rock. His body is light and white like cotton, without corruption at all. The Dervishes who are busy all day long in cleaning

and sweeping the convent, put every night a basin of clear water at the feet of the Saint, and find it empty in the morning ; his dress is thus always washed white without the least dust upon it. The brains of those who visit this place are perfumed by the scent of ambergris. Sheikh Sefí who came from Erdebíl to visit this Saint spent treasures in building this convent of Dervishes Begtáshí, which has its equal perhaps only in the town of Meshhed Mússa Riza. Its entrance fills all who visit it with a sacred awe, like culprits appearing before a great monarch as their judge. I visited it, read the Súra Yass in honour of the Saint, and made spiritual acquaintance with him. I am unable to quote the date of his death, as there is no chronostick on the gate ; but one of the Dervishes told me that he was the Múëzzin of Sheikh Ibrahím Shirvání, who had arrived at such a degree of sanctity, that when he proclaimed prayers at the five hours, the skies all moved in uproar. Sheikh Ibrahím touched his back bone, which is the cause of his incurvated position and good preservation. Whoever says at his tomb the seven verses of a Fátihah may be sure to have for seven days the object of his wishes. Passing about a mile to the north of the convent, through gardens, we came to the Kent of Kharjdeh, another place of pilgrimage, which was covered with a cupola by Khodabende Sháh ; in seven hours more, to the caravánseraï of Kúzlí, a great Khán, the foundation of Sháh Ismaíl ; further on, to the station of six trees, a great caravánseraï with a ruined Kent, on the frontier of Derbend ; and then to the pilgrimage of Khizrrende, who lies beneath a cupola in good preservation. Uzdemir-oghlí Pásha who came here hunting, built this cupola because he had great faith in the Saint. Still further northward in the district of Musekker, on the frontier of Shaburán, is the place Regál.

There is a Regál, a small Kent, near Shamákhí, but this has a mosque, a khán, a bath with gardens, and three thousand houses with terraces ; it belonged formerly to Derbend and is now a dependence of Bakú, the inhabitants are for the most parts Turcomans, Kaitáks and natives of the towns of Dághistán, Enderí, Tarkhú, Koúk, and Thálibserán ; they are not duellists, though many exist in these parts. We halted on the border of the river Regál, and afterwards continued our journey through the fields ; all at once we saw a great troop coming from the Black Sea, which as we approached proved to be the troops of seven great Persian Kháns, viz. Eriván, Genje, Lor, Bakú, Kílán, Moghán, and many Sultáns, all in state dresses, with more than ten thousand men of Turcomans, Moghols, Kalmúks, Kodeks, Valács, and Cossacks, with a variety of dresses and arms, sounding trumpets of Efrasiáb, beating drums and kettle drums, and playing Persian tunes in a style beyond all description. The Khán of Eriván leaving the troops and advancing to meet us, the Khán of Shamákhí acquainted me with it. He

saluted me first, and then the Kháns of Kílán and Bakú, and we continued improving our acquaintance till we arrived at the town of Bakú. So many salutes were fired from the walls and towers of Bakú that it seemed like a salamander in the fire of Nimrod's pile. We met with Envoys who had arrived from the Russian towns of Astrakan, Heshdek and Terek, to compliment the Khán with presents on his feast; thus we entered the Castle of Bakú on Friday the first Moharrem of the year 1057 (1647).

Description of the fortress of Bakú.

After a grand repast we delivered the letter of Defterdár-zádeh Mohammed Páshá the governor of Erzerúm, our gracious Lord, with the presents consisting of beads of pearls, Irák stuffs, and a fine sword. I also delivered the letters of the Kháns of Tabríz and Nakhshiván, complimenting him on the feast of his wedding; the Khán entertained me as a guest in his sister's palace, the festival lasted ten days and nights, during which he praised the presents he had received through me, in the presence of all the Kháns and Sultáns; he then presented me with a Persian dress, ten tománs of Abbássí, and ten tománs of Bisití; after which, with my companions, I went to view the town.

The castle of Bakú is built on a hill and is of a square form; the gate looking to the west is of iron from Nakhshiván, the circumference is seven hundred paces, it has seventy towers, and six hundred battlements, the height of the wall is forty royal cubits; being situated on a rock, there is no necessity for a ditch. Within the castle are seventy houses with terraces, a mosque of Hyder Sháh, but without a minarch. In the castle is no khán, bath or market, but on the shore of the Caspian Sea the suburb (Robát) consists of a thousand houses with gardens, mosques and kháns, surrounded with walls on three sides; there are three gates, the gate of Guílán to the north; the gate of Derbend to the south; and westward towards the sea-shore is the harbour-gate. Seven minarchs of as many mosques are to be seen, the names of which I am ignorant of, and three baths, the most brilliant of which is that of Mirza Khán. This place being a frontier fortress opposed to Russia is garrisoned with excellent troops called Sháhseven and Dizchoken (who love the Sháh and bend their knees before him.) It is the seat of a Khán in the province of Shirván, ruled by twelve magistrates. The Russian Cossacks have several times pillaged the town of Bakú, and the province of Guílán; they besieged it at the instigation of the Persians soon after its conquest by Uzlemír-oghlí Osamán Páshá, when Kobád Páshá was governor, but were all cut down, and their bones are yet piled up on the shore. The climate is mild and favourable to the cultivation of rice and cotton; the water all smells

of Naphtha which is found in seven mines near the town, of different colours, yellow, red and black. The inhabitants of the districts of Musekker, Sedán, and Ríneb do not use oil or grease, but all burn black Naphtha. The people are sound and stout, and some of them fine figures; they are for the most part Sunnís. The distance between this town and Derbend is four days journey, peopled by wandering Turcomans. Three journies east of Bakú is the town of Shabúrán, and Shamákhí is five journies to the east; the port of Shamákhí is much frequented by Chinese, and Tartars, Kalmúks and Russians, who bring different wares, in exchange for which they take salt, naphtha, saffian, and silk. Round the town are many places, where if a portion of earth is dug up fire bursts forth, which is used by the Caraváns in cooking their victuals. Near the town to the north flows the Kúr, which is sometimes navigated by Cossack and Russian pirates, who ravage the Persian provinces, and sell their prisoners privately in the markets of Guflán. It is a great river like the Danube, broad but not deep. I remained some days at Bakú to witness the festival at the wedding of the sister of the Khán of Eriván, who was married to the Khán of Bakú. If I were to describe minutely all that took place at this festival it would more than fill a large book. During a fortnight's stay I received many valuable presents, from the Khán and others, viz. rich cloth, seven horses, three Georgian slaves, a Persian sable pelisse, two camels, ambergris, &c. ten tománs of Abbássí for the expenses of the journey, and as much to be distributed amongst my servants. We took leave of our friends, and the Khán himself, out of friendship, accompanied us when we left the town.

Description of our journey from Bakú through Georgia.

We passed to the south over a dreary tract along the sea, where we saw mines of Naphtha in seven places; it boils up from the earth on the seashore, and in the district of Musekker in hot springs, on the surface of which it collects. It is a Royal lease, let for seven thousand tománs of aspers per year. The men belonging to the inspector of the Naphtha collect it from the surface of the springs and small lakes, fill jacks of goatskin with it and sell it to the merchants; the yellow is the most esteemed; the black Naphtha is carried as a Royal revenue to the fortresses, and used to light the walls on dark nights, and to be thrown on the besiegers. It is also used by the Mihmándárs for torches; all the torches at the Court of the Sháh and at their great houses are made of Naphtha of Bakú; if it catches fire it burns to the last drop; to prevent, therefore, the destruction of the mines, heaps of earth are piled up near them, and if one of them should be ignited by a spark, all the people flock together and throw earth upon it to quench the fire. There are also mines of Naphtha in other places, which,

however, I did not see. We advanced to the south, and halted in the district of Musker, beneath tents of felt belonging to Turcomans, who with Moghols and Kúmúks pass the winter here; it is a fertile tract of country.

Description of a Whale with ears like an Elephant.

A whale had been driven on shore, one hundred yards long, with two heads, one at the tail end, the other of the size of a cupola. In the upper jaw it had one hundred and fifty teeth, each a yard long, ears like an elephant, and eyes of the size of a round table, and covered with beaver's hair. The inhabitants of Bakú, Derbend and Shamákhí flocked together to see it. Khoja Sarúkhán, a voyager in the Caspian Sea, told me that this kind of whale was common in that sea; there are certainly many strange creatures and animals in that sea which are not to be found elsewhere; the shore is covered with bones and carcasses of strange kinds with square and pentagon heads, and an immense number of extraordinary fish. According to the reports of sailors, the circumference of the Caspian Sea is twenty-four thousand miles; it has no islands like the Black Sea and White Sea, wherein two thousand and forty islands are reckoned, forty of which are great ones, like Cyprus, Creta, Rodos, &c. with large towns and rivers. The conflict of the waves of the Caspian Sea is stronger than those of the Black Sea; it is bounded on the west by the Russian provinces; and on the east by the country of the Uzbeks, Kalmúks, and Cossacks. In winter-time the Kalmúk Tátárs pass over the ice of lakes and rivers which are frozen for the space of seven months, committing depredations in the Russian provinces, and carrying a great number of prisoners away. On the western side its extremity is at Derbend, and south to it, in the district of the Avárs, which is comprehended by a gulf on the frontier of Dághistán, is the castle of Terek on the river of the same name. Its length from north to south is four thousand miles, and its depth three hundred cubits; thousands of boats and vessels carry on trade, but they are all afraid of Russian Chaiks, with whom they fight; the vessels are not large ships like those of the White, Black and Red Sea, but small boats of reeds with small guns; there are no men of war or great Caravellas like those of the White Sea, which are necessary to meet the vessels of the Franks in the Archipelago and Mediterranean; such great means of defence are not required on the Caspian, as there are only Cossack boats to be met with.

We continued our journey eastwards through plain fields, and arrived at the great town of Shaouírán, an elegant yet ancient town, which was first built by Isfendiár, and ruined by Ilúlagú. Uzdemír-oghli Osmán Páshá, the Vezír of Murad III., took possession of this town after the conquest of Derbend, and it

became the seat of a sanjak Beg. In the beginning of the reign of Sultán Murad IV. the Persians became masters of it again, and it is now the seat of a Sultán which is the same as a sanjak Beg in Turkey, it is a well inhabited town, with seventy mosques, the largest of which are the mosques of Uzún Hassan, of Tokmák Khán and of Ashár Khán. The fountains and china work, with which the mosque of Uzún Hassan is inlaid, are nowhere found in such profusion. Uzdémir-oghli used to come every Friday with a great train from Derbend, in order to perform his prayers here; it is adorned with so many arabesques and carvings in marble, that the greatest architects are astonished on beholding it. The town is situated in a valley rich in bowers, roses, flowers and fruits. Its districts are seven, named after the seven planets. We continued our journey to the south in the district of Musker, and reached the station of Kent Charkhi on a wide plain at a great distance from the Sea. It is the khass of Sháh Mikhál, the Prince of Dághistán, with five hundred houses, a mosque, a bath, a caravánsaraï, and a market-place. The inhabitants are for the most part Kúmúks of Dághistán. We travelled further on to the south, leaving Regál on our left, and arrived at last in the district of Musker at the capital of it, the pass of Alexander, the strong fortress of Derbend.

Description of Derbend the Gate of Gates.

It is generally known that Alexander having designed to build the dike of Gog and Magog, when he arrived at this place, thought of executing a project for uniting the Caspian with the Black Sea, by means of a canal which was to join the Caspian Sea with the Phasus; but being advised by his Vezírs of the danger of this union, as the Black Sea was a great deal lower than the Caspian, he left it unexecuted, and built three immense walls with three ditches as a stronghold between the Black and Caspian Seas, and as a line of defence against the Bení Assfar Sala'at, Rús, and the people of Crimea and Kipchák. These triple walls, on Mount Caucasus in the mountains of Irák Dadián, with triple ditches, I, poor Evliyá, saw, and which all those who travel from Crimea into the country of the Kúmúks also see; by the lapse of time some of the towers are in ruins and the ditches choked up with earth. The author of the History of Tophet pretends that the Caspian Sea issues by subterraneous canals cut by Alexander into the Phasus, but this is an evident blunder, as I can most positively assert, because when I saw the Phasus on my journey to the siege of Assov, I found its water clear and fresh, while that of the Caspian Sea is so salt and bitter, that it burns a man's skin if used for purification. This is a case for applying the Persian proverb; "Where is hearing, and where is seeing?"

We have already mentioned in our journey to Trebisonde, that Alexander

built a strong castle on the shores of the Black Sea at the mouth of the Phasus, and on the shores of the Caspian he built this gate of gates or iron gate.

Size and figure of the Castle.

Yezib Ben Abd-ul-Melek, the son of Atika, the daughter of Moavia, took this place from the Khavarej, and the whole district of Dághistán was then ennobled with the glory of Islám. In the year 986 (1578) Uzdémir-oghli the Vezir of Sultán Murad III. appearing with a great army before its walls, the Sunnis who were inside bound Jirágh Khalífeh, the Sháh's commander, cut off his head, and surrendered the fortress to the Ottoman general, who was appointed by the Porte, Governor General of Shirván. He repaired the castle and made subject to it seventy surrounding villages. One thousand janissaries, four regiments of Sipahís, ten of armourers, ten of gunners, sixty cannons, five hundred boxes of ammunition and fifteen hundred militia of Eriván completed its means of defence. Communications were opened with the Tátárs of Crimea and Kipchák, with the garrisons of Akhichka, Genje, Tiflis, and Shamákhí, and the town was in a highly flourishing state, till in the beginning of the reign of Sultán Murad IV. the troops rebelled and surrendered the fortress to the Sháh of Persia, in whose hands at the present time it is in a most prosperous condition. It is the seat of a khán and judge and twelve public officers, garrisoned by nineteen hundred good troops. I occupied a place here on the bulwark of Kainák khán, and was extremely well treated by the khán who gave me five tománs for the expenses of my journey.

Description of the Iron Gate.

Alexander closed this passage with an iron gate, which remained up to the time of Núshirván by whom it was renewed. Jezdejerd Sháh, Ismail Sháh and Uzdémir Páshá repaired the castle situated at the foot of mount Arghan and Deneb. The foundations of the western walls are washed by the Caspian Sea. The walls were built by Herzsháh, as is recorded by the Persian chronostick on the gate of the harbour. The remains of the wall of Alexander also, which was a broad thick wall, are still to be seen projecting from the Sea. If the government would undertake it, it would be easy to extend the harbour from these walls up to the fortress. The length of the wall from the sea to the high mountain is an arrow's shot, and the breadth of the castle itself is the same. It is built in a pentagon form on a high hill, the strongest I ever saw during my travels; the intelligent architect distributed it into three parts, one of which looks eastward to mount Safah; the second gate is the entrance to the town. In the wall which looks to Mount Arghan are also two gates, and two others leading to

the lower town; the first is called Meskúr because it opens towards the district of that name, persons leaving this gate in waggons, may arrive at Shamákhí in three days. Another gate leads towards Kipchák, Crimea and Circassia. In Dághistán, waggons with horses cannot travel, but the roads to Terek, Kazán and Desht Kipchák are all practicable for those vehicles. The third division of the fortress looks towards the sea; it is not so well inhabited as the other two, as the barracks for the garrison are the only buildings. The waggons of the merchants who come from Kílán and Bakú with goods are all put in array in this castle; the circuit of the whole fortress is eleven thousand paces, it has seventy towers, at each of which is a college and a mosque. The students are allowed Naphtha instead of candles, and are fed twice a day. In this way they have contrived to interest the Ulemás in watching the castle; there are besides these seventy towers, seven thousand and sixty battlements round the fortress; on dark nights the whole fortress is illuminated with Naphtha, which is a most necessary precaution, as the castle is continually threatened by no less than thirteen mortal enemies, the worst of whom are the Cossacks, who come in boats and ravage all these districts; they cannot, however, come near the border of the castle on account of seventy large cannons, which defend the avenue, and whose brilliancy dazzles the eyes of all the beholders. The other powerful enemies are the Tátárs, Kalmúks and the Ottománs on the west side; the Circassians on the south side; and the worst of all enemies, the Kúmúks of Dághistán on the south-east or Kiblah side; to the east is the inimical district of Georgia belonging to Tamaras khán: for this reason the men of the garrison pass the whole night on the walls crying Khoda Khob (all's well!) There is also a post of fifty watchmen (Túlúngí) stationed on mount Deneb at a great distance from the town; if an enemy appears anywhere his arrival is made known to the town by fires lighted on the top of this mountain.

Buildings within the Castle.

The stones of the wall are each of the size of an elephant, but cut square, and are so large that fifty men at the present day, could not lift one of them. In the castle are two hundred well terraced houses; close to the southern wall is a large palace, the architectural ornaments of which are not to be found in any other palace in Persia; near to it is a great mosque with a ruined minareh, and a bath built in the Ottoman style, and a fountain. Near the gate of boats opening to the east, is the mosque of Uzdemir-zadeh Osmán Páshá, with some kháns and shops. The suburb outside the castle consists of about a thousand houses, with no imáret, but kháns, mosques and baths. The people get their living by cultivating

silk, they are Sunnís and Shafís, rich men, and fine youths. On the opposite side of the Caspian Sea are the Russian provinces of Heshdek and Kazán; and further on Kípehák and Heihát, where twenty years ago Taissi Sháh, Moyunják Khán, and Kúba Kalmákh Khán with fifty or sixty thousand men wandering about in the steppes, pushed their inroads up to the bank of the Kemúklí river and there killed Gúrgí Mustafa Páshá; these Kalmúks are all Infidels, who have no idea of religion and faith, but are a careless slavish set of people, some of whom now begin to come with Russian merchants to the harbour of Derbend, which is frequented by Chinese, Tátárs, and Russians in great numbers.

When it was governed by the Ottomans its annual revenue was two hundred and forty-seven thousand aspers, besides the revenues of the seven Sultáns or sanjak Begs, and the annual sums given to the Prince of Dághistán for the preservation of peace. This is according to the description of Zál Mohammed, made after the conquest of Uzdémir-oghlí Osmán Páshá. The province of Shírván at present consists of seventy jurisdictions, seven khánliks, and twelve Sultánliks. May God bring it back to the possession of the Ottomans!

Pilgrimages.

Yezíd Ben Abd-ul-Melek, son of Atika the daughter of Moavia, came from Damascus with a great army to make war against the heretic rebels (Khavarej); seven hundred moslim martyrs, who were killed on that occasion, are buried outside the western wall at a mile's distance. Another army came in the time of Heshám Ben Abd-ul-Melek, which conquered the provinces of Dághistán, Kúmúk, Thábsarán, Kaiták, and Derbend. The martyrs who fell on this occasion were also buried in this cemetery; their names are written on the tombs in Cufic characters and in Thúlúth writing; the inhabitants of Derbend boast that amongst this crowd of martyrs seventy-five doctors of true tradition are buried. Amongst these tombs some are to be seen with inscriptions in Jellí (great Neskhí) of Ottomans, giving an account of their lives and deaths.

The Pilgrimage of the Fo. ty.

There are forty tombs much frequented by visitors. The tomb of Derekhor-khot, a great Saint, in whom the people of Shírván had great faith. Several thousand great Saints are buried here, but I visited and made myself acquainted with those only that I have mentioned. God's mercy upon them all! After having seen all the curiosities of this town I received from the Khán a horse of the race (K'édhibeg,) and a trotting horse (Chapár), ten pieces of cotton stuff of Guzerát, and two hundred guards to accompany me on the journey; I took leave

of all my friends the Kháns and Sultáns, and set out on my journey to Gúrjistán, or Georgia.

JOURNEY TO GEORGIA.

After a march of sixteen hours to the south-east through woods, we arrived at the place called Kúr, of a thousand fine houses and a mosque, on the frontier of Dághistán, not far distant from Táyeserán, the residence of Mikhál Sháh, Prince of Dághistán. Every Friday people flock here together to buy and sell, not for money, but by exchange. There are ten thousand inhabitants, all Sunnís and Sháfiítes. I saw no women at all here; the women of Dághistán are not allowed to leave the house, excepting on a journey to Mecca, or to be carried to the cemetery after death. The men are hospitable. We left this place, passed a ruined castle in the midst of woods, and then entered the great district of the Avárs: it is a district belonging to the khass of the Prince of Dághistán, and during three days journey we saw seventy great kents with mosques and kháns.

Description of the Castle Serír-ul-allán.

This ancient town was built by Hormúz the son of Núshirván; it was wrested from the hands of the Princes of Dághistán by the Persian Sháh Kor Khodabende, and fell into those of the Ottomans, who destroyed the castle that it might not be used as a defence against them; it is now a large ancient town situated on the border of Mount Caucasus, belonging to the government of Aresh. According to fabulous history it was in this town that Solomon set up his throne, which had been carried through the air by Genii, when he came with Balkis and an immense army to view Mount Caucasus; this is why it was called the throne of Lán, a Persian word signifying both a nest, and one who walks or travels. It is situated between the towns of the gate of gates, Shamákhí, and Niázabád, but is not much cultivated as it is on the extremity of the frontier, its gardens are few on account of the coldness of the climate; there are three thousand houses with terraces, and some mosques not much frequented, seven baths, eleven caravánseraïs, and seventy shops: as we remained here but one night, it was impossible to see much of it. It is the seat of a Khán, Judge, Kelenter, Darogha, and Munshí, and has a garrison of a thousand men; there are a great number of Sunnís, who get their living by cleaning cotton. The waters which give life to the plantations of cotton, all issue from the west side of Mount Caucasus, and fall into the Kúr. We marched for some hours towards the

Kiblah, to the district of Khata a dependence of the Princes of Dághistán, a woody tract comprising three hundred kents, with mosques, kháns, and gardens. We remained here for three days as guests, and continued our journey on the fourth to the district of Zákhor, consisting of a hundred and fifty villages and large kents, governed by Yússúf one of the Princes of Dághistán, who commands seven thousand brave warlike men ; the Beg, with whom we spent a night, presented me with fifty skins of wild cats, and I gave him three handkerchiefs embroidered by Sultána Kia.

Tomb of Emír Sultán.

He was a great Saint. The Divines of this country, all learned Doctors, have no enmity amongst themselves, but they shun all communication with the Reváfes (heretic Persians). Here ends Dághistán, and the province of Georgia begins.

The frontier castle Ur belongs to the Persians ; we passed it on our left, and skirted the boundaries of the castle of Shekí, which I formerly saw on my way to Shamákhí, and arrived at the kent of Zakhorie on the frontier of Tamarass-khán, belonging to the Khán of Tiflís ; the inhabitants are all Georgians, Armenians, and Gokdúlák.

Description of the Old Town of Kákht.

This town is situated on the frontier of Georgia and now governed by the Persians. It was built by Núshirván to keep the tribes of the Caucasus in order. It is a pentagon castle, fourteen thousand large paces in circumference, with one hundred and seventy bulwarks, three gates, two thousand houses within the castle, a mosque, a bath, and a khán. Its waters, so many springs of life, issue from the west side of Mount Caucasus, and after irrigating the gardens fall into the Kúr to the eastward. The climate being rather cold, its silk is not much praised. The inhabitants are Georgians, Armenians and Gokdúlák ; the Sultán commands a thousand soldiers, all Shiís, and there are twelve civil commanders and a judge. Sháh Ismail liked its climate so much that he remained here three years before the battle of Cháldirán, and built a suburb outside of it, so that it bears much likeness to the town of Kaschau in the middle of Hungary. After the loss of the battle of Cháldirán, the Ottoman flying troops arriving at this town destroyed it, and since that time many thousand loads of stones have been carried away by Ferhád Páshá for the repairs of the Castle of Aras. The Sultán of this place accompanied me, out of kindness, to the next station, and we passed the night in Khodraí, a kent of a thousand houses, with a mosque, khán and bath, on the frontier of Tiflís.

Description of Georgia or Shúshádistán, viz. Betlís.

According to the author of the Sheref-námeh, this town was first built by Betlís the Treasurer of Alexander, who also built the castle of the same name in the province of Ván; its name is now Tiflís, which for a long time was a great Persian government, till in the time of Sultán Murad III. Lala Kara Ferhád Páshá with an immense army undertook the conquest of Georgia, and conquered Chaldír and seventy castles. Daúd Khán, who was then governor of Tiflís, garrisoned it with forty thousand men, and fortified it in all possible ways. On the other side the Ottoman commander summoned the town to surrender to his Emperor; at an assembly held on this occasion it was advised to send back the bearer of the summons, and to put themselves into a state of defence, but the more prudent foreseeing that they would not be able to make resistance, they all fled away one night, and left the Castle without defence. The Ottoman commander pursued them with the greatest speed, and came up with the Khán of Tiflís at the Castle of Zekúm, where he had entrenched himself with all the treasures carried away from his capital. A great battle ensued, in which no quarter was given by the Ottoman victors, and forty thousand Persians were cut to pieces. The booty taken by the Ottoman army was immense; the Aghá of the janissaries with seven regiments of his corps was sent to garrison Tiflís, and the castle of Zekúm was taken in the year 956 (1578). A few days after, the Castle of Kerím also fell. I have not seen the Castle of Zekúm, but I saw that of Kerím without entering it, when passing through the plain of Kákht. Lala Ferhád pursued his victory as though he had been on a hunting party; he took twenty-six great and small castles, some of which he destroyed, and some he repaired, placing a Dizdár in each, and made his entry into Tiflís amidst the greatest demonstrations of public joy. He fortified this castle to such an extent, that no fortress of Georgia or Azerbeiján is equal to it, except that of Bakú and Megú. The province was given with the rank of a Begler Beg to Mohammed Páshá the son of Ferhád Páshá, then in possession of the sanjak of Kastemúni; its works were repaired, and its stores completed. He sent the keys of no less than seventy large and small castles to the Ottoman Court and then returned himself to Constantinople. After his departure the Persians besieged the town of Tiflís for the space of seven months. The garrison being in the greatest distress for food, eat their dogs first, and then the dead; the famine was so great that the dog belonging to the Súbashí Alí sold for seven thousand aspers. At last the governor of Erzerúm, Mustafa Páshá, arrived with a flying troop, put the Persian General to flight and relieved the garrison. Hassan Páshá the son of the Grand Vezír arrived with a caraván, bringing three thousand camel loads of provisions, which were placed in the Maga-

zines of the small castle. In short, this fortress remained in the hands of the Ottomans from the time of Sultán Murad III. till that of Sultán Mustafa, when the Persians united with the Georgians took the castle by surprise, and gave it up to the Sháh ; and it has remained ever since in the hands of the Persians. It is the capital of Georgia, to which belongs sixteen Sultáns, seventy judges, forty districts and seven tracts called Oimák. Three-tenths of Georgia are occupied by the province of Tiflis ; the khán commands two thousand soldiers, it has also a judge and twelve public officers in honour of the twelve Imáms.

Size and Figure of the Fortress.

It consists of two castles opposite to each other on the banks of the Kúr which separates the rocks on which they stand, and which are connected above by a bridge leading from one castle to the other. The great castle is on the south side of the Kúr and the small one on the north of it. This river rises in the mountains of Chaldir, passes Erdehán, Akhiska, and Azgúra and flows into the Caspian Sea ; the Persian historiographers say, that its waters are supplied from a thousand and sixty sources ; it is the largest river in these countries next to the Euphrates. The circumference of the largest castle is six thousand paces, the wall sixty cubits high, with seventy bulwarks, and three thousand battlements, but no ditch ; the water-tower which supplies water to the garrison in time of siege is situated on the Kúr. In the castle are six hundred houses, terraced, some with and some without gardens, the palace of the Khán, a mosque and a bath. The small castle was built by Yezdejerd Sháh, it is of stone, in a square form with only one gate at the head of the bridge, and has no Bezezstán or Imáret.

Three thousand watchmen light fires every night, and continually cry Khoda Khob (all's well.) Though it is a Persian town, yet its inhabitants are for the most part Sunnis and Hanefis from the time of the Ottomans.

Products.

The white bread of Tiflis, and the peaches are renowned ; the vegetables exquisite ; there is no silk, but most excellent grapes : all these productions prosper through the quantity of rain water which falls, and do not require water from the Kúr, this is the case with an hundred and fifty towns and villages, which it passes on its way.

The Hotbath of Tiflis.

On the east side of the large castle a hot-spring boils out of the ground without the assistance of fire ; sheep's heads and feet are cooked therein. There are also several pilgrimages at Tiflis, as those of Imám Hossein Efendí, Rizwán Agha,

Jem Alı Efendî, &c. Tiflis is five hours distance from Kiákht, from the Castle of Aras, four journies, and the the same from that of Genje. We took from the khán two hundred men to accompany us, and received three tománs for the expenses of the journey.

Description of the Castle Kúsekht.

It stands on a chalk cliff, is of a square form, and belongs to the district of Tiflis. The castle Lorí near Tiflis was seen on our right side in the mountains, but we passed it at a great distance.

Description of Súrán.

Though a small castle on a hill, yet it is extremely strong and high: it is one of the oldest castles of Georgia built by Núshirván. Its inhabitants are Georgians, Gokdúlák and Armenians. We proceeded four hours to the west, and reached the old town Azgúr: according to the author of the Sheref-námeh, it is the oldest town in Georgia, and was built by Alexander. In the Georgian language Azgúr signifies the King of Kings. The immense blocks of stone used in the formation of the walls, show that it must have been built by Alexander, because five hundred men of the present age would not be able to move one of them; it stands on a high hill, and is of a square form; it has one gate opening to the south, a mosque, a bath, a khán, and forty small streets; the gardens are beautiful owing to the mildness of the climate; the river which passes below it, issues from the mountains of Akhiska through which it passes, and waters the gardens of the town, falling into the Araxes. This town being on the frontier of Gurgistán Shúshád, the inhabitants all speak Georgian.

Specimen of the Georgian Shúshád Language.

One, *ári*; two, *úri*; three, *sám*; four, *otkhí*; five, *khotí*; six, *egsí*; seven, *shudí*; eight, *revai*; nine, *khújrai*; ten, *atí*; bread, *púri*; water, *chígál*; meat, *khari*; wine, *ghita*; cherries, *bák*; pears, *bishál*; figs, *lefí*; grapes, *kírzeni*; hazel-nuts, *inikhli*; melon, *nesú*; &c.

Genealogy of the Georgian Kings.

Their first kings were Jews, then Dadiáns and Shúshád, from whom originated the people of Gúriel, Achikbásh, and Mingrelia, who are all Christians. They speak twelve different languages, and only understand each other by the aid of interpreters. The purest language, according to their opinion, is that of the Shúshád and Dadián. If the dynasty of the Moscovites should be extinguished,

the Princes of Georgia would succeed. The Aiza and Cherkessians who are an Arabic colony, have no books at all; according to the histories of their priests they descended from Keikavús, and then from David.

There was formerly here a Queen who pretended to reign unmarried; one night having drank with some young men, she was violated by one of them, and got with child, which happened to be a girl. To get rid of the ravisher, the Queen sent him fowl-hunting on a frozen canal, when the ice broke, and the man was swallowed up, so that all talk about the matter was at an end. The daughter married a Prince named Begdiván, and had three sons, who when of age, divided Georgia into three parts. The first Prince obtained the district of Cotatis otherwise called Básh Achik, and its inhabitants derive their descent from him. To the second, Simon, was allotted the district of Tiflís; and to the youngest, the province of Bághat; from the latter, the Dadiáns derive their lineage. This Dadián Prince was a just monarch, and even now the whole of Georgia pay homage to the Princes of Achikbásh and Dadián. When Sultán Selím I. was Governor of Trebisonde, he lived on good terms with the Beg of Achikbásh, and spent some time in the castle of Cotatis, and when he ascended the throne after Bayazíd II. he exempted by a Khattí-sheríf, the inhabitants of Achikbásh from all gifts and duties, a privilege they enjoy up to the present day; since that time it has only been the custom to send annually falcons and fine youths as presents to the Porte. We left the castle of Azgúr, and going westward through woods and fields, we arrived all well at Chaldírán and Akhaskha.

Description of the Stronghold of Akhaska, Sultan Selím's conquest.

This strong fortress of Akhaska is also spelled Akhachka, Akhjaska, Okhaskha, and Oksakha, according to the difference of the languages of the surrounding people. In the Imperial register it is laid down by the name of Chaldir. The builder was Núshirván, the great Persian monarch who built the Ták Kesra. He used to spend six months of the summer here, on account of its climate. It would be too long to relate all the changes that this place underwent under different kings. The first moslim conqueror of it was Heshám Ibn Abd-ul-Melek, of the family of the Ommiades, who, proceeding from Syria with an immense army, conquered Aintáb, Mera'ash, Malátia, Haleb, Diarbekr, Erzerúm, and this castle of Akhaska, which then became the Capital of Georgia. He also conquered Genje, Shirván, and Derhend, and returned to Damascus. Kara Yússúf, the Prince of the dynasty of the Kara Koyúnlí, not being able to resist the arms of Timúr, fled to Bayazíd I. for assistance, and Sultán Uzún Hassan became the possessor of the castle of Akhaska. Paying homage to Timúr he was put in

the number of eleven tributary princes, that marched by the side of Timúr's horse, who conferred upon him, the province of Azerbaijân. It afterwards came into the power of Sháh Ismail of the Saff family, who chose Akhaska for his summer quarters and subdued the whole of Georgia. He ravaged the Ottoman provinces, and pushed his incursions up to Sivás, the granary of the Ottoman capital. Selím I. was then governor of Trebisonde, and many times pursued the Persian troops. Having himself ascended the throne, he immediately began the Holy war, and fought the famous battle on the plain of Chaldir, which cost the lives of one hundred thousand Persians, and nearly that of Sháh Ismail, who had a narrow escape. He then conquered the castle Akhaska, and subdued the whole of Georgia. A survey of it was commanded, and it was assigned as a government to a Páshá of three tails. As this town is the frontier of Gúrjistán (Georgia), Turkistán, and Kurdistán, in immediate contact with Persia, it was declared a separate Eyálet or government, of which the following is the description in the Kanún-námeh of Sultán Súleimán. The sanjak of Chaldir consists of thirteen sanjaks, the officers are a public treasurer of the timárs (Timár Defterdârí); an inspector of the rolls (Defter Emíní); a kiaya, an inspector and a secretary of the Chaúshes, (Chaúshlar kiayassí, Emíní, and Kiátibí). The sanjaks are as follow: (1) Oltí; (2) Khortíz; (3) Ardíkh; (4) Khajrek; (5) Erdehán; (6) Postkhú; (7) Mákhchíl; (8) Achárpeník; (9) Akhachka, the seat of the Páshá. There are also four hereditary sanjaks Yordlik, or Ojáklík, viz. Portekrek, Lesána, Nussf Levána, and Shúshád; making in all thirteen.

Khass or Revenues of the Sanjak Begs.

Khass of the Beg of Oltí, two hundred thousand and seventeen aspers; Portek, forty-six thousand two hundred and nineteen; Ardenj, two hundred and eighty thousand; Erdehán, three hundred thousand; Shúshád, six hundred and fifty six thousand; Lesána, three hundred and sixty-five thousand; Khartíz, two hundred thousand five hundred; Khajrek, three hundred and sixty-five thousand; Postkhú, two hundred and six thousand five hundred; Makhjíl, twenty thousand three hundred and eleven; Ajára, two hundred thousand; Penek, four hundred thousand.

Number of Zíámets and Timárs.

The zíámets and timárs are altogether six hundred and fifty-six swords, which with the Jebellis form eight hundred men; and with the troops of the Páshá fifteen hundred troops. In the sanjak Oltí, three zíámets, a hundred and thirteen timárs; Erdehán, eight zíámets, eighty-seven timárs; Ardíkh, four zíámets,

forty-two timárs; Khajrek, two ziamets, seventy-two timárs; Khartiz, thirteen ziamets, thirty-five timárs; Postkhú, twelve ziamets, twenty-eight timárs; Penek, eight ziamets, fifty-four timárs; Sászín, seven ziamets, thirty-two timárs; Khatla, nineteen ziamets, seven timárs; Isper, four ziamets, fourteen timárs. These feudal troops are commanded by their Yúzbashí (Lieutenants), Cheribashí (Captains), and Alaï-Beg (Colonels). They possess a thousand and sixty villages on condition of going to war when called upon, the annual revenue of which amounts to three hundred and twenty Ottoman purses. In the time of Selím I. the Páshá of this province, commanded those of Erzerúm, Sivás, Mera'ash, Adana, and Rakka. The place of a judge with the rank of Molla was given to Ramazán Efendí with five hundred aspers, now it has a judge with three hundred aspers; he may however annually collect from the districts belonging to his jurisdiction, the sum of eighty purses. The Khass of the Begler-beg amounts to four hundred thousand aspers; the garrison consists of two thousand men, regular troops, with an Aghá of the janissaries, of the Jebejí and of the Topjí. In the year 1044 (1634) the Persians became masters of Chaldirán, but after the conquest of Eriván, Canaan Páshá was sent by Sultán Murad IV. with an immense army who conquered the fortress of Akhachka, and put it in a good state of repair, in which it is kept by the Ottomans, up to the present time.

Form and size of the Castle of Akhachka.

It is a square castle built of stone, standing on a chalk cliff, with two gates and about a thousand houses without gardens covered with terraces. One of the two gates leads to the east, and the other to the west, there are twenty-eight mosques. The old mosque in the upper castle is covered with earth. There is no Imáret (religious foundation) covered with lead in this fortress. The mosque of Kunbet-oghli is also covered with earth, and without a minareh. In the lower castle is the mosque of Khalíl Aghá. Besides the five legal prayers a day, there are certain lectures in all these mosques on the Korán and tradition, but there are no private rooms or establishments for these lectures. The Muderris (Professors) hold them in the mosques, the students (Thelebe) are numerous. The suburb outside of the castle is well built, and its baths pleasant, but the bath inside the castle is very small; the best is that outside the eastern gate of the castle, the waiters are fine Georgian boys; there are a great number of kháns; no vineyards (Bágh), but in some places gardens (Bághje); a large number of gardens of fruit trees (Mushebek-bostán) full of valuable trees, well watered by springs. The water of this place comes from the mountains of Uda, waters the fields of the town, goes straight to the castle of Arghán, and falls near the Castle of Kúrehkt

into the Araxes. The passage between the castle and the suburb is established by a bridge; the suburb is not surrounded by walls; the market consists of about three hundred shops, but no Bezestán of stone. The temperature of this place being fresh and invigorating its people are strong and brave also; the Páshá Sefer Páshá, by birth a Georgian, is one of the most wise and virtuous Vezírs of the Ottoman Court. Eriván is six journeys from Akhashka to the east, and mid-way is the Castle of Karss. From Akhashka to Tiflís is five journeys towards the north-east, to Genje five journeys direct east, and seven journeys to the north is the castle of Georgia. The fortress of Akhaska is situated between them all in the plain of Chaldir.

Castles of Georgia belonging to the Province of Chaldir.

The castle of Khartíz near Chaldir was conquered in the year 886 (1481), by Lala Páshá, together with the castle of Adhil, and the castle of Perkán near Chaldir at a journey's distance, situated between two high mountains on a high hill. The castle of Cotatis is two journeys distance from Chaldir, it is the capital of the district of Ajikbásh near mount Perírat. It is the proper residence of Georgia otherwise called Shúshád, and Selím I. when governor of Trebisonde, sometimes came hither to divert himself. It was created by him a hereditary province (Ojákklik), the khass of which amounts to six thousand and six aspers. There are no zíámets and timárs. The castle of Khajreck, situated between Akhachka and Erdehán, is the residence of the Sanjak-Beg of Burdehán, and was conquered by Lala Páshá; the Khass amounts to three hundred and sixty-five thousand aspers, six zíámets and twenty-two timárs. The castle of Shatán, which by mistake is called Sheitán Kala'am, (the Castle of Satan), was conquered by Ferhád Páshá in the year 990 (1582); it is situated near Chaldir, on a steep rock. The castle of Kizlar (of the maiden) near Chaldir, on the border of the river Jágh, is a magic castle. The castle of Altún (gold), the conquest of Lala Páshá, is three hours distance from the latter. The castle of Odoria near Chaldir, the conquest of Lala Páshá. The castle of Al near Akhaska. The castle of Postkhú, which is the seat of a Sanjak Beg in the province of Akhaska, was conquered by Lala Páshá in the year 998 (1589); a jurisdiction, the judge of which is appointed with one hundred and fifty aspers. There is an Alaï Beg and Cheribashí. Shúshádistán is the name of one of the principal provinces of Georgia, governed by a Begler-beg. Shúshád, the castle, has no judge. Shúshádistán is a mountainous tract full of precipices. The castle of Kharbe on the border of a valley, is a steep castle. The castle of Ardíkh, the seat of a Sanjak-beg in the province of Chaldir, a conquest of Lala Páshá. The castle of Akhanjí, the seat of a Sanjak-beg. The castle of Jághirmán near

Chaldir, conquered by Lala Páshá. Besides these castles there are a great number of others seen on the great road. Georgia is indeed a fine and well cultivated country. After having seen all this, I took leave of Sefer Páshá, who presented me with two Georgian boys, a horse, and a hundred piastres; I took an escort and began my journey westward to Erzerúm.

Stations of the Journey from Akhaska to Erzerúm.

We passed the summer quarters of Ulghár, and arrived at the end of four hours at the castle of Kínava on the frontier of Ardehán; we passed through a mountainous tract and at last arrived at the Castle of Kara Ardehán, which was conquered in the time of Selím I. and made the seat of a Sanjak Beg; the khass is three hundred thousand aspers, eight ziámets, and eighty-seven timárs; an Alaï Beg, (Colonel); Cheribashí, (Captain); Dizdár, (Commander of the castle); are the commanding officers of the garrison, which consists of two hundred men; the whole contingent in war time including the troops of the Beg amounts to one thousand men. The judge is appointed with a hundred and fifty aspers. There is no Nakíb-ul-ishráf (head of the Sheriffs or relations of the prophet) and its Muftí resides at Akhaska. The castle is built on a rock, and is five hundred paces in circumference; it is not commanded by any neighbouring height, it has two hundred and seventy towers, and three gates. A company of armourers (Jebejí) of the Porte, is in garrison here. In the town, the family establishment (Khandán) of Kia Páshá is the most renowned.

Castles in the neighbourhood of Erdehán.

The castle of Wálá, conquered by Lala Páshá 987 (1579); the castle of Kermek, conquered by Lala Páshá in the year 982 (1574); the castle of Akhársin, conquered by Lala Páshá in the year 982 (1574); the castles of Mamerván and Nazarbán, the latter built by Ghází Sefer Páshá in the year 1053 (1643); the castle Kense Dusál in the district of Erdehán on a hill; its water flows to Erdehán. The houses all have terraces; there is no college but a school for boys. No gardens on account of the temperature, which is rather cold. Its fruits come from the castle of Tortúm and Acháras; the inhabitants are all Sunnís, and live by agriculture. This castle is five journeys to the east of Erzerúm; and Karss is one journey's distance from Erzerúm by the way of Kargha-bazár. We then passed westward sometimes on a stony and woody ground, sometimes in rich meadows, and arrived at the castle of Gúle. It was built by Levend-Khán, a Georgian Prince, and is the seat of a Sanjak Beg, the khass of which is three hundred thousand aspers; it has a Colonel, Captain, Dizdár and garrison; it is

an elegant castle on a chalk hill. Eight hours further to the west, we reached the castle of Penek also named after its Georgian builder, it is the seat of a sanjak Beg subordinate to Chaldir; its khass is four hundred thousand aspers. Its feudatory militia with the troops of the Beg are a thousand men; there is a judge with a hundred and fifty aspers, no market nor garden. The water of the river is very good, its subjects are Armenians, Gokdulak, and Georgians. Seven hours further is the Castle of Uliní, built by a Georgian king, and conquered by Sultán Selím; it is the seat of a Sanjak Beg, whose Khass is two hundred thousand and seventeen aspers. And has a Colonel, a Captain, a Judge with a hundred and fifty aspers, a Dizdár, and garrison; the castle stands on a chalk hill with two gates, one opening to the east, and the other to the west. At the foot of the castle flows the river Oltí, which waters the gardens of the town, and enters the Aras on the Kiblah side. The houses are all inhabited and covered with terraces. There are a number of mosques, a khán, a bath, garden, and school for boys; its beauties are celebrated. The inhabitants are good moslims. From hence we travelled direct north, and came at the end of two hours to the castle of Maverván built by the Georgian Kings, and conquered by Lala Kara Mustafa Páshá; it is the seat of a Sanjak Beg subordinate to Erzerúm, whose khass amounts to two hundred and three thousand aspers; the officers are a Colonel and Captain of the feudal militia. The militia of the Beg amounts to fifteen hundred men; the judge is appointed with a hundred and fifty aspers. The castle is of a square form and gigantic size, standing upon a hill; its gate looks to the Kiblah, there are eight hundred houses, a mosque, a bath, and a khán, the inhabitants are almost all poor people. Three hours further on to the west, is the village Aide Mamerván, a village inhabited by Armenians and Moslims. Further on among bleak mountains is the village Karakunk, it belongs to the district of Erzerúm; we passed the straight of Georgia and arrived at the village of Osmúdúm Sultán, a fine kent of a hundred houses on the border of a high mountain; it is situated at the very source of the Euphrates, which issues from a cavern in the mountain of Dúmlí Sultán, a delightful, refreshing water, which seems to be alluded to in the Korán by the verse: "I gave thee the Keuther." Trouts of a cubit's length sport in it; their bodies are ruby-coloured and interspersed with smaragdine spots. Umúdúm Sultán the Saint, who is buried here, protects these fish, so that it is impossible to catch them; but a farsang below they are taken by fishermen, and fill the brains of those who eat them with ambergris; however much a man may eat, he is never incommoded by them. The Pilgrimage to Rúmlí Sultán is much frequented. We marched five hours to the south, on the plain of Erzerúm and entered it, God be thanked! in perfect

health. Before I changed my dress, I laid the letters and presents of the khán of Eriván at the feet of my gracious Lord the Páshá, and gave him a detailed account of all the castles, towns, kents and villages, which I had seen on my journey. He gave me a splendid dress and three hundred piastres bath-money, besides two purses, which he assigned to me on the extraordinary revenues of the custom-houses. I had remained scarcely a week, when a message arrived from the Khán of Eriván complaining that some of the soldiers of Karss had molested one of his caravans, and requesting that an Aghá might be sent to convey the caraván safe to Erzerúm. In consequence of this letter I was sent back into Persia on the tenth day.

JOURNEY TO ERIVAN IN THE YEAR, 1057, (1647).

From Erzerúm twelve hours to the east, is the castle of Hassan Kala'a which has already been described; and further on to the east, through the plain of Pássin, the village Bádil Jovánlí, an Armenian village. We passed it, and reached in nine hours the station of Meidánjik; the inhabitants are all Armenians. Ten hours further is the castle of Mishingerd in the province of Erzerúm, a square castle on a chalk cliff; which has a Dizdár and a hundred and fifty men, two hundred houses, but no market; a mosque of Sultán Súleimán Khán, without a garden. We passed to the east, through the valley of Khándere, by the ruined convent called the seven churches, through a narrow straight, and then to the west by a flowery meadow for six hours to the castle Bardúz, in the territory of Karss, built by Lady Kerím-ud-din, the daughter of King Azz-ud-din of the dynasty of the Auk-koyúnlí. The chronograph is written on the gate; there is a Dizdár and a hundred and fifty men in garrison, a small bath, but no garden. From hence we went southward to the castle of Gejkerán built by Núshirván; this is the old town of Dúdemán Gejkerán which is mentioned in the ancient histories of the wars of Pízen and Efrasiáb. It was ruined by Holagú at the same time as Baghdád, but flourished again under the government of Kara Yússúf Sháh of the family of the Kara Koyúnlí. Timúr again destroyed it. It was conquered by Lala Kara Mustafa Páshá, and now belongs to the government of Karss, it is a square castle. The karss of the Beg amounts to fifteen thousand three hundred and fifty aspers. According to the canon of Sultán Súleimán there are two thousand two hundred men including the troops of the Beg; a Dizdár, an Aghá of the Azábs and Gonullí, with three hundred men in garrison, a judge of a hundred and fifty aspers, twelve hundred houses covered with earth, three small mosques, and from forty to fifty

shops. Eight hours further to the east we reached the frontier fortress of the Ottomans, the castle of Karss. There are three towns of that name; one is in Silefka, the Karss of Karatáshlik; the second, the Karss of Mera'ash, and the last that of Dúdemán, which is the present one. In the time of Murad III. it was conquered by Lala Kara Mustafa Páshá. The repairing this town after it was ruined by the Persians, was undertaken by the Ottoman generals, and on this occasion a large square marble stone was found, which they placed on the gate looking to the south-east, and which had the following inscription:—“This Castle was built under Vezír Fírúz Akáí in the time of Sultán Azz-ud-dín; and repaired by his daughter Sultana Karím-ud-dín. May God illuminate her tomb!” Lala Páshá who is the last builder of Karss, placed this stone on the wall, however, out of reverence for its ancient builders. Lala Páshá repaired it in seventy days, within which time he completed its munition. A soldier came to relate to him a dream which he had, and which was as follows. An old man appeared to him, saying, his name was Abúl Hassan Kharkaní, that he was buried here, and that if a well at his feet was to be dug, marvellous things would be seen. Some hundred workmen were instantly set to dig the well, when they found a red granite tomb, on which was written “I am the martyr, Saíd Kharkání.” He was found quite fresh, and the blood yet flowing from his right arm. The tomb was re-covered amidst prayers, and Lala Páshá raised a convent upon it. The government of Karss has been given at different times to Vezírs of three tails as barley-money (Arpalik); the karss is sixty thousand aspers. It belonged formerly to the government of Erzerúm, but is now a distinct province with the addition of Pássin. There are seven sanjaks, a Kiaya, and Emín of the Dester, a Desterdár of the treasury and of the timárs, but no Kiatib Kiaya and Emín of the Chaúshes, Its sanjaks are; Little Erdehán; Khojúján; Zárshád; Gejewán; Kaghzmán; Werishán, and Karss the seat of the Páshá, there are seven zímets and a hundred and two timárs, with the Jebellis and troops of the Páshá, three thousand exquisite troops; a Colonel, a Captain, a judge with three hundred aspers, a Dizdár, an Aghá of seven companies of Azábs, and an Aghá of the Janissaries, armourers, and gunners; the Colonels reside for the most part at Erzerúm: the garrison consists of fifteen hundred excellent men; the garrisons of Wán, Karss, and Akhachka are decidedly brave men. Their pay is collected from the produce of the ferry-boats at Bírejik on the Euphrates, and from the villages Súrúj and Bombúj at Haleb, amounting annually to seventy thousand aspers. The government of Karss is divided into ten jurisdictions, and eight districts; there is a Sheikh-ul-Islám (Muftí); Nakíb-ul-ishráf (head of the Emírs), and other distinguished men.

Size of the castle of Karss.

At a gun-shot distance on the north side is a high mountain, at the foot of which this fortress rises on a separate hill ; the lower castle is situated in the plain, and has five strong walls. The gate of the outer or lower castle looks to the east, and that of the inner or upper castle to the west. There is only the house of the commander, and barracks for the garrison of two hundred men ; no bath, market, or any remarkable building. The lower town or suburb is surrounded by two strong walls, and has three iron gates which are adorned with all kinds of armour. One of these gates on the west is the water-gate, also called the gate of the troops, looking towards Erzerúm ; the second or middle gate opens to Kaghzmún ; the third to the east is the gate of Behrámpáshá, opening towards Eriván. Watchmen keep watch the whole night, lighting torches and lamps. The lower castle is surrounded by a lake instead of a ditch, which encircles it from the middle gate to the gate of Behrámpáshá, and hence it is impossible to get possession of the fortress. There are two hundred and twenty strong towers, and two thousand and eighty battlements ; the circumference of the whole is five thousand seven hundred paces. The buildings consist of three thousand houses, forty-seven mosques, in eight of which prayer is performed on Fridays ; the most remarkable is that of Sheikh Hassan Kharkání, built by Lala Páshá ; the mosque of Waíz Efendí at the water-gate ; the great mosque of Súleimán Efendí, which was formerly a church ; the mosque of Hossein Kiaya called the red church ; the mosque of Omar Efendí, which was destroyed when the Persians got possession of the castle, solely on account of being named after Omar, and turned into a stable ; the mosque of Káltákjízadeh, at the gate of Behrámpáshá ; the mosque of Beirám Chelebi-zadeh ; and on the south side of the town across the bridge, the mosque of Emír Yússúf Páshá, all covered with terraces. There are eighteen schools for boys, but no colleges for lectures on the sciences, which are all held in the mosques. Within the water-gate is the bath of Emír Yússúf Páshá ; within the middle gate is the old bath. There are no houses for reading of the Korán or tradition, or for dining the poor, who are, however, well taken care of by private generosity ; there is no stone Bezestán, but two hundred shops in which Indian and Persian wares are found. No gardens and vineyards on account of the cold temperature of the climate. The inhabitants are a lively set of people who gain their living by agriculture and commerce.

We travelled from Karss twelve hours to the north, passed the village of Arjúk and the valley of Bághirsak, and the summer quarter (Yaila) of Olghár twelve hours long. It is three journies from hence to the castle of Akhiska (otherwise Akhaska, Akhachka). From Karss to Erdehán is one journey by the way of

Korgha-bazár. I arrived at last at the object of my journey, the castle of Gúle, and on the same day I entered it, read the letters of our gracious Lord, the Páshá of Erzerúm, to the Aghás of Gúle, who excused themselves, saying : “ that they never had disturbed the Persian caraván, and that it was a calumny of the inhabitants of Kaghzemán.” Next day we mounted our horses, proceeded for a whole day to the south, and arrived at the castle of Kaghzemán. The towns and castles on the Kiblah side of the Aras are all reckoned to be on the frontier of Azerbeiján. The river Aras rises on the west from the mountains of Bingol (thousand lakes) flows to the east, joins the barley river (Arpachayí), and the Zenghí. The castle of Kaghzemán being situated on the Kiblah side of the Aras is reckoned to be on the frontier of Azerbeiján, but belongs to the Ottoman government of Karss. It is named after its builder, one of the daughters of Núshirván. It was taken out of the hands of Uzún Hassan by Sháh Ismail, and then submitted to Sultán Súleimán. It is the seat of a Sanjak Beg whose khass amounts to two hundred thousand aspers, nine zíámets, a hundred and seventy-eight timárs ; nine hundred feudal militia, a judge appointed with a hundred and fifty aspers, and a garrison of three hundred men, who are paid by the impost on salt ; the salt mines, and a quarry of mill stones, are on the west side of the castle. The mill-stones of Persia and Rúm come from Kaghzemán ; the borax of the goldsmiths, barbers, whetting-stones, and the common whetting-stones are extracted from the mines of Kaghzemán ; in two places gold and silver are found, but as the product was exceeded by the expences, they were abandoned ; there are altogether eleven mines. The castle is a square strong building standing on a hill on the bank of the Aras, there are seven hundred small houses ; it is not a commercial town (Bender), but a frontier town (Serhadd). Mount Aghrí which appears to the west, is one of the most praiseworthy mountains in the world, it is near the town, and is the summer abode (Yaila) of Turcomans. The air is temperate and allows of the cultivation of gardens on some spots ; the inhabitants are mild and some of them fair.

The Levend troops (irregular levies) sing Persian songs with harmonious voices. As soon as I entered the town, the Diván assembled, and notwithstanding the repeated oaths of the members of it, that they had not molested the Persian caraván, but only taken their custom duties, I took seven Aghás of them with me to prove the truth of what they said, by their presence at Erzerúm, whereunto I returned. The Beg and eleven Aghás presented me with a purse of money, two horses (Mahmúdí), and two Georgian slaves ; and we travelled towards the east for nine hours, to the castle of Moghazberd, it is a district belonging to Karss, built by Mogház a Persian Khán ; it passed into the hands of the Ak-koyúnlí of Sháh Ismail, and then into those of Sultán Súleimán ; the garrison consists of a

hundred and fifty men ; the castle is built of stone in a pentagon form on a rock, not commanded by any neighbouring height ; it has six hundred houses with gardens and vineyards ; a mosque, khán, bath and ten shops ; at the foot of this castle flows the river Arpacháí, which comes from the mountains of Georgia, and mingles with the Aras at the Kend of Tekeltí. The castle of Mogházberd is contiguous to the territory of the Persian castle Shúregil, which alone remained in the power of the Persians, meanwhile all the districts of it belong to the government of Karss ; the river Arpacháí forms the limits : the eastern tract of this town is Persian, and the western, Ottoman, belonging to Karss. Opposite to Mogházberd, at a journey's distance, is the castle of Ana on a hill, a square mud castle, built by Núshirván, the inhabitants are Armenians ; between Ana and Karss are two mountains ; we passed this castle and after nine hours journey we arrived at Zarshíd on the utmost frontier, built by the Persian Sháh's, it is the seat of a Sanjak Beg subordinate to Karss ; in the time of war, twelve hundred men bear arms, the judge has a hundred and fifty aspers ; there is no Muftí nor Nakíb ; but a Dizdár (Commander of the castle) and a hundred and fifty men. The castle is situated on a hill in a plain, at a day's journey from Karss to the east on the road to Eriván, there are three hundred houses with terraces, a mosque, a convent, a bath, and a khán. Nine hours further eastward is the kent Thálísh, on the frontier of Eriván ; we passed Kara Taib, and arrived after twelve hours march to the east at Three Churches, a great convent built by the Greek Emperors ; the convent is divided into three parts, in one are Greek, in the others Armenian nuns ; these Three Churches and the Seven Churches on the road to Nakhshiván are the most famous convents of Persia. It is a convent well worth seeing on account of its monuments and strange talismans.

The balsam, called Mirún-yághí, is made here, of plants boiled in a kettle upon a carpet, to which fire does no harm ; the balsam which is skimmed off from the kettle is put into jars, and used through the whole of Frengistán as a panacea or universal remedy. In the neighbourhood of this castle is an iron bar suspended in a cave without being supported up from above below ; the Infidels believe it to have been suspended by a miracle of Simeon the Apostle : if a strong wind blows it vibrates, and it is enclosed by iron rails to prevent it being touched by the profane. The explanation of this matter is, that the architect who made the vault of this cave, placed on the top of it a great magnet, and a similar one on the floor, so that the iron bar is kept in equilibrium between them. This is what I, shortsighted Evliyá, found out by my own weak intellect. If it please God, there is no blunder in our guess. The convent is inhabited by about five hundred monks ; almost every night five or six hundred horsemen, either from Persia

or Turkey arrive here, and are entertained by the monks with milk, honey and dates. From hence we passed to the east through level fields for nine hours, crossed the great rivers Aras and Zenghí, and arrived for the second time at Eriván, where the Khán had just returned from the wedding of his sister at Bakú, and lodged me at his house. The next day I repaired to the Diván with the Aghás of Karss and Kaghzemán, who complained, in the strongest terms, of their having been unjustly accused of molesting the Persian caravan; a long discussion ensued, at the end of which the Aghás appeared to be innocent, and the men of the caraván to be calumniators. Takkí Alí Khán feasted the Aghás three days, gave me five tománs Abássí, and a horse, and for the Páshá a string of camels, laden with rice, also some letters. Charged with these, I set out to return to Erzerúm.

Journeys on our Return.

We set out from Eriván, with a caraván of seven hundred persons toward the west, and reached after five hours the kent Abdallí, a Persian village of a hundred houses, which at the time of the conquest was fixed to be the frontier of Karss. We advanced to the north four hours to kent Ayárán with five hundred houses; the inhabitants of which are Gokdólak; from hence through mountains of luxuriant vegetation to kent Sheráb-khánch, situated on a hill, of three hundred Armenian houses with many gardens, it is a zíámet on the frontier of Karss. We continued our journey to the west, passing over fertile steppes, and seeing many castles, which had been ruined by Sultán Murad IV. After four hours we arrived at kent Begum; the daughter of Uzún Hassan Sháh of that name built it; the Persian Princesses are even now styled Beghum: there are three hundred houses of Armenians and Georgians; it was ruined by Timúr, but seven high arches are still extant among the ruins on the border of Arpacháí, where the Princes of the Ak-koyúnlí, Meimendi Khán, Ashár Khán, Otgabai Khán, Gúndúzbai Khán and other Sháhs are buried, some lying, some seated on their thrones, as if they were in life, with their names, and the chronographs of their deaths. The three sides of this old town are a great Yaila. From hence we went to the west through marshy ground, and some meadows, to the old castle of Shúreger; Hossein Bikara, delighted with its situation on the river Arpacháí, built this town according to the advice of Doctor Shúrgerí; it passed into the hands of Kara Yússúf and was destroyed by Timúr; Lala Kara Mustafa Páshá ruined it again; large vaults and masses are yet conspicuous amongst its ruins. The musical tune Shurch is said to have been invented by Shúreger at the time he was building this town, whose inhabitants all delight in music, and are famous singers. The castle is in ruins, and no more than three hundred houses with

terraces are now existing. The half of its districts being situated on the other bank of Arpacháí belong to the government of Eriván; those on this side to Karss. It is a mountainous fertile tract of Georgia which extends northward to the Aras and Zenghí, and along Mount Caucasus to the Caspian Sea; and on the west to Erzerúm. From Shúreger we advanced to the west, crossing five small rivers, some of which come from Georgia, some from the mountains of Azghúr, and flow into the Aras; some of the ground is marshy. We then arrived at the ferry of a river, the name of which I am ignorant of. Sultán Murad crossed this river on his expedition to Eriván, and the spot is yet marked, where his tent was fixed; the inhabitants planted trees round it, and made it a prayer-place. Five hours further to the west through fertile ground is the village of Búlánik, a free *ziámet* of Sefer Aghá, of three hundred houses. Seven hours further is the castle of Karss; we remained a night as guests with Alí Aghá, and continued our journey next day to the village of Dushen Kia (the falling rock), on the frontier of Karss, with two hundred houses; then five hours, ascending and descending through high fir-woods and meadows to Wernishán on the frontier of Karss, formerly a sanjak. The opposite shore of the Aras belongs to the castle of Bayazíd, and the Alaí Beg of Wernishán resides here; it is an Armenian village of three hundred houses. Akhiska is two journeys from hence to the north; six hours further to the west through fields to Zeinkhán on the territory of Karss, of two hundred houses, a Dizzár, a garrison, a khán, a mosque, a bath, and forty shops; it is the seat of a Súbáshí subordinate to Karss; the castle is square and built of stone, the inhabitants are an obstinate people. We continued our journey through fir-woods for seven hours to Soghánlí Belí, a straight famous all over Persia and Turkey for the difficulty in crossing it; three hours beyond this straight we reached the kent Kúmadámí, of a hundred and fifty houses, on the frontier of sanjak Pássín, an Armenian village on the banks of the Aras. Eight hours further is the village of Pássín, of three hundred Armenian houses, in a plain, it is the *ziámet* of Ja'afer Efendí the land registrar (Moharerí Wiláyet) at Erzerúm; five hours further along the Aras is the station of Goz; we passed in sight of the bridge of Chobán, built by the dynasty of that name, through level fields, and arrived at Hassan Kala'a, which has been already described. Four hours from hence we arrived safe at Erzerúm, where we found our gracious Lord the Páshá, on the walk of Abd-ur-rahman Ghází; I presented the camels, letters and caraván of the khán of Eriván, and reassumed my functions as Clerk of the Custom-house, assisting every night at the assemblies of the Páshá. At this time the Capjí Alí Aghá arrived from Constantinople, with a Khattí-sheríf of Sultán Ibrahim, by which the Páshá received the Imperial command to repair with all the troops of his government to

Karss, to be ready for the war against the Infidel Persians. The Páshá paid obeisance to the noble túghra and instantly dispatched commissaries to Erzerúm. Mera'ash and Sívás, in order to raise and collect troops. I, poor Evliyá, received a commission to go to Sídí Ahmed Páshá, the governor of the sanjaks of Sánja and Tortúm.

JOURNEY TO BAIBURD, JANJA, ISPER, TORTUM AND AKCHEKALA'A.

I left Erzerúm with nine servants, proceeding to the north in the plain of Erzerum, two hours to the village of Kán, of two hundred Armenian houses; five hours more to the north we came to the village of Sheikh Umúdlúm, which has been described in our journey to Georgia. Six hours further to the north, through vallics and hills, to the bridge of the Georgian straight, a bridge built over the Euphrates by Sháh Uzún Hassan. It is on this spot that the rebel Abáza Páshá cut to pieces forty regiments of janissaries sent against him; their bones are piled up near the bridge: the village of Gúrgí-boghází (Georgian straight), has two hundred houses, in the district of Erzerúm. We passed to the north over flowery meadows nine hours to Rúmlí Sultán, a great saint buried underneath a cupola. Here is the cave whence springs the Euphrates, which is above all praise, since it is mentioned with praise in the Korán. At Keifí, one of the sanjaks of Erzerúm, are the iron mines, where iron shot are cast; several hundred little rivulets run from these iron mines into the Euphrates, and somewhat spoil the sweetness of the water; but from its source in the rock of Rúmlí Sultán unto Keifí it is the most delicious and most healthy water in the world. Rumlí Sultán was a Saint, who appreciating the good qualities of this river, took up his residence at its source; it is a village of two hundred houses. We advanced three hours to the north to Akchekala'a in the territory of the sanjak of Tortúm, built by Ulama Páshá in order to control Georgia; in course of time the castle has been dismantled of its walls and garrison. It lies north of Tortúm, and has six hundred houses, a khán, and a mosque; it was destroyed by Bayazíd II. when governor of Trebisonde in his youth. We proceeded six hours to the west, to the village of Saúlú of a hundred houses in the territory of Jánja, on the top of a high mountain without gardens; and seven hours further to the west, to the castle of Jánja, otherwise Gumish Kháneh (silver house). I went straight to the Court of Justice, and read the firman, which all the inhabitants were ready to obey. I remained as guest in the house of the inspector of the silver mines and began to visit the town. It was built by

Alexander, one of whose philosophers discovered the silver mines. Mohammed II. conquered it by the sword after the defeat of Uzún Hassan in the field of Terján. Silver is here found in such abundance, that every child has a silver plate. The inspectorship is let for seven million aspers; the inhabitants are exempted from all taxes, because they are obliged to labour in the silver mines, seventy of which are worked. These are the richest silver mines in Turkey, the others are those of Kághzemán, Hakkárí, Bingöl, Sanjar, Akár, Aswán, Libanon, and Merzifún. These are the Asiatic and African silver mines of the Ottoman Empire; the European ones are the following: on the frontier of Bosnia, Sira, Berinjesse near Uskúb at Karatova, Novaborda near Pereshtina, Sidr Kaissi near Salonia; but their veins are thin; those of Jánja are as big as an arm, perfectly pure silver: There was also a mint here, but it is now abandoned, I however, got some aspers with the inscription, coined at Jánja. After taking a good view of the town I was presented by the principal men with three hundred piastres, a vase for rosewater (gulábdán), and a censer (bokhúrdán) of silver, and after two days march through mountains and straights I arrived at the old fortress of Baibúrd. The Princes of the family of Akkoyúnlí, who came with the Dánishmend family, and with the ancestors of the Ottomans from Mahán to Rúm, first settled here, and having found a rich treasure of silver in the mines, by which they became rich (Bai), the place was called Baiyúrd, which was changed into Baibúrd. Mahmúd Páshá the Vezír of Mohammed II. conquered it from Uzún Hassan. According to the description of Sultán Súleímán, it is the seat of a Súbashí separated from the khass of the Vezír of Erzerúm, a jurisdiction of a hundred and fifty aspers, the revenues of the judge amount annually to six purses. There is a Muftí, a Nakíb, Sipáh-kiayayerí, and Yenicherí-serdári.

Form and size of the Castle.

It is a pentagon, and stands on a high hill, the height of the wall is forty royal cubits, it has no ditch, on account of its position; there are three hundred old houses, but no market, khán, or bath; two gates, one to the east, opening towards the gardens, and one to the west, by which you descend to the lower town, consisting of more than a thousand houses with terraces; there are nineteen quarters of Moslims, and nine of Armenians; no Jews nor gipsies, but a great number of Greeks, because it is not far from the seashore. A great number of its inhabitants are Turks and Turcomans. Mohammed II. transplanted hither a colony of three thousand men of the inhabitants of Tíre, whose descendants are very orderly, good men. Its mosques are pleasant, the most frequented of them is that of the conqueror, in the Castle; in the market that of Záhíd Efendí, a

mosque covered with a terrace in the olden style; its minareh is a slender building of bricks; at its left are the Court of Justice, the Imperial dyeing-house and the Flour-hall. Near to the women's bath is the mosque of Kázizádeh Mohammed Chelebí, an old but sweet mosque; near the river Jorúgh, is the mosque of Shengel-baí; the part of the town beyond the river Jorúgh is called Yoris Mahallessí; there is a dining establishment and college, with three baths, the first is the bath at the bridge; the second, that of Alí Shengáh; the third, the red bath; the temperature of these baths is most excellent: there are three convents of Dervishes, and a great khán close to the mosque of Kázizádeh; before this khán there is a market every Sunday attended by from five hundred to a thousand persons; three hundred shops, an elegant Bezestán, and some coffee-houses. Of its provisions, fresh butter, white pies, and a kind of wheat called camel's teeth are much renowned; so are also the carpets and felts of Baibúrd, light, well-coloured, fanciful carpets, which are exported into all countries. The air being rather cold, it is not very favourable to flowers and fruits, but it is amply provided with fruit from the neighbouring places. There are some pretty faces, and seventy schools for boys, who are quick and clever; the old men live to the age of a hundred and fifty, who losing their teeth pronounce with difficulty the letter S, but the women are very eloquent. Erzerúm is two journeys direct north from hence. A man may go from here to Erzerúm, by footpaths, in two days, and on horseback in four days.

Description of the River Jorúgh.

It rises in the mountains of Erzerúm, supplies water to a great number of fields, and flows straight to the lower town of Baibúrd; the two banks are adorned with many elegant palaces and koshks and gardens, where the inhabitants delight to fish; its name is corrupted from Júírúh (river of spirit) a name it well deserves by its most excellent qualities. The inhabitants of the town cut their wood on the mountain, and putting on it a private mark throw it into the river, which it floats down until it is stopped in the middle of the town by a great rake, where each person comes to fetch out his wood. This river comes to Baibúrd from the east, washes the rocks of the castle, passes through many well-cultivated villages, and flows at the bottom of the Castle of Conia, a large river, into the Black Sea. Some hundred boats of the Lázes, which are called Sarpúna and Mengesila, navigate this river to Georgia and Mingrelia, and exchange their merchandize for slaves.

Pilgrimages.

The mountain facing the mosque in the quarter on the opposite bank of the Jorúgh, is called the parrot's mountain, it is the burying-place of Abd-ul wahháb

A'arí, and is a general walk. This high mountain commands the town, but cannon shot cannot reach it from hence, the distance being too great, and the river Jorúgh flowing between. The hill which rises in the town, opposite the mosque, is ascended in half an hour. The Pilgrimage of Osmán Ghází, who is here buried underneath a cupola of bricks. The Pilgrimage of Jághir Kánlidedeh has the greatest credit with the inhabitants of this town, as he is a recent Saint; people yet alive having witnessed his miracles. Near this place, an able architect built a bridge of fir-tree across the river Jorúgh, in the shape of a swallow's wing, to which the fir bridge over the Duina at Fúja Shehrí in Herzgovina can alone be compared; but this bridge of Baibúrd having only a single arch, is higher and finer than that of Fúja. In the cemetery to the Kiblah of the town, are buried many thousand great men, but I have mentioned only those I visited. After taking a good view of the town, and having collected the number of troops fixed by the firmán, I received from the Súbashí a present of three hundred piastres, and continued my journey accompanied by fifty armed men.

Description of the Castle of Tortúm.

It was built by the old King of Georgia Mamerúl, was conquered by Uzún Hassan, and by Mohammed II., and then fell again into the hands of the Georgians. Selím I. first retook it when Governor of Trebisonde, and Sultán Súleimán lost it again. He despatched his second Vezír Ahmed Páshá to reconquer it, who took it after a siege of seven days and an assault of seven hours, cutting all the Infidels to pieces; and providing it with stores and men. He then advanced further into Georgia, and the two castles of Nejákh and Mírákhor surrendered. From hence he proceeded to Akchekala'a, which being a stronghold was not taken till the seventh day. The Begs of the castles of Penkerd, Asherd, and the little Akchekala'a paid obeisance. The district of Bevána with three hundred villages did the same, and the inhabitants remain Ottoman subjects even to the present time. The castles Ispér and Pertekrek yielded to the Ottoman power; so did also the district of Dadánlí with seventy-six villages, and fifteen castles, large and small; the castles of Tekkhíss and the valley of Bersássá were conquered, and Tortúm was put down in the register as the seat of a sanjak Beg belonging to Erzerúm; it furnishes sixty thousand men, and the Páshá's revenues amount annually to twelve thousand piastres in a fair way: Its judge is appointed with a hundred and fifty aspers, and there are nine well cultivated districts, the principal of which are those of Bervána, Dadánlí and Ispér, their annual revenue amounts to three thousand piastres.

Size and Shape of the Castle.

It is built in a square form, on a high rock ; an iron gate opens to the east ; in the castle is a mosque of Sultán Süleimán's time, and in the lower town is seven hundred houses and seven mosques, two baths, two kháns, twelve schools and seventy shops, but no stone bezestán, imáret or medresseh. The pears, grapes and peaches are much praised ; as it is only two journeys from Erzerúm, the merchants send chests full of fruit to that place ; the inhabitants are righteous, hospitable men ; the river which flows through it goes into the Black Sea ; in the town of Tortúm saltpetre is produced for Government. While I was collecting troops here, and visiting the town, news arrived to Ghází Sídí Ahmed, the Páshá of the place, that the Cossacks had assailed the castle of Gonia ; he instantly put on his armour, mounted on horseback, summoned all the Zaims and Timariots who wished to volunteer in this expedition, assembled about a thousand men, and started with his troop under the triple shout of Allah. We marched a whole day and night, reinforcing our number on the road, and halted next morning in a valley. We continued our course to the north for the whole of the second day, passed on to the frontier of Trebisonde and entered that of Gonia : here we met the Mingrelian troops, which came to join the Páshá, and were honourably received, they consisted of three hundred well armed horsemen with lances, and about a thousand riflemen with flying hair, between forty and fifty years of age, with strange figures and ugly faces, whom the Páshá flattered with good words. This night we passed along the river Jorúgh, and arrived next morning at the castle of Gonia on the Black Sea, which we saw filled with Infidel Cossacks, who at the moment they saw us roared out, Jasus ! Jasus ! (Jesus) ; seventy Chaikas were moored behind the castle. The Páshá with a hundred and fifty Aghás, and all the troops which had joined him on the way, with loud cries of Allah, attacked the ships lying in the river, cut the cables, and let the boats float out into the Black Sea, cutting down or making prisoners, those who were left to guard the boats, and towing the Chaikas into a bay at a gunshot's distance from the castle ; the Infidels, seeing they could not escape in their boats, acted like swine that are laid hold of, and began to fire. The Moslim troops on their side prepared every thing for an assault ; and made ladders of the masts and rigging of the captured ships. The Mingrelian and Georgian troops entered the trenches in broad daylight, the walls were fired upon, and the assault was made from all sides. The Páshá led the assault himself with such courage and spirit, that the Infidels had not time to recollect themselves, but fled to some ships, which were left on the Jorúgh. Some of these boats being overloaded went to the bottom, those who by swimming reached the opposite shore were received by the muskets

of the Moslims and went to Hell: seventeen of the ships on the Jorúgh were burnt, and two hundred Infidels, who could not re-enter the castle, were taken prisoners; seventy Moslims fell martyrs in this triple assault. The Páshá now pressed the arrival of the troops from the district of Sanjak Batúm. Finally there arrived some thousand Lázes armed with lances, casques, muskets, and sounding their war fifes, called Zígúla, with white banners waving; they joined the Páshá, halting on the bank of the river. The Páshá left them not a moment's rest, but encouraged them by addressing them in the Circassian language. Thus a crowd was collected who threw up earth and faggots in mounds before the castle, on which the storming ladders were fixed. The neighbouring mountains re-echoed the shouts of Allah! the Moslims heaped bundles on bundles of twigs, and began to climb the ladders like spiders and goats of Ispér; the bundles heaped up before the gate were set on fire. Ghází Ahmed Páshá himself mounted on the tower at the eastern corner, and by his example encouraged the general assault. From early dawn till the afternoon, neither the Páshá nor his troops had tasted a bit of bread; in the afternoon the castle was conquered, and I, poor Evliya, had the advantage of first proclaiming on its walls the sound of Ottoman prayer. The castle being now filled with victors, seven hundred Infidels were taken prisoners, and eight hundred heads cut off, and planted on the walls; the seventy-seven boats were towed back to the castle, and moored ready with all provisions and munition. The rejoicings lasted three days and three nights, during which the castle was illuminated. God be praised that I witnessed such a conquest. At the moment when prayer was first proclaimed on the wall, there appeared, on the eastern side of the Jorúgh, some thousand standards and banners, who answered the report of the salutes fired with the shouts of Allah; these were the troops of the Páshá of Karss, who had arrived before Gonia after a flying march from Erzerúm, and now encamped on the bank of the Jorúgh.

Gonia now became the meeting-place of the whole army summoned by the governor of Erzerúm; forty or fifty boats of Láz Mengesile, who descended the river of Jorúgh, took to flight as soon as they were aware, that the castle was again in the hands of the Moslims, and that an Ottoman army was encamped along the shore of the river. They were pursued by Sídí Ghází Páshá, who captured forty-seven boats, made three hundred Mingrelians prisoners, and drowned about six hundred in the river. This expedition was thus crowned with three victories: 1. The conquest of the boats; 2. that of the castle; 3. the conquest of the Mingrelian boats, which had arrived to the assistance of the Cossacks with provisions. Sídí Ahmed Páshá distributed those provisions amongst the Moslim victors, so that plenty now prevailed in the Ottoman camp. The night was again

passed with illuminations and feasting ; the shouts of Allah, and the sounds of the Ottoman drum interrupting the silence of the night. The next day clouds of dust rising on the side of the Jorúgh announced the arrival of a new army, whose glittering armour dazzled the eyes ; it was that of Koja Sefer Páshá, the Vezír of Chaldir, who summoned by the command of our Lord the Páshá of Erzerúm, arrived with the Georgian army in great speed to the assistance of the Castle of Gonia ; Sídí Ahmed Páshá went with the other Páshás to meet them, and it was a grand sight to see these troops on fine horses, well armed with spears, swords, shields, and muskets, with flying hair and strange figures. When Sefer Páshá himself came with the train of his guards (Matarají, Tufenkjí, and Shátir), he received Sídí Páshá's salute, and then rode on his right, Báki Páshá keeping on the left. When they approached the castle a general salute of guns and musketry gave them welcome. Provisions now arrived in abundance at the Imperial camp from Georgia, Mingrelia, Láz, and Batúm. Next day fresh troops appeared to the south of Gonia, it was the Páshá of Trebisonde, who came with three thousand good troops ; in seventy boats (sandal) and a hundred ships of the Lázés, called Mengesila, he carried plenty of provisions, and ten guns. Sídí Ahmed Páshá being acquainted with his arrival neither went himself to meet him, nor sent any troops to perform that ceremony. He halted with his troops on one side of the castle. Having waited on Sídí Ahmed Páshá he received him without the least honour, but with the following speech.

“ I am the Páshá of Tortúm, which is from four to five journeys distant from Gonia, and it was not my duty to hasten to its assistance ; but I did it for the sake of the faith and the Empire. You, Páshá, who are the Governor of Trebisonde, and Begler-beg of two tails, and at only two journies from Gonia, why did you not arrive till within these seven days to its assistance. Quick, executioner ! ”

The Páshás of Pássín, Akhiska and Kaighí interfered, saying, that it was against constitutional law, that he being only a Páshá of one tail, should kill one of two. He replied, “ By God ! if it is righteous, according to religious duties, I'll cut off his head, even if he be a Páshá of seven tails ; in consideration, however, of your intercession, I won't kill him, but relate the business to the Emperor ; call quickly for the Diván Efendí (Secretary). ” While the dispatch was being drawn up, orders were given to put seventy of the principal officers of the troops of Trebisonde into prison, and they were accordingly shut up in the castle, for not having urged the Páshá to hasten to the deliverance of Gonia. The Diván Efendí made out the account of the conquest of Gonia, and the accusation against the Páshá of Trebisonde ; it was signed and sealed by the three Begler-Begs, by the Judges of Gonia and Trebisonde, and was ready to be sent off, when the inhabitants of

Trebisonde threw themselves at the feet of Sídí Ahmed Páshá, supplicating not to be accused to the Porte. Sídí Páshá persisting in his resolution, showed all the obstinacy of a Circassian. The principal men of Trebisonde however, solicited the Páshá to intercede with the Commander-in-chief Sídí Ahmed ; and it was ultimately arranged, after three days negotiation, that the Páshá and principal men of Trebisonde should give forty-three purses of money, three sable pelisses, twelve beautiful boys, twelve girls with eyes like Narcissuses, and of sweet language, a silken tent richly embroidered with gold, a sword set with jewels, a mare, seven quivers, vases of silver, the work of goldsmiths of Trebisonde, bridles, hatchets, candlesticks of silver, three strings of camels, three of mules, and a hundred and twenty horses. By these gifts they obtained the favour of not being named in the report to the Emperor ; to whom only were mentioned the Begler Begs, Alaí and Sanjak Begs, who had hastened to the deliverance of Gonia, and this report was sent by Gurji Beg Zadeh to Constantinople. Another Kapjí Báshí was despatched with the same news to the governor of Erzerúm, but at the moment he was setting out, clouds of dust announced the arrival of fresh troops on the banks of the Jorúgh ; these were the troops of Erzerúm sent to the succour of Gonia, under the command of Hassan Atlí Aghá. The Zaims, Timariots and Jebellis of Erzerúm with half the garrison, and the guards of the Páshá, forty banners of Segbán and Sáríja (irregular levies of the Páshá), led by their colonels (Bolúk Báshí). They were followed by a squadron of Delí, by another of Gonullí (Volunteers), six squadrons of Tatar horsemen, a squadron of six hundred Moteferrika, a squadron of two hundred Cháshnegírs (carvers), a squadron of two hundred Serraj (saddlemen), squadron of two hundred Kílarjí (men of the cellar), and lastly a squadron of two hundred Ichaga (indoor servants), led by the Key-keeper (Miftáh ghúlám agassí). They were also followed by forty chamberlains, each one surrounded by from forty to fifty men clad in armour, on horses of the finest breed, caparisoned with silver, and ornamented with sea-horses bristles ; they rode two and two, and immediately after them came Hassan Atlí Aghá himself, with trumpets sounding, and took up his encampment on the border of the fortress. All these chamberlains were men, who had seen service in the quality of Kiayas (substitutes), Kaima Káms (Lieutenants), Motessellims (Vice-governors) and Administrators of provinces. Sídí Ahmed Páshá gave them a great repast, and next day assembled all the architects of the country to repair the castle of Gonia. The Turkish music played from seven sides, seventy tables were spread, and day and night was spent in festivities. The side of the castle that was damaged by the fire, and the mosque of Bayazíd II. was first put in repair. Seven hundred men forming a new garrison, with a new Beg, as Commander, were put into it

with sufficient stores, and all the arms taken from the enemy. Thus the castle of Gonia shone forth in greater splendor than before. God be praised that I, poor Evliyá, was so fortunate as to proclaim the first prayer on its newly conquered walls !

The troops of the sanjaks of Trebisonde and Bátúm were left for the safety of the castle of Gonia, and the whole army of sixty thousand men, then began to march along the banks of the river Jorúgh towards Erzerúm. The army having halted on the bank of the river Jorúgh on a large meadow surrounded with trees, a council was held, and Sídí Ahmed Páshá said : — “The Mingrelians, though belonging to the Province of Trebisonde have rebelled, and I have related to the Emperor, that we took their boats ; which, together with those of the Russians, may now wait in the port of Gonia for the Emperor’s decision. I have also acquainted His Majesty that so many thousand Cossacks and Mingrelians have fallen to the share of the Ottoman victors, as prisoners, and I now intend to take vengeance on the Mingrelian infidels with this army, ready for expedition, that it may gain some booty as compensation for its journey.” The governor of Georgia, Sefer Páshá, who was very angry at the Mingrelians, proposed that all the horsemen should join the foot and undertake an inroad for booty, the Moslims of Akhiska and Georgia leading the way, who were then also to share the spoil. The Council broke up with this resolution, for the happy execution of which I said a Fátihah. The cryers gave notice, that all Moslims who wished for breeches and horses, for boys and girls, for money and booty, should be ready in arms. This notice produced an astonishing effect, the Moslim victors roared like lions, armed and washed themselves, and waited for the orders of the Commander.

Account of our Inroad into Mingrelia.

Ketgáj Páshá led the van of three hundred men, towards the Kiblah, followed by three thousand men of Georgia and Akhaska, and by Sídí Ahmed Páshá, at the head of nine thousand men. Bákí Páshá commanded the rear of three hundred men ; the troops of Erzerúm and Kara Hissár formed the two wings ; the sanjak Begs of Khinissin, Tekmán and Melázjerd were deputed to provide the forage. We marched this day ten hours to Zárchairí, a pleasant position between Mingrelia, and the sanjak of Bátúm. The next day we passed the Jorúgh, and Sefer Páshá began to pillage the district of Darína ; the twenty-two companies of Sárija (irregular levies) of the Páshá, our gracious Lord, two thousand two hundred brave men, pursued the fugitives in the mountains, made seven hundred prisoners, and lost seven men as martyrs. The troops proceeded till they arrived under the walls of castle of Merava, which was taken by assault, with the loss of seventy Moslims,

who drank the sherbet of martyrdom ; seven hundred men, five hundred women, two hundred girls, and six hundred boys, were made prisoners. The pillage was pushed as far as the districts of Georgia, and we arrived at the end of nine hours, at the field of Boghdú ; here a Soffa (or meadow seat) is shown, where Sultán Selím I. was seated when Governor of Trebisonde. Two spies sent by the Prince of Mingrelia, were taken prisoners, and they showed the way (the necessary precautions being taken) to the district of Tamaras Khán, whose son with a thousand horsemen and two thousand infantry, met the Commander-in-chief, and led the Ottoman party of pillage further against the Mingrelians, with whom he was angry.

The pillaged districts were those of Pernák, Selsel, Perkán, Penák, Gúmle, and Samárga ; we halted before the castle of Akhár, a small round castle on a hill, built by Hormúz the son of Núshirván ; the inhabitants are not very brave, but great thieves ; two hundred and fifty castles and villages were pillaged, and nine thousand prisoners taken. Ketgáj Páshá, the leader of the van, alone took two thousand beautiful girls, whom the commander-in-chief bought for a thousand piastres, and sent them to Sultán Ibrahím with twenty other fine maidens ; they were so beautiful that the text of the Korán, "We have created man in the finest shape," seems to have been revealed only for their praise. The booty was so rich, that a slave was sold for ten piastres, an ox for half a piastre, and a sheep for five aspers. The Beg of Báshajik sent to the Commander-in-chief a present of five boys and five girls, and also gave me a boy and girl. We arrived after eleven hours predatory march at a plain, in the middle of which was a building raised by the Beg of Mingrelia, it was ruined by Uzún Hassan, and is now contiguous to Batúm on the frontier of Mingrelia. We passed the Castles, Nejákh, Merkhor, Akchekala'a, Chepek, Penkerd, Asherd, Kúchúk Akchekala'a, the Begs of which all came with presents, paying obeisance to Sídí Ahmed Páshá. These castles being situated on high mountains, and in woody tracts, were passed by indulgently, but the villages situated in the plain were all ravaged ; the district of Yúvána, overrun for the space of seven days, furnished such beautiful boys and girls, that each of them was worth a treasure of Egypt. We halted underneath the castle of Tekrek, the inhabitants of which came with presents, to ward off the danger of the pillage, they were threatened with ; six districts more, the names of which I am ignorant of, shared the common fate of havock. The Ottoman victors were now so loaded with spoils and booty, that it became impossible to carry it all away. Many of them returned bringing their booty to the Castle of Gonia, and from thence to Trebisonde.

Of the Language of the Mingrelians.

Georgia is inhabited by seventeen christian tribes, the principal of which are, the Achikbásh, Dadián, Shúshád, and Gúriel. The Mingrelians are the last and most despised specimen of their language: one, *artí*; two, *shert*; three, *shumí*; four, *ámekkh*; five, *khottí*; six, *pishkút*; seven, *ishkút*; eight, *rúo*; nine, *júghúr*; ten, *wetí*. Bread, *gúpdí*; fire, *dájkhír*; shield, *púr*; sheep, *ashkhort*; girdle, *derkdí*; head, *dúdtí*; wood, *deshke*; dog, *joghúr*; ox, *khijú*; calf, *kissin*; salt, *ajém*; swine, *gháj*; ass, *kirút*; bear, *nút*; cheese, *kúl*; curds, *merjvén*; come, *wai*; man, *chai*; sit down, *dakhúr*; girl, *tine*; go, *halawól*; come mother, *wai dídís*, &c.

Mingrelia is inhabited by a great number of different tribes, who speak different dialects; there are seventy different products; its sheep, goats, swine and fine breed of horses (Kohailán) are renowned; there are neither mules nor asses in the whole of Georgia and Mingrelia, but a great number of foxes, wild cats, and martens; corn and wheat are scarce as hardly any thing but millet and Lazúd (?) is sown; on the high mountains are many nut and fir-trees, box-trees and cedars. The inhabitants, like those of Mingrelia, Abaza, and Circassia, are settled in the mountains; they have castles with gardens and churches. In short, during seventy-seven days, we made the tour of Mingrelia and Georgia, after which time the Ottoman troops took the direction of Erzerúm; on the third day we came to the district of Darátlí, which is contiguous to the sanjak of Tortúm. Perfect security being restored, the troops were licensed to break up by the Vezír of Akhiska, Sídí Ahmed Páshá, and we then went with the Georgian Begs towards Chaldir. After fourteen hours we reached the valley of Yúvána, where the inhabitants of Isper and Tortúm met us with presents. At the public entrance into Tortúm, the Cossack and Mingrelian prisoners were dragged along in chains; the inhabitants of Tortúm all assembled to form the Istikbál (solemn meeting. See Morier's travels). Sídí Páshá himself wore the plumes of honour (Jíghatelí) which the Governor of Erzerúm had sent to him, put on his well caparisoned state horse, trappings of six pieces of steel of Nakshiván, wrapped round his head a red sash in the Moham-medan fashion, clad himself in blue steel with armour on his thighs, and, looking of stupendous size, like a seven-headed dragon he passed through the crowd who received his salute crying, "Aleik awnallah eí ghází seifollah!" "God's assistance be upon thee, O victor, sword of God!" The guns of the castle of Tortúm saluted and the mountains re-echoed the thundering noise. Sídí Páshá repaired to his palace, and Ketgáj Páshá, Báki Páshá and eight Sanjak Begs encamped before the town for three days, and on the fourth the whole of the troops moved towards Erzerúm, the territory of which we reached on Kássim (St. Demetrius' day) and

passed the straight of Ghází-boghází. The governor expecting the troops, was in his tent at Gumishlí Kunbed (silver vault) where Sídí Ahmed, Ketgáj, and Bákí Páshá were received with the greatest distinction, treated with a splendid repast and invested with pelisses of honour. Here the Páshá and Sanjak Begs laid with great pomp their presents before the governor. The season being now too far advanced to think of the expedition against Eriván, we remained in this place spending our days in pleasure. The Governor, my gracious Lord, being a little angry with me on account of my having accompanied the expedition without leave, Sídí Ahmed Páshá interceded in my favour, saying, "If it is a fault that I took Evliyá with me to the siege of Gonia, it is he that proclaimed first the Mohammedan prayer on its walls; he is a traveller of the world, a good companion of mankind, a Háfíz (who knows the Korán by heart) and a warrior in the ways of God." Having asked pardon for me in this gentle manner, the Páshá said, "His duty was to collect troops and not to assist at the siege of Gonia, I will not pardon this fault unless he finishes in eight hours the recital of the Korán (Khatem sheríf)." I began with the Bismillah and finished in somewhat more than nine hours, after which I kissed the earth before my gracious Lord, and received from him a sable pelisse, a thorough bred horse, two fine boys, and a sinecure; so that I now spent all my time both day and night in pleasure.

Moral Reflections.

The end of all joy is disappointment, and the end of every day is bitter. There is no doubt about this. So at the end of this 1075th year we received the news by a swift messenger despatched from Constantinople, that Sultán Ibrahim had killed without reason the Grand Vezír Sáleh Páshá, and had appointed in his place Tezkereji Ahmed Páshá. Though this news greatly afflicted the Páshá yet he kept it secret not to spoil the pleasure of the company, and transacted the rest of his business at Erzerúm. Sáleh Páshá, who had been one of the favorite slaves of the father of our Governor, had for this reason given him the government of Erzerúm; but the present Grand Vezír, ever since he had been the Tezkerejî of Kara Mustafa Páshá, had become his mortal enemy. He kept however this secret to himself and continued to feast in his tent with his guests, Sídí, Ketgáj, Bákí and Dilaver Páshá.

(Here follows the separate history of these four Páshás and of the Governor, which we omit. In the chapter of Sídí Páshá it is mentioned that playing at jerid one day with Evliyá he broke four of his teeth.)

*Account of our return from Erzerúm to Constantinople in the
month of Zilká'deh 1057 (1647).*

We left the town by the gate of Erzenján and halted first in the plain called the circles of Bazár-bashí, where farewell presents were lavished on us by all the Aghás and principal men of Erzerúm, who both by day and night formed their court around the tent of the Páshá. The Kiaya of Sáleh Páshá, the governor of Baghdád, accompanied by an hundred and fifty Aghás, an hundred and seventy Kapijí-bashí, seven hundred men, Sárija, and three hundred Segbán, arrived here with the news of Sáleh Páshá having been killed. The next day a messenger came from Constantinople with a Khattí-sheríf conferring on governor Mohammed Páshá, our gracious Lord, the Governorship of Karss with the obligation to take the field against the Persians by defending the frontier. The Governor, our gracious Lord, said, "Be it now as it may," and without paying attention to the Khattí-sheríf continued his way to Constantinople. The first station, three hours to the west of Erzerúm, was the village of Kán, an Armenian village in the midst of the plain. Five hours further westward, the village Ilíja, possessing a hot spring, covered with high cupolas by the munificence of the Princes of the dynasty of Akche-koyúnlí. The basin is not paved with stones, but only strewn with white sand. The water is of a moderate heat and smells like that of other hot springs, but is more conducive to health than the warm spring of Zia-ud-dín. From hence we advanced five hours to the westward to the village of Khinnis, an Armenian village of two hundred houses, and in five hours more came to the village of Mamakhatún, a mussulman village of two hundred houses. This Lady was a pious Lady of the Akche-Koyúnlí family, and lies buried here with her children beneath a high cupola; there is a mosque, an imáret, and a college. Advancing for five hours over valleys and hills we reached the village of Ketúr on the territory of Erzerúm, where the Euphrates is crossed by a bridge of fir-tree. The Páshá halted here for three days, and sent me on a mission to Mirakhor Aghá, the inspector of the salt of Kumákh.

Our journey to the Castle of Kumákh.

The Castle of Kumákh was built by the Greek Emperors and then came into the hands of the Akche-koyúnlí. When in the possession of Uzún Hassan, the king of Azerbeiján, it was besieged by Timúr for seven months, during which the besieged disdained to fire a single shot or throw a single stone on the besiegers. After the defeat of Uzún Hassan it was also besieged by Mohammed III., during three months without success. Selím I. when governor of Trebisonde, availed himself of a good opportunity and conquered it. He then crossed from Trebi-

sonde with three hundred ships to Caffa and Crimea on the opposite shore with the intention of wresting the sovereign power from the hands of his father, Báya-zíd II. assisted by the Tatars of the Crimea. The Father and Son met near Háji Oghlí-bazári in the valley of Oghrásh, and Selím being defeated left his son Súleimán, Governor of Trebisonde, and went himself into Persia, where he visited the tombs of great Saints like Imán Mússa and played at chess with the Sháh, who at this time had taken possession of Kumákh. Selím then defeated his father at Chorlí, who exiled to Demitoca died at Hássa. Selím I received at Yení-bághje the obeisance of the inhabitants of Constantinople, and instantly fixed the tails at Scutari as the signal of a Persian expedition. The castle of Kumákh was conquered by Bíklí Mohammed Páshá. It is one of the strongest fortresses of the Ottoman Empire, like those of Diárbekr, Márdín, Ván, Sin Kara-hissár, Afíun Kara-hissár, Megú, Eremnák, Merkáb, Hassan, Karak in Asia, and in Rúm Mengesha, Napoli, Misistra, Rodos, &c. It is loftier than all these and is invisible till noon, from clouds which pour frequent showers upon it. At the time of the description of the country by Sultán Súleimán it was set down as the seat of a Voivode, subordinate to Erzerúm. Three districts belong to it; that of the town, of Gerjánis, and of Kúrúcháí, from which the Judge gathers an annual revenue of three thousand piastres. The Castle has a Dizdár and a garrison of five hundred men, an officer of the Janissaries (Serdár), of the Sipahís (Kiayayerí), and a Nakíb; another officer rules the village of Gomúr on the other side of the Euphrates, which consists of seven hundred houses: this officer is the Inspector of the salt, which is sweeter than the salt of Hají-begtásh.

The inhabitants of Turkistán and Turcomania get all their salt from Kumákh. A linen which is no where else to be found in such perfection, is made here for tents. There is a proverb in praise of the linen of Kúmákh, the sheep of Erzenján and the girls of Baiburd. The river Komúr, which passes through the gardens of the village that bears its name, comes from the mountains of Jerjánish and joins the Euphrates near the convent of Melek Ghází Effendí. Near, and opposite to it, is Mobarek, an armenian village, the khass of the garrison of Erzerúm. The water, which distils in the caverns of the mountain freezes in the summer time and in the winter is as warm as a hot spring. The inhabitants keep in these caverns their cheese called Katik-peinirí. In coming hither from Erzerúm you cross the Euphrates over a large single arched bridge, ascend a height of five hundred paces and pass along the rocky tract called Kebán. There towering rocks are on the right, as you ascend the castle and on the left are deep precipices. The small river Ain Manzar here flows into the Euphrates. This river issues from Mount Manzar, unites with the Sáterdereh, a torrent which supplies water to the

gardens of the town and joins the Euphrates below the rocks of Kepán. The water is clear and fresh. Near it is a rock called Alí's rock, where people believe they are cured of pains in the limbs, because Alí is said to have rested here his weary limbs; it is a stone like a magnet, and the inhabitants call it Kullikia; above is the suburb of the Infidels. The houses, with and without gardens, are all covered with earth. The subjects are all Armenians; there are three hundred shops, but no bezestán of stone, two kháns, two baths, and a great mosque: the bath near it is called Chorbáji-hamám. The suburb has no fortification (Robát) round it, but above it is a great castle.

Description of the Castle of Kumákh.

This castle is a pentagon of stone situate on a chalk cliff; it may be compared to the castle of Sín-hissár on the frontiers of Erzerúm. On the opposite side of the Euphrates is a height by which it is commanded, but the distance is too great to make it of consequence. It has three strong gates one behind the other; on the right and left of the first gate are two brass guns, well worthy to be seen, of such dimensions that a cobbler might very well work in them without complaining of the narrowness of the place. They are of the time of Sultán Súleimán; their length twenty-seven spans and their balls of three quintals weight. The greatest wonder is how they succeeded in bringing such large guns to so high a place. At the innermost or third gate is suspended the mace of a Pehliván, and a bow of Alí. The number of the houses great and small is six hundred, but they want gardens and water. Five magazines have been filled with rice and millet ever since the time of Sultán Selím I., which seem as though they had been laid up but to-day. There are eleven mosques; the Beg's is a large mosque with a minareh of stone; though this castle is built on a rock, yet the houses are paved with flat stones. On the tower called the Martyrs towards the north are thirty-two large and small guns; from the gate of the Martyrs, a water-way cut in the rock leads down to the foot of it, by which they fetch the water at the time of a siege. There are three cisterns here near one another, the first is full of good water, the second smells of saltpetre and the third is very salt. Though this town is a town of Turkistán, situated on the territory of Erzerúm, yet its inhabitants are goodnatured, sound people. The linen for tents, the white salt and the cheese called Katik-peinirí, which is better and sweeter than that of Mytilene and of Koreisha at Damascus, are famous all over Asia. The quails, which in summer come in great numbers, the inhabitants preserve in vinegar for the winter.

Near the magazines are the pilgrimage of Kend Effendí and at the head of the

bridge, that of Melek Ghazí. As this town is not situated on the great road, caraváns do not pass here. The Euphrates on the east comes from the mountains of Rúmlí Sultán and flows round the rock towards the west to the Izúlf Kurds. From the Alps of a thousand lakes (Bíngol) comes the Murad river, which joins the Euphrates. Whoever travels from Malatia, Kharpút, Ekín, Pálava, or Diárbekr can only cross it in a boat. I viewed this town for three whole days, collected what was due by the Voivode to the Páshá, and received from him an hundred piastres as a present of arrival (Kúdúmie). I returned in five days to Kumákh and set out next day northward along the Euphrates to Shúrím, which has two hundred houses; ten hours further, to the station of Jebjeh-khání; then leaving the Euphrates to the right, to the village of Jemen, an Armenian village on the plain of Erzenján; from whence we arrived at Erzenján.

Description of the Castle of Erzenján.

This castle belongs to Erzerúm and not to Azerbaiján. There are four towns, which bear the name of Erzen, viz: Erzen in Mesopotamia (Jezíre), Erzen Akhlát, Erzenrúm commonly called Erzerúm, and Erzenján. It is a delightful spot, the possession of which occasioned many wars, till in the year 855 Sultán Bayazíd I. received it from its prince, Záhir-ud-dín, who, the very same day he heard of the conquest of Amasia, repaired to this town and delivered to Sultán Bayazíd the keys. Bayazíd out of generosity returned the keys to Záhir-ud-dín on condition that Khutbeh be performed, and the coinage struck in his name. Záhir-ud-dín died three years afterwards and the town was taken possession of by Kara Yússúf, the Prince of the dynasty of Kara-koyúnlí, who held it for seven years, until Timúr overrun Asia. Kara Yússúf fled from his residence and sought shelter at the throne of Sultán Bayazíd, together with Ahmed Jelair, the Commander of Baghdád. Timúr required Bayazíd to deliver them up to him, but Bayazíd refused, and this refusal was the chief cause of the war between them. Kara Yússúf and Jelair afterwards fled into Egypt to Sultán Berkúk. Erzenján fell into the hands of Uzún Hassan, who being already Prince of Azerbaiján became also Prince of Erzenján. His mint is still extant near the convent of the Mevlevís. After the defeat and death of Bayazíd, the Empire was disputed by the Princes Issa, Mússa, Súleimán and Mohammed, the latter obtained it and became absolute Lord, but was unable to conquer Erzenján, which remained in the hands of Uzún Hassan until the time of Mohammed II., who took possession of it after the defeat of Uzún Hassan on the plain of Terján. He repaired the castle of Sultán Záhir-ud-dín and garrisoned it with Ottoman troops. In the reign of Bayazíd II., when Sultán Selím was governor of Trebisonde, Sháh Ismail

took possession of Azerbaijan, which returned to its first Lord after the battle of Chaldirán in the year 921 (1515); Erzenján was then made a part of the revenues of the Páshá of Erzerúm. Its magistrates are a Súbashi and a judge with one hundred and fifty aspers, who may collect annually six purses. The other officers are the Muftí, Nakíb, Serdár, Kiayayerí, a Mohtessib (judge of the market) and a Shehr-naibí (inspector of the town.)

The castle is situated in a delightful plain in the midst of woods, its gates and walls are very low and its fortifications very old. At the time of the rebellion of Abaza at Erzerúm, the ditch was cleared and the walls repaired, but Abaza Páshá became nevertheless master of it. It has an iron gate, and the communication from the fortress to the suburb is by a bridge; in the castle are three hundred houses with and without gardens, a mosque, a khán and a bath.

The great suburb consists of eighteen hundred houses with and without gardens, all covered with neat terraces and but few of them having upper stories; seventy-six mosques great and small without cupolas, and seven convents, the most renowned of which is that of the Mevlevís; Chelebí Effendí, the son of the great Mevlana Jelál-ud-dín, is buried here. This convent built in the olden style is situated in the midst of a delightful Persian garden, the nightingales of which with their delicious songs feed the brains of the poor Dervishes, and intoxicate them with divine love, while they themselves are singing mystic hymns in the tunes of love. Round the music-room (Ima'á-kháneh) are the cells of the Dervishes, and the convent is endowed with a good kitchen and cellar (Kílár). They preserve here Jelál-ud-dín's habit, a Korán, and a Mesneví written by his own hand. The second convent is that of Chádirjí Sheikh Abd-ul-kádir Gílání. There are various excellent baths, eleven great kháns, forty abecedarian schools, no houses for reading the Korán (Dár-ul-kirayet), tradition (Dár-ul-hadíth) nor for dining the poor (Dár-ul-ita'ám), but there are a great number of students (Talebe); and lectures are read in all the mosques. Amongst the inhabitants are found many clever, goodnatured, learned, pious, well-bred men, who wear short dresses, but no silk with the exception of the soldiers, who dress in cloth of various colours and also in silk. The youth of both sexes are pretty, and the ladies are chaste as Adúyeh Rábia, and wear when walking boots and a pointed cap (Arakjín); they are prohibited from walking in the market-place, which contains six hundred houses. Precious articles are kept in a small bezestán. From hence to Erzerúm situated beyond the mountains is two journees. The climate of Erzerúm is rough and very cold, while that of Erzenján on the contrary is mild, and favourable to roses and flowers. Snow falls sometimes, but remains no longer than three days. Its gardens are productive of the finest flowers and the sweetest fruits.

Praise of the Eatables and Beverages.

Seventy sorts of pears are produced here; and though the season of winter was far advanced at the time of our stay here, yet we now saw seventeen various sorts of pears offered as presents to the Páshá, with raisins and apricots; its mulberries both white and black are much renowned and when dried are exported to all countries. The sherbet of mulberries seasoned with different spices gives new life to the soul. Erzerúm is provided with fruits from this town, from whence they are transported in two days.

Pilgrimages.

The convent of Khizr, a convent of Mevlevís; the convent of Sheikk Khaled Efendí; and the tomb of Himmet Páshá, one of the vezirs of Sultán Selím, who was killed on his way to Chaldírán.

I remained here for three days to collect the sums due from the Inspectors of salt and the Súbáshí of Kúrúchaí. Whilst the inhabitants were giving feasts to the Páshá news arrived of the rebellion of Várvár Páshá, with a letter to the following intent: "My son! Heczárpara Ahmed Páshá the Vezír of Ibrahím has killed eleven Vezirs and deprived me of the Governorship of Sívás, because I did not send to the Sultán the wife of Ipshír Páshá, the daughter of the Prince of Georgia, the Lady Perikhán. Three Kapijí-bashí came with orders to take my head, but I happily escaped from them. I have now received letters from all the great and principal men at Constantinople, and from the officers of the seven military corps, summoning me to come with my troops to Scutarí, and to demand there the heads of the Vezir, of Jenjí Khoja, Begtásh Aghá, Chelebí Kiaya, Mossleh-ud-dín Aghá and Kara Chaúsh. I am now united with three Vezirs, seven Begler-begs and eleven Sanjak-begs ready to march against Constantinople. If thou wishest to save thy head from Ahmed Páshá (the grand Vezir), I invite thee to join us at Tokát, from whence we shall march our united forces to Constantinople to try our fortune." This letter having been received at Erzenján a council was held, and the levies (levend) having determined to follow the auspices of the Páshá, the resolution was taken to join the party of the rebels, and a Fátihah was said to that intention. Alaja Atlí Hassan Aghá was sent on with a foraging party to be quarter-master general, and letters were sent to Várvár Páshá with the declaration upon oath to join him. I, poor Evliyá, was quite perplexed and out of my wits, I had so many things and goods, which I knew not how to dispose of. We were in the midst of winter, and the tradition of the prophet, "a journey is a portion of hell, be it but a farsang's length," received its full application. I did not know where to leave my things in safety;

and only with my horse and sword accompany the Páshá, my gracious Lord, as a rebel.

We first moved from Erzenján to the north and halted after seven hours at Báshkhán; five hours further, to the village Erzensí, an Armenian village, six hours further to the village of Sheikh Sinán, near which at Bárúgünde is the tomb of Behlúl of Samarkand, a convent of bareheaded and barefooted Beg-táshís; and three hours further we crossed the bridge of the Shepherds near Hassan Kala'assí. Sháh Kúrúdúmán of the Chobán family is buried in the same place with Behlúl of Samarkand. It is said, that the tomb being opened, King Chobán Kúrúdúmán with all his family was burnt by a fire that issued out by talismanic virtue. He was a Prince of great enterprise, built the bridge of Tiflis and near Melázjerd the bridge with golden rings over the Araxes. Adjoining the bridge is a magnificent caravánseraí, the windows of which look on the river, so that travellers lodging there have the pleasure of fishing out of their windows. I have sometimes passed this bridge on my way to and from Eriván. This time I visited the builder's tomb and said the Súra yass, for his soul. We left Bárúgünde and came after a march of eight hours to the north to Ezendeler, a cultivated village in the district of Terján, and after four hours more to the north to the station of Tapán Ahmed Aghá, where a feast for ten days was ordained. Here I took leave of the Páshá and proceeded with the men of Ahmed Aghá to Shín Kara Hissár. I first travelled towards the east through woods and deserts along the valley of Kara hissár, and villages belonging to it, and reached the town itself after a nine hours march.

Description of the strong Castle of Shín or Shábín Kara-hissár.

There are in the Ottoman Empire various castles, which bear the name of Kara-hissár, the most renowned of which is that before us. The others are Kara-hissár called Afíún (Apanca), Develí Kora-hissár, Adalia Kara-hissárí, and Ván Kara-hissárí. The two first are superior to the others. Shábín Kara-hissár is so called because a mine of alum (Sháb) was found in its mountains; the stones of the castle being black, it is also called Shabín from Shab (night, dark coloured). It was built by the Armenian kings, fell into the power of the Greek Princes of Trebisonde, and then into that of Záhir-ud-dín, the Prince of Erzenján, who conquered it on a dark night, which is another reason given for its being called Shabín. It passed into the power of Uzún Hassan, the Prince of Azerbaiján and was taken from him by Mohammed II. In the time of Sultán Selím I. it was described as a sanjak belonging to the government of Erzerúm. Its khass is thirteen thousand aspers; and there are thirty-six zíamets and nine hundred and forty timárs, which furnish, together with the men belonging to the Beg, two thousand

men. The revenue of the Páshá amounts annually to forty purses. It has sometimes been given as a supplementary allowance (Arpalik) to Páshás of three tails. It was so given to Ghází Sefer Páshá, the vezir of Akhiska, in addition to Akhiska. His administrator (Motessellem) was Dervish Aghá, a Georgian and powerful commander. He once sent me on service to the vallies of Mendvál and Túsdereh by which I gained a horse, a sword, two red mules, and a Georgian boy; presented to me by himself. The judge is appointed with an hundred and fifty aspers and may annually make four thousand piastres from the different districts. There is a Muftí, a Nakíb, a Serdár, Kiaya-yerí, Subashí, Mohtessib, a Dizdár and an hundred and fifty men invested with timárs.

The castle of Shabín Kara-hissár is of a heptagon form and stands on a high mountain, appearing like a man of war dismantled and dismasted. It is the work of an architect who was a second Ferhád. It is one of the twelve fortresses in the Ottoman Empire, which, not being commanded by the neighbouring heights, seem to have been built by the hand of Omnipotence. The height of the walls on all the seven sides is seventy cubits, with seventy bulwarks and seven hundred battlements. The whole circumference is three thousand six hundred paces; there is no ditch, it being surrounded by precipices. It has three strong gates where the garrison keep watch day and night, because the inhabitants of the villages along the shores of the Black sea send all their best goods into the castle to protect them from the inroads of the Cossacks; there are seventy houses with terraces, but they suffer from want of water, which is obliged to be brought upon asses from the river below; in case of siege they use the water kept in cisterns. The magazines are full of millet and rice, and have been for more than a century. As it is not a frontier fortress the artillery is neither heavy nor numerous. A small mosque bearing the name of Sultán Mohámméd II., a khán, bath and market are in the lower town or suburb. This suburb, with gardens around it, consists of sixteen hundred terraced houses, the windows of which look towards the north; the courtyards are spacious. There are forty-two mosques, none of which are covered with lead, like those of the Sultáns at Constantinople; the one within the market place near the court of justice is much frequented: three convents, two baths, four kháns, seven schools for boys and an hundred and fifty shops; as this place does not lie on the great road, but on one side of it, its establishments are not very elegant. Tapán Ahmed Aghá began a new bezestán with eighty shops on both sides of the main street; it is sheltered by a roof against rain and foul weather, and protected by two gates on each side against thieves and bad men. Watchmen keep guard every night because many precious things are deposited there.

Description of a Lion.

Upon the gate leading to the outer town a lion, stuffed with cotton, is to be seen, it has oranges in the place of eyes, yawning like a seven-headed dragon, with a piece of red felt instead of a tongue, and teeth as sharp as Turcoman daggers or Arab lances. It measures from its nose to its tail forty-five spans. This mountain lion continued his havoc on the cattle of the neighbouring country for seven years, when it was killed by a brave man, and placed by the order of Ahmed Tapán upon the gate of his new built bezestán. It is a terrific beast, with feet resembling columns; it is not so beautiful as the lions of Baghdád, Helle, Jevazer and Kavarna, with their yellow coloured hair of a span's length, like Angora-goats. Lions being generally the inhabitants of deserts, this one of the mountains deserves so much the more to be noticed. The mountains of this part, being all covered with thick forests, abound with leopards, lynxes, wild sheep, martens, wolves, foxes and jackals, and men are scarcely able to fetch wood from the mountains because they are so full of ferocious animals. A party of Cossacks, who had once pushed their inroads as far as these mountains, became the prey of wild beasts; intending to devour men's goods they were themselves devoured, and ever since the town has enjoyed perfect security from the roving Cossacks, who availed themselves of the vicinity of the Black Sea.

In this town I saw another marvellous thing, it was a boy standing before a barber's shop with his father who begged alms; the boy was about eight or nine years of age with a stupendous head, like the heads of the people of A'ad and Themúd, like the head of Salsál (?) at Akgermán or like pumkins of Adana and cabbages of Ván, on a neck no thicker than an arm, which not being capable of bearing such an enormous weight the head was supported by a wooden fork, which was fixed in the ground, and on it the weight of the head rested. This monstrous head, held up in this way before a barber's shop, laughed in the faces of all who passed by. It had no turban but a kind of coarse saddle-cloth wrapped round it, the brows were of two fingers breadth extending to the ears, which werè of human form, but of immense size, as were also the eyes, the lashes of which resembled arrows; the nose was somewhat of the shape of a Melonyena (Bádinján) of Morea, and when breathing, the nostrils were like those of a snorting horse; the mouth opened to such an astonishing width, that he was able to swallow at once a small water melon; of his teeth two were curved outside of the mouth towards the upper, and two downwards to the under lip; the lips were ruby-coloured but like the lips of a camel; the spittle was continually running out of his mouth. The physiognomy was that of a Kalmúk, and the hair crisped like that of black Arabs. The arms and breasts were those of a boy's of his years, the fingers

very thin and the feet like sticks. This was a case to apply the verse of the Koran to: "God does what he wills and orders what he likes." I asked the father whether the mother of this monstrous child was still alive, he said "Yes, and that she was actually again with child." I said, "Bandage her body tightly, that she may miscarry, for if the head of the child should grow to the size of its brother's, its entrance into the world might cause an inconvenient enlargement." The father said, "You are joking, but I assure you most earnestly, that when the mother of this boy laid in with him, the birth was so easy that she was aware of nothing at all and thanked God for such an easy deliverance." I, poor Evliyá, said, "But never has there been created a creature with such a head, such a face and such teeth; do you believe it to be the real produce of your loins?" The man answered, "Having once gone to the mountain with my wife to cut wood, we there enjoyed a shepherd's hour in most pleasant conversation. I then left her reposing under a tree, and went on my business, when I suddenly heard her cries, and saw her running towards me pursued by a naked giant, tall as the fir-trees. When she got home she fell sick, and her figure increased in size daily, until at the end of a year's time she was delivered of this boy, whose head grows bigger and bigger every day." I said, "If it please God, that it should still grow to a larger size, you must come to Constantinople, where if shown to the Vezirs and great men of the Empire he may easily gain two thousand piastres in a year."

Praise of the Alum, called Solomon's Alum.

This is a reddish alum produced in the mountains of this town, which is therefore called Shábín Kara-hissár; it is much sought after by the goldsmiths of all countries. The Inspectorship is let at seven hundred thousand aspers a year. It breaks up into pentagon and sexagon stones shaped like the seal of Solomon; the goldsmiths use it to brighten the silver, and the surgeons for plasters. It has many excellent qualities. The temperature of this town being mild the inhabitants are fair. Its quinces and a kind of small bread are famous. We remained here three days as guests in the palace of Tapán Ahmed Agná, purchased coffee, horse-shoes and some other necessary things and then returned.

On our journey we passed a great river, which flows into the Kerkúk, and whose waters collect from the vallies of Mánd, Vál, and Kúrd-dereh. After six hours march to the west we reached the village of Yakúb-aghá and further on, along the shores of the Kerkúk, through steep and stony ways and the tremendous pass of Bogház-kessen, to where the river, which flows through Amasia, enters the Kerkúk, and falls into the sea at Ener. Having passed it we continued our

way for eight hours over hills and valleys and arrived at the Castle of Hájí Murád, built by Uzún Hassan's vezír. After the defeat of Uzún Hassan it surrendered its keys without contest to Mahmúd Páshá, the vezír of Sultán Mohammed II. It is a high and steep castle like that of Kavilí-hissár, of a thousand paces in circumference and without a ditch, which from its situation on a hill would be superfluous. In the castle are seventy small houses, but no market, khán, bath, college or imáret. There are a great number of nut-trees. On the border of the Kerkúk, which flows at the foot of the castle in a deep valley is a khán. The Súbashí resident here is subordinate to Shábín Kara-hissár. I here informed the Páshá of the strength of Shábín Kara-hissár, at which he was surprised. From hence we ascended a high mountain to the north and came in six hours to the village of Chaúdár; in seven more to Emírler, a village in the territory of Shábín; in five more to an Armenian village; in four more to the west to the village of Kílárjí Veliaga, on the border of a high mountain, consisting of two hundred houses, in the jurisdiction of Iskefser, in five more to the station of Básh-chiflik also in the jurisdiction of Iskefser on the frontier of Erzerúm and Sívás, which has already been mentioned on our road to Erzerúm. Further to the west is the castle of Ník-hissár (good castle) and five hours further the village of Kazán-kia in the province of Sívás, in the jurisdiction of Ník-hissár. Still passing to the west by Bogház-kessen we came through thick woods to the village of Kúmánova; in two hours more to the great village Sontissa, on the frontier of Nígissár, with three hundred houses, a mosque, and bath; and in five hours more to Zavádí-tekiessí, of two hundred houses, on a high mountain on the frontier of Ládík; a great foundation, being a great convent at the tomb of a great saint. Its Dervishes are almost all of the Prophet's family. I here performed with the Páshá the prayer of l'idí-asha (Kurbán-bairám) and the Sheikh of the convent gave us a repast. The tails having been sent on, we passed the next morning in five hours the pass of Setlí-púlí, and arrived at the village of Hamíd, which has a mosque and gardens; and in five hours more to the west, at Ládík.

Description of the Castle of Ládík.

This castle was built by one Havík one of the Greek Princes of Amasia. Melek Ghází of the Dánishmend family, who came from Mahán with the Seljúk family, conquered both Ník-hissár and Ládík in the same year. There are three Ládíks in the Ottoman Empire, viz: that of Konia now quite ruined by rebellions, that of Korládík in the province of Ván and the third, Ládík of Amasia. After the conquest of the town by Bayazid I., Ládík surrendered its keys to Timúr-tásh Páshá, who accepted them with the good wish that the inhabitants might live

long. The blessing of this wish is still evident in the long and prosperous lives of the inhabitants. Bayazíd II., when governor of Amasia, passed six months of the year in this place and made a delightful garden, which is kept in order by a Master (Ustá) and forty Bostánjis, Kúrújí and Tablakjí. It is a town free from all duties and gifts, because it is the wakf of Bulbul Khatún the mother of Ahmed I. The governor of Sívás has no right to interfere by his officers. The judge has the rank and pay of three hundred aspers, but may collect in a fair way six purses annually from the districts. There is a Muftí, Nakíb, Serdár, Kiaya-yerí, Naíb and Mohtessib. The Castle is an old pile of building, which is now without a commander or garrison; the Bostánjis run over the woods and heaths and watch the town, which has seventeen quarters; forty-seven Mihrábs, six of which are jamís and three of them Imperial ones; three thousand and twenty houses covered with bricks and surrounded with gardens; seven convents, the most remarkable of which is that of Seid Ahmed Kebír; two baths; seven kháns; a large caravánseraï, built by Gházi Davúd Páshá; four hundred shops, and a bezestán; forty-one palaces of Vezírs and great men, all having baths; no particular college, but lectures are given in all the mosques; eighteen schools for boys and two dining establishments. The Noblemen wear sable pelisses, the merchants ferráje and kontosh of cloth, and the women velvet trowsers, boots, ferráje of cloth, white veils and pointed caps; they are no where to be seen but in the bath and in the houses where they pay visits. They are most modest, lovely creatures, who entangle lovers with sweet words and gracious behaviour.

Its eatables are large pears better than those of Malatia, Nissú, Khuí and Merend; delicious cherries, a kind of bread called Memejik-ekmek which is the first bread in the world after the Súmún of Sapánja: there are no raisins, melons, water-melons, figs, &c. The white honey called Tághbálí is not equalled either by that of Creta, Adana or Sicily. Its fine cotton linen excels the linen of Mossúl and Lekéfúr in Persia.

The Walks of Ládík.

The head fountain of the water Bállí-kiasú, which flows through the town, is a pleasant walk on the Kiblah side. Another famous walk on the east side is called Frenk-gozí, the Frank's eye; Hossein Pásha built a koskh by the splendid spring which arises here; the water is so cold that people cannot take out of it three stones consecutively. The rivulets formed by those two sources of Bállí and Frenk-gozí flow through the town supplying water to the palaces, kháns, mosques, gardens, and mills, and terminate in the lake of Ládík. Another walk is that called Akbínár, a fountain of cold water, which does not flow through the town, but outside. All these sources rise in the high mountains to the north

of the town and find their way into the lake of Ládík. On the west of Ládík, a pleasure-place called the monastery, a delightful spot with a water called Rámja, which is sweeter than the water of Ma'avía. These united sources divide below the castle into two branches, one of which waters the gardens of Kowa-mahallessí below the pilgrimage of Khizrlik, and the other passes by the pilgrimage of Bálf-dedeh, where the principal men come to meet the pilgrims returning from Mecca.

The warm baths of Ládík.

A hot spring is situated one hour and a half on the west of Ládík on a high hill in a village, called Khalliz, below which it flows as a small rivulet, turns some mills, and falls into the Kizil Irmák; being situated behind the mountains of Ládík it cannot fall into the lake. The warm bath of Khalliz is much renowned. In the cherry season this place is visited by thousands of people, who here renovate their health by God's command. An outlet from this hot bath flows into the river Khalliz which empties itself into the Kizil Irmák. Another warm bath (Ilije, Turkish; Humma, Arabic; Germáb, Persian;) is on the west side of Ládík in the jurisdiction of Kaúza. Kaúza is in this country the name of a hot bath, which in Rúmelí is called Kainarje; in Tartary, Ilissí; in Mogolastán, Kerenda; and Frangistán, Bagno. It is a double bath so that men and women have their separate bathing places. The basin in the men's apartment is ten feet square and is such a delightful sight that it might restore dead men to life. The water rushes forth from four lions' mouths, which are at the four corners. The water is not very warm, but in addition to this great basin there is a small one the water of which is so extremely hot, that no man can bear it. On the four sides of this great basin under vaults are eight bathing troughs, where thousands of men are cured in the cherry season. In the same bath is a cold, limpid spring, called the maiden's eye (Kiz-gozí), which gives fresh life to those who drink of it. The distance between this spring, cold as ice, and the hot spring is but a yard.

Description of the Lake of Ládík.

This is a large lake to the east of Ládík, which would take a day to go round; eleven different sorts of fish are found in it, the description of which would be too long to give. Twenty-six springs and rivulets flow into this lake on its four sides, from the districts of Zedaí, Súnssa, Kaúza and Zeitúm; it has no outlet. On its border is Bogházi-koí, a pleasant village, and the village of Otúz, renowned for its kaimak (cream), which is no where better; it can be cut like cheese and is elastic as gum. If any Kaimak can be compared with it, it is that of Bingol (thousand lakes). Amasia lies eight hours to the south of Ládík, and to the

eastward is Ník-hissár; the jurisdiction of Kavákeli is at a journey's distance. To the west is the town of Koprí and the jurisdiction of Zeitúm at a journey's distance. North to it is the harbour of Samsún and further on Sinope.

Pilgrimages of Ládík.

Sheikh Seid Ahmed Kebír, buried in his own convent, was the disciple of Sheikh Ekber who is also buried here in the old mosque, built by himself in the year 952 (1545); he was one of the Sheiks of Sultán Orkhán. Beneath the castle Sheikh Ya Wúdúd is buried, and Báli-dedeh at the meeting place of the caraván of Mecca. Ghází Tayár Mustafa Páshá is also buried here beneath a lead covered cupola.

I remained at this place three days with my gracious Lord, the Páshá, to whom great feasts were given, and then marched five hours to the west to the village of Shabín-ághá, of two hundred houses, where Kássim Aghá gave a grand feast; five hours further on we reached the village of Korkói, of three hundred houses, a mosque and gardens. The next day, when the tails were about to be carried forward, two Chaúshes arrived as messengers from Constantinople to Diárbekr, whom the Páshá arrested. On their being searched nothing was found but a Khattí-sherif to the Páshá of Baghdád, Sáleh Páshá, removing him from his government and recalling him to Constantinople in order that he might be made Kápúdán Páshá. The same day the Páshá despatched his messenger Sáleh to Murteza Páshá, the brother of Sáleh Páshá, the governor of Baghdád, to acquaint him that couriers from the Porte were on the way with an invitation to Constantinople to which he should pay no attention, but beware of the snare laid for him, and join instead the party of Várvár Alí Páshá, who was marching to Constantinople. The Courier Sáleh received an hundred ducats to join Murteza Páshá with all speed; and on the fourth day the Khassekí and Chaúsh, who were the bearers of the Imperial rescript, were set at liberty and continued their route to Baghdád. The Páshá remained six days at Korkói and moved on the seventh, when after five hours march we reached the old town of Merzifún.

Description of Merzifún.

It was built by the Dánishmend family and conquered by Bayazíd I. It is now a castle in good condition and useful against rebels, in the sanjak of Amasia, belonging to Sívás, and is guarded by watchmen. The town is a wakf of Saint Pírdedeh and is commanded by the Kizlar Aghá. The judge, appointed with three hundred aspers, may annually collect from the different districts six purses. As it is an inland castle it has neither commander nor garrison. Its public

officers are a Muftí, Nakíb, Serdár, Kiayayerí, Mohtessib and Naíb. We were here the guests of Diláwer Aghá, the Silíhdár of Tabání Mohammed Páshá, who treated the Páshá and fourteen hundred men of his suite for ten days with the greatest hospitality : so that not even a bag for the horses nor a cup of coffee were provided for by the Páshá's people. The officers were lodged in the town by billet (Yáfteh) and lived with their hosts in perfect harmony like fathers and sons ; four thousand men of the troops were provided with lodgings in the neighbouring villages, the inhabitants of which, though Turks, are of a gentle and mild temper, and give freely of what they have. Every necessary for sustaining life is here found in abundance. The town is situated on the border of Mount Deshán and contains four thousand houses covered with brick, forty four quarters and seventy mosques, the oldest of which is that of Murad II., in the market-place ; it is in the olden style with one mináreh, and is much visited.

The colleges are, that of Murad II., where lectures are held also on tradition, seventy schools for boys, and two dining rooms, one of which is at the convent of Pírdedeh. At an hour's distance from the town is the Convent of Akásha, and in the towns are those of Abdul Kádir Jílání, and one of Khalvetís ; the Kháns are in the market. On the left corner of the gate of the old khán is suspended the mace of a Pehliván.

Description of the Baths.

The old bath, divided for men and women, was built by Mohammed I., and has more than seventy troughs or basins. Round it dwell the felt and saffian makers, who tan blue, yellow and red saffian. The walls of the bath are all lined with chalk mixed with musk and amber, the odour of which pervades the whole building and renders it so dry that neither on the walls nor on the windows does a drop of moisture collect. Being an old building, however, it is not light, but rather dark. The water is very warm and limpid.

Praise of Pírdedeh.

When Murad II., the father of Mohammed II., was building a mosque and college here, the enemies of Pírdedeh calumniated him by saying, that he accompanied the women into the bath and foretold to them hidden things, which are forbidden in the Korán, such as whether they would lie in with a boy or girl. Murad II., angry at such scandalous behaviour, took his sword with the intention of performing a meritorious action by killing the accused. When he came to the bath and saw Pírdedeh walking about with an apron round his loins, he upbraided him for mingling with the women in the bath and rubbing them instead of letting

it be done by the waiting women. Pírdedeh said, "My Prince, I do such service only to women who are pregnant with great Doctors and learned men, and therefore enter not the bath in the common way." Thus saying, he entered through the stone wall which opened for him, and the place is yet shown where he passed through before the eyes of the Sultán. The Sultán then said, "I came hither Dedeh to kill you with this sword in a legal way." "Such is not the act intended for you sword," replied the Saint; "your sword is destined to conquer Smyrna, which Timúr was unable to subdue; but which has fallen into the hands of the Grecks. Go, therefore, and conquer Smyrna and eat this bread." On saying this, he took up two pieces of marble lying before the bath, kneaded them like dough and presented them bread, one to Murad II., and the other to his son Mohammed II., foretelling the conquest of Smyrna to the first and that of Constantinople to the second. This prediction being fulfilled, twenty-six years afterwards Mohammed gave to his convent an endowment of three hundred and sixty-six villages, so that the whole town of Merzifún belongs to this foundation. Every year a Mutevellí (administrator) from the Kizlar Aghá, who is the Názir (inspector) accompanied by three hundred horsemen, comes to take possession of the village and distribute its revenues among the dervishes and other poor men. The two pieces of white marble bread are actually shown fixed into the wall, where the Saint passed through it. This bath is a place for miraculous cures, and is the counterpart of the bath built by Avicenna.

The houses of the town, adorned with Sháhneshtíns (projecting windows) all look towards the kiblah. Its inhabitants are sound and healthy on account of the prevalence of easterly winds. In the summer the inhabitants repair to Mount Deshán for summer lodgings (Yaila). These alps were given of old, when the Dánishmend family came from Mohán in Khorassán, to the sons of Deshán and are now in possession of one of their descendants, who receives a duty for the pasture of many hundred thousand head of cattle. Some hundred rills and rivulets, flowing down from these heights, water all the fields and gardens of the town. The nature of the soil is such, that however copiously it may rain, the fields are not productive unless watered by the rills of Deshán; but then they become so fertile that the corn returns an hundred fold; for one kíle at least eighty. These rills are under the inspection of a particular Aghá, who regulates the distribution of them, for if such a magistrate were not appointed, the inhabitants of Merzifún would kill each other for the sake of the water. A part of the rills and sources of Mount Deshán flow in the direction of Koprí and water its fields and gardens; another into the district of Kaúza in the valley of Ládík; and another still to the northward to the valley of Osmánjik. The town of

Merzifún stands on a hilly site backed by Mount Deshán. Amasia is fifteen hours on the kiblah-side of this town, Ládík twelve, Osmánjik sixteen, Gumish ten, and Kerkerán eight. On the northern border of Mount Deshán stands the castle of Koja Kala'assí, looking upon the town of Koprí. If you march from Merzifún along Mount Deshán for five hours to the northward you arrive at Koprí, and in three journeys further at Samssún, which is the harbour of Merzifún, it being nearer to it than Sinope.

Products.

Must, pure as that of Aintáb, sweet raisins, and the white bread of Pírdedeh; six hundred shops almost all occupied by dyers, who dye a peculiar blue even finer than the Persians. Its cotton stuffs are exported in great quantities to Crimea and exchanged for prisoners; the ferrájes and dresses of the inhabitants of Crimea are made of the stuffs of Merzifún. Its spun cotton, shirts, blankets, cushions and other printed articles are also in good estimation.

Pilgrimage to the Saints of Merzifún.

The first of all the Saints of this place is Sheikh Pírdedeh, who came with Hají Begtásh from Khorassán by permission of Koja Yessúf. He dwelled outside of Merzifún to the north on a hill, and spent his days in the baths as a Santon from the time of Orkhán to that of Mohammed II. His convent which is a larger building than even that of Koyún-bábá at Osmánjik, is provided with a kitchen and cellar (Kílár) and affords every night lodgings and food to two or three hundred travellers; two hundred dervishes of the order Begtáshí, barefoot and bareheaded, serve their guests who visit the tomb of the Saint, say a Yass in honor of the deceased and perfume their brains with the sweet odour of musk, which exhales from his tomb. So great a number of candlesticks, lamps, candelabra, vases for rose water and censers are not even to be seen at Imán Riza. His habit, carpet, banner, drum, crown, mace, sling and strap, the treasure of these dervishes, are preserved in boxes, and many thousand travellers both on land and sea have here suspended their slings and maces in eternal remembrance. I, poor Evliya, being a great friend of Dervishes, according to the Prophet's tradition: "Poverty is my glory!" put with their permission the crown of Pírdedeh, which is a Turkish cap of felt, on my head; the whole convent meanwhile resounding with the cries of Allah and pious prayers. The building is entirely covered with lead. The second pilgrimage is that of Sheikh Abd-ur-rahím Ben Emír Merzifúní, who was the disciple of Zein-ud-dín IIáff at Brússa and composed the work, Wassayaf Kudsie (Mystic Admonitions). He accepted a living of eight aspers a day at the mosque of Sultán Mohammed I., at Merzifún,

where he lived and died ; his tomb is now a place generally visited. In his mystic poems he has taken the name of Rûmî, they are all in the style and cant of the Soffis. We remained ten days in this town to look at its curiosities. On the tenth day arrived Murâd the Khassekî and Haúrúzjî the Chaúsh, who had been put into prison for four days by our gracious Lord, the Pâshâ, that his messenger, Sâleh, despatched before them to Murteza Pâshâ, might arrive first ; but "Man proposes and God disposes ;" Sâleh was struck by apoplexy at Nissibîn and remained there, while the two messengers of the Porte, who started four days after him, arrived at Murteza Pâshâ's lodging at Diarbekr, presented him first with the diploma of Captain Pâshâ, for which good news they received a sable pelisse and a purse of money each, and then attacked him suddenly and severed his head from his body. They now arrived at the Mehkemeh (Court of Justice) of Merzifûn with the head in a box, which they there deposited, and then came into the presence of the Pâshâ, who was surrounded by all his men, their hands grasping the daggers in their belts. The Khassekî and Chaúsh trembled like leaves, kissed the threshold of the gate and after having sat down on their heels, the Pâshâ upbraided them saying, "Infidels, why have you killed this unfortunate Murteza Pâshâ? All your things and saddlecloths had been searched, and nothing was found but the diploma appointing Murteza, Kapúdân Pâshâ ; where did you hide the order for his death? Pray, speak the truth." They said, "Most fortunate Vezîr we are servants who but do what we are ordered. The proverb says, 'If there were not the Sultân's words the executioner would not commit the deed.' We hid the order for death in a leaden box, in the water-bottle, where it escaped the search. We reached Murteza Pâshâ before your messenger, who was struck by apoplexy, and after having prevailed on him to return from Baghdád to Diarbekr, we there opened the bottle, took out the firmân and executed it. The head is now at the Mehkemeh, and the command is yours ; who should beware of your own head. Health to you !" The Pâshâ satisfied with the Khassekî's answer gave him a purse of money, saying, "Now get you gone, or God may send you misfortune !" The Pâshâ was now troubled about his own fate, and began to collect Sârija and Segbán (irregular levies), wrote letters to Vârvâr Pâshâ and sent me to Koprîlî Mohammed Pâshâ, who was then in the town of his birth (Koprî) and to Hassan Aghâ who was at Kilis.

Journey from Merzifûn to Koprî.

We set out on the 10th Moharrem in a northerly direction along Mount Deshân, passed the village of Begorân and in six hours reached Koja Kala'a a small castle on a rock accessible but by one road and one gate. It was besieged

at different times by the rebels Karayázíj, Saíd Arab and Kalender, but never was taken by them. It was however conquered by Bayazíd I., from the Dánishmend family and belongs now to the district of Koprí; the garrison consists of an hundred men, and it has a mosque, cistern, magazine for corn and seven or eight small guns, but no bath, khán or bezestán. The inhabitants make cans of fir-tree, which go by the name of bodúj, they also manufacture musical instruments called chekúr, tanbúr, rádha, karadozen, yúnghár, &c. In six hours more, after passing many villages on the border of Mount Deshán, we arrived at Koprí.

Description of the old town and great bridge of Koprí.

We dismounted at the house of Yússúf Aghá, where we stopped as guests, and delivered our letters to Koprílí Mohammed Páshá and the other principal men, we then collected the Búlúk-bashís and ordered cryers to proclaim that all those who wished to have goods and slaves, and possessed breeches and a horse, were to come to us. After this we went to view the town. Koprí is a fortress in good condition on the border of Mount Deshán, in a tract intersected by hills and valleys at a place watered by two rivers. One of these is called Bogha-koí and flows past the bottom of the town; the other is at an hour's distance, and is called Astavolúz. The town of Koprí is situated between them. At the time of their overflowing they inundate the whole plain of Koprí; the town derives its name Koprí (bridge) from the great wooden bridge by which the Astavolúz river is crossed. It is a wonderful work constructed of fir-trees. At an early period this town was called Shebender, the name for a bridge in the language of the Amalekites. The stone bridge, which was formerly here, broke down on the night of the birth of the Prophet, and was replaced by this wooden one. The two rivers which flow past the town of Koprí unite below it and fall into the great river Báfra. This town was first built by the Amalekites and was taken by Melek Ghází, the Prince of the Dánishmend family, from the Greek Emperors of Trebissonde. Bayazíd I. took the fortress, the abovesaid castle of Kojá Kala'a, by capitulation. It now belongs to the government of Amasia, half of it being a zíámet and the other half a subáshlík subordinate to Tokát; the judge is appointed with three hundred aspers. Its districts contain no less than an hundred and forty villages with gardens, kháns, mosques covered with lead, and from three to four thousand houses all covered with bricks; the great borough Bogház-koí has three thousand houses; the other remarkable places of similar extent are Baghjeh-koí, Doyán-koí, Akdepeh-koí and Akoren-koí. From these hundred and forty villages and boroughs the judge annually collects seven thousand piastres. There is a Muftí, Nakíb, Serdár, Kiayayerí, Mohtessib and Naíb, but as it is an

inland castle it has neither commander nor garrison. The rebels Kara Yazijí and Saíd Arab were natives of this town, but having been defeated at Erla they fled and became rebels. To secure this town against them a second castle of earth was built close to the stone castle, and the two have four gates, but the shops and markets are outside in the suburb.

The town of Koprí consists of six thousand houses covered with bricks of two stories, the lower story being built of stone and the upper of oak whitened with chalk ; so that all the houses dazzle the eye by their brilliancy. The winter being severe they are all provided with chimneys, which lift their bonneted heads like white Minárehs. These chimneys looking like tall white columns give a good appearance to the town, which is all covered with red bricks. The principal building of stone in the castle is the Seraí of Elháj Yússúf Aghá built by Koprilí Mohammed Páshá ; there are altogether seventy palaces, and twenty mihrábs, in eleven of which the khutbeh is performed. In the stone castle is the mosque of Hájí Yússúf Aghá, with a water basin, a jet d'eau, and a mináreh covered with lead. Of the convents the first is that of the great Sheikh, that of the Káderites, and of the Khalvetí, but there are none of the Mevleví. The people generally are friendly to Dervishes. There are eleven kháns, two inárets, and five colleges, because its lawyers, divines, medical men and students are numerous. The schools for boys are forty-eight, that of Hájí Yússúf is covered with lead and richly endowed. There are various baths, the best of which is the double one of Ahmed Páshá, a thousand shops, and a strong bezestán with four gates. Yússúf Aghá may be called the last builder of this town which he enriched by a great many endowments ; the bezestán was also his building. The most elegant market-place is that of the tanners, who illuminate every night their shops with candles ; there are also a great many dyers. Its gardens are in full cultivation and produce excellent fruits. The pears, grapes, cotton wares, wove and spun, and the blue linen are as famous as its rosy-cheeked beauties. The harbours of this town on the shores of the Black Sea are Báfra and Sinope, which are but a journey distant. At five hours distance is the strong castle of Ardoghán, which I am now about to describe.

The castle of Ardoghán is situated on a high hill, which is ascended by five hundred steps and therefore only accessible to men ; it is a single rock like the fortress of Márdín. The highest point is a crooked rock, which seems to threaten ruin every moment. Melek Ghází, the conqueror of Nigissár, also conquered this town ; and it was afterwards taken by Bayazíd I. It is commonly called Seddí Turkmán, the dyke of the Turcomans. The castle now contains an hundred and fifty houses, a cistern, mosque, and magazine for corn. Precious articles are kept

within this castle and in that of Kojá Kala'a on the border of mount Deshán. A Dizdár and forty-eight men do the duty. The castle is rendered safe by a drawbridge against the attacks of rebels. There is no market khán or bath. The district belongs to the jurisdiction of Koprí. Six hours westward is the station of Gol, a village in the district of Zeitún, with a mosque, a khán, and a bath. Six hours further, the village of Súrúk in the jurisdiction of Zeitún; and after a march of six hours along the Yaila of Kondúz we arrived at Zeitún, a large place in the territory of Amasia of two thousand houses with kháns, mosques, baths, schools and numerous gardens. Six hours further is the large place (Kassaba) Karghú, belonging to the sanjak of Kanghrí, of six hundred houses with gardens, a mosque, khán, and bath. Six hours further, the town of Túsia which has already been described. We remained here one day and returned again to Merzifún. The third day I arrived at Koprí, where I found every thing in the greatest confusion and the whole town in an uproar, because Koprili Mohammed Páshá had received orders from the Porte to march against the rebels. From hence I went in six hours towards the kiblah to the village of Begoran on the border of mount Deshán, which we had passed in coming but did not stop at. In another six hours we again reached Merzifún and met Defterdár-zádeh Mohammed Páshá, my gracious Lord, to whom I brought two hundred men, Sáríja. He was overjoyed at this and instantly formed them into two companies (Bolák), giving them the names of the company of Evliya Guzerlí and Habíb; and in addition to twenty-four other companies of irregular levies, they made together twenty-six hundred men. I remained ten days longer at Merzifún employing my time in collecting men, and on the 27th of Moharrem left it for the farm of Murteza Páshá, which I reached in six hours.

This is a very productive farm (Chiftlik) situated in the plain of Merzifún. As snow was falling here we suffered much from the cold and in three hours, after many difficulties, reached Kúlák Hájí Koí, a village of two hundred houses with a ruined khán and a mosque. The inhabitants had all fled and there remained not even a cock in the village. The troops were dying of hunger, and during the night so heavy a storm blew that the snow was five spans deep in the morning. When the trumpets of departure sounded we moved on, though every one cursed the march, and struggling with difficulty against the gale and snow reached the straight called Diriklipúl, where the distress was very great owing to the fury of the gale, the quantity of snow, the uncertainty of the road and the want of provisions. The Páshá distributed money and encouraged some of the bravest to go in search of the road, through the midst of the snow, which they passed over in shoes made of horse-hair. This sort of shoe is called Páchila, and is used in

Turkistán and Persia when snow has fallen to any depth. It consists of a circle like a sieve, the inside of which is fashioned into a shoe made of horse-hair ; this they put on their feet to walk over the snow. The circle round the shoe is to give a greater surface to the foot in order to prevent it from sinking into the snow. Provided with such shoes the troops entered the straight, but were in the greatest distress, for some were lost notwithstanding these Páchila. Mules, camels and horses were stumbling one over the other and cries and lamentations pierced the air. The Sárija and Segbáns, so many Calibáns (Kaltiban) were the first who fled. In short it was impossible to pass the straight of Diriklipúl and therefore we were obliged to repair with the rest of the troops and the heavy baggage of the Pásha to Gumish Kala'a (Silver Castle), which we reached after a six hour's march. We remained here three days till the falling of the snow had ceased. All those who hastened to the fire lost their sight for some time, and those only who did not approach it, but endured the cold, retained the use of their eyes. Seventeen men lost either a leg or a hand or a foot by the excessive cold, and the leg or hand being cut off, the stumps were dipped into boiling resin, so that their cries pierced the air.

Description of the town of Gumish.

It was built by the Byzantine Emperors and was conquered by Melek Ghází of the Dánishmend family. When Bayazíd I. marched to the conquest of Amasia the inhabitants of Gumish met him, and presented him with some silver vases and the keys of the castle. The inhabitants are therefore free of all duties, but it is incumbent upon them to work the silver mines. The inspectorship is held by lease, and furnishes annually to the Porte seventy quintals of pure silver, and one thousand pair of horse-cloths. In the Ottoman Empire there are no less than seventy silver mines, but this affords the purest silver ; the goldsmith alloy an hundred drachms of this pure silver with ten of copper, and yet it is a good white silver, which receives the Imperial stamp. There are seven veins underground, which increase from day to day. The inhabitants of the town are all employed in the mines, and their commander is the inspector of the silver mines. The judge, appointed with an hundred and fifty aspers, may collect seven purses a year. The castle of this town situated on a hill is in a ruined state and has no accommodation at all within ; being an inland castle it has neither a garrison nor commander. There is a Serdár and a Kiaya-yerí of the Janissaries, and the town consists of a thousand houses covered with planks, eleven mosques, of which that in the market-place is the most frequented, but no hospital, the salubrity of the air rendering one superfluous. Its products are the purest silver and horse-cloths

and bags, which the Imperial stables and those of the principal men of Constantinople are furnished with from hence. The gardens produce good grapes. In the town are heaped up mounds of earth taken from the mines. We remained here three days on account of the heavy gales, and then advanced five hours to the south, suffering from the snow, to Dankaza-koí, a village of an hundred houses belonging to the jurisdiction of Gumish in the territory of Amasia. Near the farm of Kosseh Sha'abán Páshá is the Pilgrimage of Bardáklí-bábá and Akche-bábá, who are both buried here. The first gained his living by making cans (Bardák) for which the village is still famous. We visited the tomb of Bardáklí-bábá; after holding a council we approached, amidst a thousand difficulties, the high mountain of Kirk Dilim, which was passed with much suffering and the loss of many stragglers who returned to Dánkaza. Alí Aghá, the Kiaya of the Páshá, encouraged some brave lads, who had not yet lost their hands and feet, to wrap up the feet of the horses and mules by tearing up many carpets and coverlets, and in this way passed them over the snowy mountain of Kirk Dilim; but the heavy baggage, the munition, cellar, kitchen, and artillery were all left in the snow. The Kiaya of the Páshá again distributing money, the bags and casks were dragged up and rolled over the snow. This night was passed in a woody valley without the means of getting on, and seventy men, who had lost their hands and feet, remained behind. The next morning we continued our way amidst snow and storms through the straight of Kirk Dilim, and arrived after eight hours painful march at a village, the name of which has escaped my memory, whose inhabitants had all fled upon the news of our arrival. Men and horses during the night were nearly dying of hunger, and there was such a gale and heavy storm of snow that in the morning it was five spans in depth. On the signal of departure being given the Kullákjı, conductors (Sarbán), and tent-pitchers (Mehter) assembled before the Páshá's tent and declared they were unable to stir. Ten piastres were promised to the men, but they answered, "Health first, then weath." The Páshá said, "My children, how is it possible to remain in this place, where there is not a grain of provisions?" In short the Kullákjı (leaders) could not be induced to move on until they had received a present of fifteen purses from the Páshá. There was, however, such a storm of wind, hail and snow that the horses danced like Dervishes Mevlevı, and the camels like Lúlús (Tatar robbers). The unhappy leaders of them put their hands in their bosoms and uttered a piteous cry. Praise be to God! we now entered a forest and were a little sheltered against the wind and snow, and after a march of five hours arrived at the great village of Bardákjı, in the jurisdiction of Gumish, consisting of an hundred houses. From hence continuing our march to the south we arrived in

four hours at the station of Kirk Dilim, a place of two hundred Mussulmen houses in the sanjak of Chorún. Here both men and horses rested till the following day, when the weather clearing up we proceeded through cultivated villages to the town of Chorún, said to have been built (God knows if truly) by Kilij Arslán, the Prince of the Seljúk family, who sent his son Yakúb Mirza and some hundred sick men to this town, where being cured, it received in consequence the name of Chorún. From the hands of the Seljúkides it passed into those of the Dánishmend family from whom it was taken by Ilderím; it is now the seat of a Sanjak Beg in the government of Sívás. His khass is three hundred thousand aspers, nineteen zíámets, and thirty-one timárs. There is a Colonel (Alaí-beg) a Captain (Cherí-báshí) a judge appointed with an hundred and fifty aspers, and receiving from its districts annually five purses, a Muftí, Nakíb, Serdár, Kiaya-yerí, Mohtessib, Súbáshí, Inspector of the hall (Kapán Emíní) and Náíb of the town. The military officers are in great favour because the troops are numerous and there are a great number of bad men. Lodgings were positively refused to our Páshá; but mediators were employed and documents were made out at the Mehkemeh (Court of Justice), so that they were prevailed upon to give us lodgings, but only for the space of three days. The town consists of forty-two quarters in which are forty-two mosques, four thousand three hundred houses covered with bricks and surrounded with gardens; nine mosques were the Friday prayer is performed, of which that of Sultán Murad is the best, it had but one minareh which was throw down by Ilderím Bayazíd. The mosque of Sultán Ala-ud-dín was repaired under Sultán Súleimán by the architect Sinán; as it is situated in the market-place it is much frequented. That of Murad covered with lead is the finest. The new bath is a foundation belonging to the bath of Alí Páshá at Tokát; in the palaces are many other baths. Of the colleges, of which there are seven, that of Murad is the most frequented; there are eleven schools for boys, seven kháns and eighteen fountains, the water by which they are supplied was conducted hither by Sultán Súleimán, in honour of the martyrs of Kerbela (who died of thirst). The convents of Dervishes are three, but no house for reading the korán or for tradition exists. The shops are three hundred, in which all the necessaries of life are to be found, although this is a town of Turkistán. The temperature of the climate gives red cheeks and good proportions to the inhabitants, who almost all wear cloth. The fair sex and the winter are both renowned. The Castle on the kīblah side of the town has only been built for protection against riots and rebellion. It has an iron gate, a commander and garrison. God knows! but it seems to have been built since the Islám, because there is no trace of any building of the time of the infidels.

On the day we came here the late chief barber of the Sultán arrived in the quality of Kapijî-báshî accompanied by forty other chamberlains, saying, that he was the bearer of the diploma of the government of Diárbekr. The Páshá surrounded himself with all his guards, Sárija, Segbán, Gonullî (volunteers) three hundred pages and all the Levends. The forty kapijîs entered trembling and the Páshá having asked, where the diploma was they had boasted of, was assailed all at once by them, but before they were able to do any harm to him, they were all disarmed and bound by his guards and soldiers. The Segbán and Sárija called for the executioners and were going to cut off their heads, when the principal men of the town kissed the earth before the Páshá, and begged the lives of these kapijî-báshîs, who were, they said, only servants executing their master's commands and therefore should be spared. The Páshá yielding to their prayers set them at liberty, instead of thrashing them to death as he ought to have done. Being liberated they went to the Mehkemeh, called the Sanjak Beg, read the firmán and demanded in consequence that the troops should be driven out of the town. The inhabitants remonstrated against it, showing that they might all be in danger of being cut to pieces and their houses burned down, if they were to undertake the least thing against the troops. The Páshá being made acquainted in time of what was going on, sent word to the kapijîs immediately to quit the place if they wished to escape in safety. Thus they were all driven out of the town. The next day a messenger was despatched to Várvár Alí Páshá to acquaint him with what had happened. The inhabitants finding that our Páshá was a goodnatured and righteous Vezír gave him the salutary advice not to march to Constantinople, but always to remain at one or two journeys distance from Várvár Alí Páshá, and to take his station, until the snow should melt and the weather clear up, at Tokát or Kázova. The Páshá approving of their advice, visited the tomb of Sheikh Olván Chelebî, the son of Ashik Páshá, and proceeded to Tokát. In this plain we remained ten days, during which the Páshá received letters from Várvár Alí Páshá, exhorting him to be on his guard, and, as the spring was now approaching and the weather clearing up, to collect as many troops as he could for the march to Constantinople. The Páshá made as though he were going to Angora, and on the eleventh day we arrived in the plain of Chorúm at the convent of Sídîm Sultán, a convent of bareheaded and barefooted Begtáshî, where the Páshá was lodged and splendidly feasted. The village of Kara Kechelî of two hundred houses in the territory of Chorúm is an hour's distance from the red river. Here the snow beginning to fall and the wind to blow, the Sárija and Segbán drove the families out of their houses, threw the cradles with the children in them on to the snow, dug out the gates and thresholds to bring

their horses into the rooms to the fire, and committed the same excesses, that they did at Gumish and Dánkaza, and which exceeded even the tyranny of Yessúf Hejáj. The next day we left Kara Kecheli and instead of passing over the bridge of Cháshnegír on the red river, proceeded to the passage of Kara Yechíd; which was indeed a bad measure, because the passage is a cruel one. It had ceased snowing but was so piercingly cold that the men and horses trembled like leaves; nevertheless the orders for the passage were given. It commenced with the tent-camels, the kitchen, stable and other heavy baggage of the Páshá's led by twenty able pilots. Two hundred strings of camels and one hundred of mules belonging to the Páshá, as well as mine and the Kiaya's passed over, and, went with all this heavy luggage to Kúrdseraí, but myself and the Kiaya remained on this side of the river waiting to see the passage of the baggage of all the Aghás. In the morning their heavy things arrived along with the treasure-camels of the Páshá, but at the moment the pilots had entered the river with them, there arose such a storm of hail and snow, of thunder and of lightning, that the strings of mules and camels were broken, numbers of them upset in the middle of the river, and a great many lost. Great masses of ice, the shape of mill-wheels, now began to float down the river and blocked the shores at the bridge of Cháshnegír. In the midst of the confusion which took place on both shores of the river, the Páshá arrived with his music sounding. He distributed large sums of money amongst the inhabitants of Kúrdseraí, who rescued the men and animals, while the troops on both side of the river were running about crying and lamenting. Some brave fellows swam amongst the drifting shoals, but others were submerged, and camels, mules, horses and men, were floating about in confusion and dismay; some of whom were drowned and some saved. Some Kurds and Turcomans swam into the midst of the ice and rescued many camels, mules and horses, but as those who had crossed had left their clothes on this side the river, it so happened that a great number perished from cold. Of all the baggage, only that which had passed over before the ice began to drift was saved, the rest was lost. An hundred and sixty men, more than a thousand horses and mules were drowned, but only a small number of camels. The drowned men were for the most part Kulenkjí, Sárija and Segbán; some going to paradise and others to hell: the latter were at least delivered from the hell of winter. This horrible discomfiture lasted only from the morning till afternoon, when the drifting of the ice and the storm suddenly ceased, so that the Tatars, Delís, and Gonillás, who had waited till then, crossed over without the least difficulty. Witnessing these misfortunes I reflected on the cruel conduct of those troops, who had behaved in so barbarous a manner in the passage at Chardáklí-púlí, and

now at Kúrd-dereh : burning down the houses, throwing infants on the snow and wounding men and women with battle-axes. The inhabitants of the villages came crying and lamenting to the Páshá ; but what was to be done with this crowd of Sárija and Segbán, of whom the Páshá stood in need and whose excesses therefore he was obliged to tolerate. I, poor Evliya, whilst witnessing those scenes, shivered at the thought of the vengeance which God would send one day on those cruel troops.

Praise of Sheikh Bárdáklí-bábá.

Near the above mentioned place is the pilgrimage of a Saint called Bárdáklí-bábá, a disciple of Sheikh Hájí Bairám. He obtained his living by making cans, which afforded a continual supply of water for the ablutions of his disciples. His can is suspended from his tomb and therefore he is called Bárdáklí-bábá, the father of cans or tankards. With the leave of the tomb-keeper, I took down the suspended can to perform my ablutions and found it full of clear water, though covered with the dust of forty years. The Páshá's Imám and some others of his suite were astonished at this extraordinary sight, they asked the keeper if he would swear the can had not been recently filled with water. He swore that it had not been touched for forty years until I, poor Evliya, had taken it down to perform my ablutions. The Imám and the others said, " Well then Evliya hang it up again," but I being determined to carry my point would not until I had performed the ablution in the legal way. The Imám and four other persons then did the same, but the water was not diminished in the least to our great astonishment. We again hung up the can, which was of a reddish colour, and on its side was written the verse of the Súra Ra'ad, " He sent water from heaven," the number 66626, three Ks, two Js and one M, the figure of a glass and of a can. I now began to recite the Korán according to the intention of the Saint, with whom I made spiritual acquaintance, remarking the Prophet's tradition, " If you are perplexed in your affairs look for assistance from the Inhabitants of the tombs." The mirror of my heart was polishing and rubbing off the rust of sadness, when a woman walked in, who threw the body of a dead child and herself on the threshold of the tomb, crying and lamenting that her child had been killed by the troops, who had cast it on the snow, and calling down divine vengeance upon them, through the aid of the Prophet and the Saints. She was followed by a great number of injured men, who united their prayers and imprecations with hers. I trembled at hearing them, and drawing near with a friendly face, kissing their hands and cheeks, I said to them, " People of Mohammed, I also belong to the troops of the Páshá, who, God knows, does not approve of their excesses ; but he has been forced to collect them in order to save his own head, which is

endangered by the Grand Vezír, Ahmed Páshá, on whom must be laid the fault of all this." An old man gave me some comfort by saying, that I was not included in this imprecation, which was to fall only on the troops; and a good deal of it was realized at the above described passage of the river, where so many lost their lives and goods, while I, poor Evliya, God be thanked for it! passed over safely to the opposite side.

The borough of Kúrdlar-seraí (wolves' palace) is situated in the Sanjak of Kánghrí in the jurisdiction of Kala'ajik on the bank of the red river and consists of four hundred houses covered with terraces, a mosque, a khán and a bath. Here the Páshá appointed two Aghás to watch the endeavours made to retrieve from the river some of the lost baggage. Moving on to the north we arrived at the village of Boyalí, situated in the territory of Kánghrí; five hours further, the village Akche-Koyúnlí of an hundred Turcoman houses; and three hours further, the village of Kojí-bábá, situated in the jurisdiction of Kala'ajik, of two hundred Turcoman houses, which do not appear above ground but are all below it, with stables, kitchens and sitting-rooms. The reason for the construction of these subterraneous houses is the violence of the winter; they are all built of a soft stone, which has the appearance of having been whitened with chalk. Chests, boxes, and rafters are all cut in this stone, which is as soft as cheese; the houses are so large, that a thousand men might be lost in them, and yet is there nothing seen of them above ground. Here is the pilgrimage of Kojí-bábá, one of the disciples of Hájí-begtaşh. There is no other building but the convent; the tomb is adorned with lamps and candelabras. His banner, drum, habit and carpet are all preserved as though he were himself present. The Turcomans have great faith in this saint. At Keskin (the name of this place) is also the tomb of Sheikh Ibrahim Tenúrí Ben Sarráf Hossein, one of the disciples of Ak-shems-ud-dín; he was born at Sivás. Five hours further to the north is the village of Sheikh Shámí of the order of Bairámís, whose name was Hamza; the sect of the Hamzeví take their name from him. Many miracles are recorded of him, one of them is the spring which he called forth by his staff and which is, therefore, actually called the Spring of the Staff. He is buried beneath a high cupola near the mosque which he himself built, but which is not covered with lead. Its mihráb is of very great dimensions, and the stones are adorned with inscriptions in Kúfí, Jellí, Mostea'assemí, Rihání, and Thulúth characters. The verses: "Every time Zacharias went before the Mihráb," and "He was standing praying before the Mihráb," and the verses Kursí and Emen-cr-ressúl are written upon it. On both sides it is carved and sculptured in a most astonishing way with flowers and arabesque ornaments, so that the stone seems rather to be engraved or painted than

sculptured. Some say it is the work of Sheikh Shám himself, and it is indeed probable because it is such a wonderful work, like the paintings of Mání and Behzád Aghá Riza Wání. Before his tomb rises the Spring of the Staff which is much visited. From hence we went five hours to the north to the village of Hossein Aghá in the district of Kala'ajik and five hours further to the village of Kala'ajik itself, which was built by the Prince of Brússa Sirúna for his daughter. Topál the commander of Kastemúni conquered it; and he resisted the Ottoman power, till at last Ilderím Bayazíd took by surprise this castle, which is not to be conquered in any other way. It is now the seat of a Subáshí of the Sanjak of Kánghrí, and a judge is appointed to it with an hundred and fifty aspers, and collects from the districts annually four purses; there is also a Dizdár and a garrison of twenty men.

Form of the Castle.

It is situated on a high reddish cliff, towering into the clouds, as though built by Ferhád. The walls are sixty royal cubits high, as it is an isolated rock there are no ditches. An iron-gate opens to the kiblah side and within the castle are about twenty houses, a mosque, a magazine of corn, a cistern, and six small guns. The inhabitants of the neighbouring tracts deposit in this castle their effects and precious things from fear of rebels and robbers, and the commander is the keeper of these deposited goods. It is not commanded by any neighbouring height and is surrounded with gardens. One the kiblah-side is a well-built suburb, but without fortifications (robát), consisting of two thousand houses partly covered with bricks and partly with earth; the largest is the palace of Shehsuvár Páshá, they all face towards the kiblah-side; the streets instead of being paved with stone, are all strewn with sand. There are seventeen mosques, that in the market place having one mináreh, thirteen schools for boys, a small bath, three kháns and six coffee-houses; the air is good, but not the water. We lodged here in the palace of Shehsuvár Páshá, and I thanked God that I could change clothes, and lie quietly down after the many fatigues undergone.

The Pilgrimages of Karáñji-bábá Sultán.

There is but one steep path from the castle, at the bottom of which near the market is the tomb of this saint in a narrow place. On leaving it we marched five hours to the North to the village of Kúrbághlí, in the territory of Kánghrí and the district of Kala'ajik, of two hundred houses with mosques and gardens, where Sheikh Abd-allah, the son of Sheikh Shámí, is buried; his tomb is covered with a simple roof, and is without a convent. Five hours further to the North we came to the village of Nenegler, in the territory of Kala'ajik, a Turkish village of

an hundred houses; a cubit of snow fell during the night, so that nobody could leave their lodgings. In the morning when departure was sounded the horses were loaded with the greatest pain; Turks served as guides, and thus we marched three hours to the straight of Alák-púlí, where we were assailed by such a storm and rain, that the confusion and horror was general, and many lost their lives. The Aghás of the Páshá, and even his treasurers left the treasure and fled away. Mustafa Beg the son of the Páshá with his governor (Lálá), master (Khoja) and servants were missing; the strings of mules and camels were broken and they were straying on the mountains. I halted a little in a sheltered valley and then with six of my boys and three packhorses looked for a house, where I found three others of my slaves and ten Cháshnegírs; so that we were now twenty-five persons. Thus we passed the straight of Sárí Alák and arrived happily at the plain on the other side without knowing where we were going to.

(Here six pages of the original are omitted, which give a detailed account of Evliya's falling into a nest of robbers, headed by Hyder-zádeh, Kátirji-zádeh and other robbers, who held their meeting at Hájí-bábá's, an old rogue. The robbers, on being informed by Evliya of the Páshá's being near, made off, and Evliya was kept by Hájí-bábá until rescued by his people and other armed men of the Páshá's suite, with whom he shared the rich presents which he forced out of Hájí-bábá upon taking an oath that he would not betray this den of robbers. Evliya again joined the Páshá at the village of Hossein Aghá.)

The village of Hossein Aghá is situated in the district of Jubúk-owassá on a high hill. This is the pilgrimage of Ghazí Hossein of Malatia the father of Sídí Battál. Where there are more than an hundred Dervishes Begtáshí versed in Arabic and Persian knowledge. The tomb is surrounded with golden candlesticks, Koráns, &c. There are two places of religious exercise for the summer and for the winter. The valleys of Jubúk, Yebán, and Merbút are at the foot of this convent: Every year a Mevlúd or birth-feast is held here, when forty to fifty thousand men assemble to celebrate the feast of Hossein Sídí Batál's father, one of the descendants of Imám Hossein, and who like him was killed by the hands of the Infidels. I gave to the Dervishes ten piastres for alms, immolated three victims and received the Sheikh's benediction amidst the general shout of Allah! At the foot of the hill I met my Lord the Páshá with whom during ten days I overran the plain of Jubúk, as if I were going on conscription. This plain comprehends seven districts, and seventy villages. We spent ten more days on the plain of Yebán, containing an hundred cultivated villages belonging to the

jurisdiction of Angora, and ten days more in the jurisdiction of Jorba of eighty-six villages. We passed a month in these three plains and celebrated Nevruz (the spring's commencement) near Angora. The weather now was mild, but we were all exhausted from the continual fatigue of loading and unloading heavy loads. At last we returned to the village of Hossein in the commencement of the year 1058 (1648). From hence we marched in seven hours to the north amidst cultivated villages and arrived at Angora.

Description of Angora.

On the day that our quartermasters entered the town with the tails it was declared to them in the court of justice, that the Páshá would not be allowed to enter the fortress on account of his intentions being known to be those of a rebel, but that in consequence of the great number of friends and clients in the town, he would be well treated and lodged there for three days. We entered with a great Istikbál (procession of meeting) and were saluted by the firing of twenty guns. I was lodged in the house of Keder-zádeh and went straight to the convent of Háji-bairám, where I read the Korán, and fulfilled the vow I had made when in the hands of the robbers, distributing to the Dervishes an hundred piastres of the money obtained at the village of Bálik-hissár from the robbers.

Angora was conquered by Yakúbsháh, the Prince of Kútahia of the Germián family and by his Vezir Hezár-díнар, and then by Sultán Orkhán. If Angora is viewed from the village of Erkiksú, which is a journey's distance from the north, it appears a brilliant place ; for the houses rising one behind the other, similarly to Buda on the Danube, makes it look like a ship of transport (Maúna) which has set up its trees and adorned its head. Buda, Ván and Angora are the three first fortresses of the Empire : its name (Engúrí) is Persian, given from the quantity of grapes (Engúr) which are found here. It is said to have been built by a Byzantine Emperor, and employed forty thousand workmen for seven years, who each day received forty nuts and a loaf apiece. It is also called the leafy castle (Motabbak), because its different parts cover one another like leaves of a tree, and the castle of the chains (Selasil) because the Emperor Heraclius surrounded it with seven chains on the birth year of the Prophet. The Mogols call it Ankra ; the Tatars, Kermen Ankra ; the Germans, Constantinople (!) the Turks, Aidín Karí, Unkúr and Ungorú. In the Imperial Registers it is spelled Ankra. It is the seat of a Sanjak Beg in the province of Anatoli, and has been given many times as living (Arpalik) to Vezírs of three tails. The khass of the Páshá is two hundred and sixty three thousand four hundred aspers, fourteen ziamets, and two hundred and fifty seven timárs, an Alai-beg (Colonel) Cherí-beg (Captain) and Yúzbáshí

(Lieutenants). The Zaims and Timariots with the Jebelle make three thousand armed men. The Súbashís depending from Angora are, those of the town, that of Mertátova, of Yebánava, of Jubúkova, and of Jorba, which annually import forty thousand piastres. The Judge is a Molla of five hundred aspers, whose revénues may be calculated at twenty purses a year. There are also a Shiekh-ul-islám or Muftí, a Nakíb-ul-eshráf, or head of the Emírs, Seids and Sherífs (the relations of the Prophet), a Serdár of the Janissaries, a Kiaya-yerí of the Sipáhís, a Náíb of the town and a Mohmessib (provost and lieutenant of police) the commanding officers of the Jebejí and Topjí, a Dizdár (commander of the castle) and a garrison of an hundred men. The castle is situated on a high mountain, mocking all assaults, rising in four natural terraces, so that there is a distance of three hundred paces from one enclosure to the other; the height of each wall is sixty cubits and the breadth ten royal cubits; the foundations are all built on vaults. The castle forms an oblong square from east to west. It has four iron-gates one behind the other towards the west, each strengthened behind by iron cages. These iron cages or gratings are thrown before the gates in time of sieges, the bars are of the thickness of an arm. The gate on the extremity of the fortress looking to the Horse market opens to the west, on the upper part of it are suspended the arms of old knights, and the bones of a whale. The guards keep watch here day and night. If the commander leaves the castle the garrison are empowered to kill him, or at least to exile him for ever. Abaza, the rebel, besieged this town with an hundred thousand men, and took possession of the lower town, but wounded by a cannon shot from the upper castle, he was obliged to return to Erzerúm; the commander ever since has been prohibited from leaving the castle, and the watchmen all night long cry, Yegdir-allah, One is God! It has no ditch on one side on account of the rocks, and it is not easily to be attacked by mines because its quarters rise one behind the other. The four enclosures have eighteen hundred battlements, and its circumference is four thousand paces. On the east side is a place of pilgrimage situated on a hill, it is called Khizrlik; this hill looks over the town, which is of no consequence as it is not within gun-shot distance. The inner castle is defended by sixty-eight guns, but none of them are large. The houses number six hundred and are all terraced, but have neither gardens nor vineyards; the old mosque was formerly a convent. The lower town was surrounded with a wall by Ahmed Páshá against the rebels. It has four gates, and its circumference on the three sides, on which it does not join the citadel, is six thousand paces. On the east side of the superior castle you descend into the valley of Khizrlik by a road leading down for fetching water. In the inner castle are cisterns and magazines; but in the lower town are no cisterns, because water

is in abundance, there being an hundred and seventy fountains, three thousand wells, seventy-six mosques, those of Ahmed Páshá and Hájí Beirám the saint, having been built by the great Sinán, fifteen convents of Dervishes with mihráb (mosques) the greatest of them is that of Hájí Bairám, where three hundred Dervishes of his order follow the rules of their founder. Their first patron is Khoja Abd-ul-Kádír Jeilání, by whom they ascend to the prophet; in Rúmelí they are called also Hamzeví from Sheikh Hamza. There is likewise a fine convent of Mevlevís founded by Ahmed Páshá. The colleges are richly endowed, three houses for lectures on tradition, an hundred and eighty schools for boys, two hundred baths, seventy palaces with gardens; all these buildings are of brick not stone, and covered with earth instead of with bricks, six thousand six hundred and sixty houses, and two hundred sebíl-khánch or establishments for distributing water. The shops are two thousand, and there is an elegant bezestán with four gates with chains; the market places are almost all on elevated spots; the coffee houses and barber's-shops are always crowded; the public places and streets are paved with white stones. Its divines, poets, and learned and pious men are innumerable, although it is a Turkish town, it counts more than two thousand boys and girls who know the Korán by heart; some thousand also know by heart the Mohammedieh, or works on the Mohammedan religion by Yázijí-zadeh Mohammed Efendí. Some of its inhabitants have the repute of performing miracles like Abd-ur-rahman Efendí, a pious man, who is free of four enticements, viz. hair, brows, beard and eye-lashes; he is descended from Hájí Bairám's family, who had the same advantage.

Praises of Hájí Bairám the Saint.

In his youth he was once invited by a cunning woman, who in order to seduce the Saint, with whom she was in love, began to praise his hair, beard, brows and eye-lashes. The Saint retired into a corner and prayed to God that he might be delivered of these four inducements to lust, and become of an ugly form; he then returned without a hair into the woman's presence, who shocked at his ugliness had him turned out of doors by her maidens. Hence the descendants of the Saint by his daughter actually wear short beards (Kosseh).

The rich inhabitants of the town wear Ferrájes of sable, those of the middle class, Serhaddís of cloth and Contoshes, the workmen Ferrájes of white linen, the Ulemas, of wool, and the women also of wool of different colours. The climate and temperature being mild the inhabitants are fair with red faces.

The Eatables and Products.

The calves and sheep's feet of Angora are the counter part of those of Kútahia;

the salted flesh (Pássdirma) of its goats has an excellent perfume. These goats called Teftekgechí are of a brilliant whiteness; of the hair is made the soft (Shalloon) of different colours which is worn by Monarchs. If the wool is cut by scissors it becomes coarse, but if pulled out it is as soft and as fine as the silk of Eyúb (Job). The poor goats, when the hair is pulled out in that way, raise lamentable cries; to avoid this some wash them with a mixture of chalk and ashes, by which they are enabled to pull out the hair without difficulty or giving pain; thus the poor goats are stripped naked. The hair is then worked into Shalloons, and both men and women are busy at making or selling them. The Franks tried to transport the goats of Angora into their own country, but God be praised! they degenerated into common goats, and the stuff wove from their hair was no Súf (Shalloon). They then took the hair of the Angora-goat and tried to work it into Sof, but were never able to give it the true lustre (Máj). They now make of it for their monks a kind of black shalloon, which however has neither colour nor lustre. The inhabitants of Angora say that the exclusive working of fine shalloon is granted to them by the miracles of Háji Bairám, and the water and air. Indeed the sof (Shalloon) of Angora is the most famous in the world; the chalk also of Angora is renowned. Its inhabitants make great journies to Frengistán and Egypt to sell their Shalloons. There are a great number of Jews, but few Greeks and Copts. The inhabitants are a goodnatured hospitable people. It is an incomparable town, which may God preserve till the end of time in the hands of the Ottománs!

The day I entered Angora I visited the tomb of Háji Bairám, recited the Korán and then returned to my lodgings where I soon fell asleep. In a dream I saw a man with a yellow beard, honey-coloured cowl and a turban of twelve folds on his head, who upbraided me for having visited Háji Bairám's tomb and passed by his. I asked, who he was? and he said, "Didst thou not call on Sárí Sáltik Dedeh, when in thy youth thou performed prayer in the Convent of the Wrestlers at Constantinople in Sultán Murad's presence? didst thou not say that I was known here by the name of Er Sultán? I am lying here under a thick cupola near the wood market, where thou shouldest visit me and give me joy with a fátihah. I will send to-morrow morning a man of my resemblance, who shall lead thee to my tomb." I awoke, said my prayers, and was waiting, when a man came of the form of him I saw in my dream, and told me, that Er Sultán had appeared to him in a dream and had commanded him to show me his burying place. This man had a radiant face, and his voice was as hollow as if it came from underground. We passed through eleven quarters of the town and visited in passing all the tombs of Saints, which I shall mention by and by, if it pleases God! At last there appeared on the western side of the wood-market a small cupola, which my companion

pointed out to me, saying, "This is the tomb of Er Sultán." Whilst I was looking at it on my right side, he disappeared on my left, and I was at a loss to know what had become of him and fancied that he must have walked through a door covered with felt which was near me. I opened it, walked in, and saw it was a Búza-house full of riot. Ashamed of having got into such society I left the room immediately and made the best of my way to the cupola which had been shown to me. There I laid my face on the threshold and prayed to the Saint, saying, that I had arrived by his blessing, and begged he would not let me depart void of benediction in this and the other world. I now commenced the recital of the Korán, and sheltering myself under the green Súf with which the coffin was covered, said, "Protection, protection, O Er Sultán!" I then fell asleep and sweated to such a degree that when I woke my clothes were wet. Er Sultán appeared to me again and I begged that he would not let me go hence void of benediction. He replied, "Thou wilt not be void of it, because thou art a Háfiz (knowing the Korán by heart) and a lover of the Saints (Evliya) whose tombs thou always visitest. I led thee myself to this place, I am a perfect leader (Murshid Kámil), thy path is straight. Be merciful to the poor and weak, and tell thy Páshá not to molest the inhabitants of Angora. God will grant to thee travel and good health, and in thy last moments faith. Eat, speak, sleep and know little, but do a great deal, for actions are necessary to discover the way to God, because He hath said in the Korán, 'Good words ascend, and good works exalt.' Honour thy parents, and the Sheikhs (Pír), and thy end shall be happy. Say now a fátihah with this intent." Here I was awoke by a noise and voices saying, "Is there no tomb-keeper?" I arose from beneath the cover of the coffin and to the question of the visitors, "Whether I was the tomb-keeper?" replied, "Yes!" When they were gone I returned home shedding many tears, and related my vision to the Páshá, who also related to me a similar dream that he had had. He instantly gave orders that all the Sárijá and Segbán should deliver up their arms and leave in quiet the inhabitants of Angora. The Páshá had had some idea of shutting himself up in the town and declaring it in a state of rebellion, but he immediately abandoned it after these visions. I then made it a duty to myself to visit every day, during my stay at Angora, the tombs of Hájí Bairám and Er Sultán and others of the Saints, which I am now about to mention.

Pilgrimages.

Sheikh Hájí Bairám, the pole and column of sanctity, was born on the bank of the river Chepúl in the village of Solkoí and was the disciple of Sheikh Háméd. At the time when Sultán Báyzíf I. was at Adrianople, Sheikh Bairám preached

there in the old mosque, and the pulpit which he ascended is still shown. Different Sheikhs who tried to ascend this pulpit could never utter a word, because none were worthy to preach after him in the same place. After his death, which happened in Báyzíd's reign, he was buried beneath a high cupola in the inner castle of Angora. Sheikh Er Sultán, the leader of divine truth, the discoverer of mysteries, called Mahmúd by his proper name, was born at Angora, and reposes beneath a small cupola in the wood market. East of Angora on a high mountain is the pilgrimage of Hízr, a pleasure place from which a fine view of the town is enjoyed. This Saint was the disciple of Sheikh Hóssám-ud-dín, and being imprisoned at Angora he gave the order one evening to be buried the next day, and in the morning, without any body having been near him, he was found washed, perfumed, and ready for burial. Sheikh Kátib Saláh-ud-dín was a great astronomer, a second Pythagoras. There are a great number of other Saints, which I do not mention, as I could not visit their tombs during my short stay.

The day of our departure being fixed, I made myself as light as possible, by giving away a part of what I had taken from the robbers' den in alms, and the rest as a pawn to the master of the house where I lodged and got ready with seven Mamlúcs and one light pack horse. In the morning I heard an uproar and riot by which heaven and earth was thrown into confusion. Some were exclaiming that they were satisfied with the Páshá, others that he was a rebel for having united with Várvár Páshá, and that it was necessary to obey the Emperor's command. In short Mustafa, one of the Emperor's Kapijí, had arrived with forty of his companions; they had shut the gates of the castle and proclaimed a general call to arms (Nefír-a'ám). Most fortunately the Páshá, who had been terrified by a disastrous dream, was gone incognito to visit the tomb of Sídí Battál's father, and could not therefore be found in his palace, which was searched in every part by the Kapijí. The Páshá of course did not re-enter the town but repaired to the village of Erkeksú, which is to the north of it, and sent a letter to his Kiaya to request him to send his troops. In the mean time the Páshá not having been found the gates were opened and a proclamation issued, that all who belonged to the Páshá were to leave the town instantly; I therefore took leave of the master of my house and Hájí Bairam and Er Sultán, and arrived after seven hours' march at the village of Erkeksú consisting of two hundred houses and a mosque at the foot of a rock. Seven hours further on we arrived at the great place Istanozí, with a judge of one hundred and fifty aspers, in the district of Mortátova, bordering on a valley, on each side of which are towering rocks; it has a thousand houses without gardens, a mosque, a bath and market: the river Erkek flows through it. This place had formerly two great gates at either

end, which were destroyed in the time of Murad III. by the rebel Korayazijí; if these two gates were restored it would be impossible to take the place, because it is situated between two walls of high rocks on which eagles and vultures build their nests, but to which man scarcely dares to lift up his eyes. These rocks are as tremendous as those of Ván, Shabín and Márdín, some of them are excavated below like Mount Bisútún and some are shaped above like dragons, lions and elephants. The inhabitants are for the most part Armenians. About a thousand looms are employed in working Súf. This place being enclosed by two rocks the air is very warm. The Armenián girls here are famed for their beauty. There are caverns which can hold a thousand horses. Formerly an old castle stood here on a rock.

The day we entered the town there was a great conflux of men to see tumblers and wrestlers exhibit their tricks; Istanoz and the town of Kodoz in Anatoli being the places where tumblers and wrestlers assemble to make bets. They stretch the rope from one rock to the other and place watchmen at each end, that enemies may not cut it when they are dancing on it. The rocks and the valley beneath are crowded with spectators and on both sides of the river, which flows through the valley, tents are pitched for the spectators. We witnessed during three days the tricks of seventy six tumblers, who were followed by three hundred scholars, to whom they gave lessons in their art.

(The Description of the tricks, and an account of two letters from and to Vádir Páshá, are here omitted.)

Having received the letters of My Lord the Páshá I passed Hossein Ghází and Bálik-hissár, halted at the village of Sári Alán, and further on passed Kala'ajik, Sheikh Shámí, Akche-koyúnli, and the river Kizil Irmák with great ease at Kárdlar, heard that Várvár Páshá had left the station of Túrhál, and met him further on to the eastward at Gergezúr. I first went as the rule requireth to his kiaya, who conducted me to the presence of the Páshá. He was seated in a tent, like Solomon surrounded by many thousand Sárija and Segbán. I kissed the ground and delivered the letter in the usual form. Having looked into my face and said, "Art not thou Evliya Chelebí, who at the mosque of Aya Sofia recited in the night Kadr, the Korán in eight hours? and who was received by Sultán Murad amongst the pages of the Kíldár." Having replied, "Yes," he asked further in what office I was to the Páshá. I said, that on the way to Erzerúm I was head of the Muezzins, but that he afterwards made me clerk of the Custom-house and sent me three times into Persia, and that now I was his Imám and intimate companion. The servants having been ordered to withdraw he called

the Diván Efendí and read the letter. "It is a pity," said he, "that your Páshá did not with such an army shut himself up at Angora; he might have played the devil there, and by this glorious deed have hung his sword in the skies (like that of Orion)." Rejoiced, however, at the number of our troops he gave me an hundred zechins, a rosary of corals and a watch set with jewels. I was also invested with a magnificent sable pelisse and recommended as a guest to the Khazinedár.

The same day news arrived that Koprili Mohammed Páshá and seven Vezírs had taken post at the bridge of Osmánjik and the rocks of Sárimshik, where they were entrenching themselves; and that Hossein the Páshá of Amasia had closed the pass (Púl) of Dirikli and carried the population away to the mountains. Upon this news Várvár Alí Páshá directed his march straight to the passage of the Kizil Irmák. Our march was, from Kiraz to Dánkaza seven hours, to Bardákli-bábá seven hours and to the river Kizil Irmák six hours. The passage of the river was effected in the best order, without the least harm happening to any body. We halted at Airak which lies north of the Kizil Irmák in the Sanjak of Kangrú; it has an hundred houses and a mosque. We here visited the tomb of Mohammed Sháh Dedeh, who came with Háji Begtásh from Khorassan to the court of Bayazíd I., a large hospitable convent of an hundred Dervishes Begtáshí. I witnessed the Páshá perform his visit to the tomb with a devotion and a faith outshining that of many preachers from the pulpit. The tomb is surrounded with censers, vases for rose-water, lamps and candelabra. Every year the Sheikh of this convent kills a horse and abandons the carcase to the eagles and vultures of the rocks, who live upon it till the next year. The Sheikh has bred eagles instead of falcons for hawking beasts of all kind. From hence we marched for three hours along the bank of the Kizil Irmák to the village of Tordúk, in the territory of Kánghrí. At the convent of Hassám Efendí a great repast was given to the Páshá. Three hours further on we came to the convent of Kúm-bábá, and then we entered the Keskin of the Turcomans in the land of Kánghrí. Having overran it for ten days we halted on the eleventh at the village of Sálí. I perceived that the army was preparing for battle and learned that spies had brought the news, that Koprili Mohammed Páshá, who had been named commander against Várvár, was ready to give him battle on the following day. The troops having armed during the night, the Páshá put himself in the morning at the head of six thousand men of light troops, and pushed on for seven hours towards the k'blah. Here the two armies engaged and that of Koprili was entirely routed; a great number were killed and the rest dispersed or made prisoners. Amongst the last was Mohammed Koprili Páshá himself, the Páshá of Amasia, Kor Hossein, and the Páshá of Kara Shehr, both of two tails, who

were obliged to walk on foot with chains on their feet and blocks on their necks, along with the tails of Várvár. Such is the state of the world, that these great and powerful men were now in the power of the Sárija and Segbán, who tortured and killed their men before their eyes and the executioners flung their swords over their necks. In brief a Vezír (Koprılı) and five Begler-begs were bound to the poles of Várvár's tent, who elated with this victory declared now more than ever open rebellion, collected all kinds of rabble, wrote letters to Begs and Begler-begs enforcing them to come and join him with their troops, and in fact collected an army of thirty-seven thousand men. When we arrived at the village of Búzoghlan, in the Sanjak of Kanghrú, I waited on him wishing him joy of his victory, and begging he would despatch me with the letters expected. I endeavoured to persuade him to be mild and merciful, and to pardon and set at liberty his prisoners, according to the text, "O God! Thou art all-pardoning, Thou likest pardon, pardon me." He however remained obstinate, saying, I should see in a few days what would happen when his friends little Chaúsh Páshá, Ipshír Páshá and Shehsuvár Oghlí Páshá should arrive to join him. He was an open frank man, but extremely simple and of little judgment, and therefore blindly believed in the assurances of these Páshás; and being overjoyed with the news he had received from them, he despatched me with letters to my master, presenting me with an hundred piastres, a completely caparisoned horse from Koprılı's stable, and a complete dress.

From Yúz Oghlan in the Sanjak of Kanghrú I rode for three days trusting in God, left Angora on my right and met with the Páshá on the plain of Múrtát. The Páshá hearing of Várvár's blind confidence glowed with anger and said, "He shall see it, the blockhead (Potúr)." He then gave me Ipshír Páshá's letter, which he had sent him to read, and I saw it was full of flattery and deceit. The Páshá was about to answer this letter, when a Khassekí and Kapijí-bashí arrived with Kiátib Alí Chelebí, the Khazinedár of Seyavúsh Aghá Kiátib Alí Chelebí. The Imperial rescript was instantly read, and contained the most positive orders to join till the first of Jemázi-ul-akhir the united troops of Ipshír, Chaúsh, Báki, Ketgáj and Sídí Páshá against Várvár, whose head or the Páshá's was required. If he refused to comply all his property was to be confiscated, and his children and relations killed; but under the supposition of ready obedience the Governorship of Egypt was conferred upon him. The Páshá made immediate obeisance, ordered the tails to proceed, gave to the Khassekí a purse for the expenses of the road, and recommended him as a guest to his kiaya. The next day the Cháhuegír (head carver) of Várvár arrived from Constantinople with a Khattí-sheríf of the following tenor: "My Lálá (Governor) thy fault is pardoned, but the rebellion of

Defterdár Oghlí, who wished to put himself in possession of Erzerúm and Angora, is evident. His head or yours is demanded. If you send the first the Governorship of Egypt is assured to you." The Páshá remained dumb at the sight of this Khattí-sheríf and instantly despatched me back with that which he had received to Várvár.

(Here follows the relation of Várvár's complete defeat by Ipshír Páshá by whom he was ensnared; occupying three sheets of the original.)

Evliya at last, afraid for his head, waited on Ipshír Páshá and asked for letters, that he might return as he came. "Here," said Ipshír showing Várvár's dead body, "is the man from whom you may ask your expedition." Evliya begged to be spared as he was no rebel and no Sanjak Beg. Ipshír Páshá laughed and said, "What art thou doing at thy master's; wert thou not previously with Melek Ahmed Páshá?" "By God," I, poor Evliya, answered, "I am the common servant and joint subject of two Vezírs, whom I accompany alternately as they come into high offices for the pleasure of travelling. Defterdár Zâdeh must now be removed from office at this place, and your Excellency is most likely to go as Governor to Damascus or Baghdád, in which case I attach myself to your service." "No," said Ipshír, "go and follow Melek Ahmed." "Well," I, poor Evliya, replied, "there is no difference between you three. Is not the mother of my present master the nearest relation of Melek Páshá's and your mother?" "Look here," said the Páshá, "he reminds me of my relationship with Mohammed Páshá, in order to become the mediator of peace between us." I got up, kissed his hand and begged he would give me a letter to My Lord the Páshá, to give him some solace in the present state of his affairs. He ordered me a tent, seventy secchins, a horse (being an extremely avaricious and low born Abázá) and a letter, with which I got under way.

From Cherkesh (where Várvár's defeat had happened) I rode for eight hours to Dúlúshja, a village of an hundred and fifty houses with gardens and a mosque; eight hours further to Mestibeg, a village of an hundred houses, a zíámet; and nine hours further to the village of Alí Zaím, a Súbashilik in the plain of Múrtát, a zíámet of an hundred houses, where I met the Páshá, who had heard of the defeat of Várvár, Kor Hossein, and Hájí Oghlí, but knew not as yet of their deaths, which I related to him as it happened three days ago. The Páshá read Ipshír's letter, and hearing at the same time that Báki Páshá had left him and joined Ipshír's camp, he became very melancholy and prepared for attacking Ipshír, who from Cherkesh moved towards Karamania by the side of Keskin. The Páshá followed him at three day's distance, took a great deal of booty of the

baggages of Várvár, Koprili and Kor Hossein and arrived in three days at the river Sakaria. At the village of Merja in the district of Begbazári the Diván Efendí of Várvár Páshá was overtaken with forty-three thousand zecchins and seven purses of money. He confessed to ten thousand zecchins besides and a sum deposited at Angora of forty purses of money, after which confession his head was cut off, and sent to the Porte as being that of a rebel. According to the assignation of Khalíl, the Divání Efendí, on Hassan at Angora in whose hands the money was deposited, Alaja Atlí Aghá was despatched with three hundred horsemen to take possession of it. We marched along the bank of the Sakaria river to the village Shikenjí Ahmed Aghá in the district of Ayásh, a village surrounded with gardens. We passed the village of Istanos and after seven hours reached Erkeksú at last arriving at Angora, where Atlí Aghá was lodged in the house of Hassan, from whom he demanded the money deposited by the beheaded Diván Efendí, and I lodged with my old friend Kedr-zádeh who returned to me all my things and effects, which I had left in his hands. The next day Hassan Chelebí was obliged to pay the sum mentioned by the beheaded Diván Efendí and to accompany us in irons. My friend, Kedr-zádeh made me a present of two pack-horses to facilitate the transport of my things. We left Angora, passed as before through Istanos, then during eight hours along the pass of Ayásh; Ayásh is a foundation belonging to the two holy cities of Mecca and Medina. It is a jurisdiction of an hundred and fifty aspers, and contains a thousand houses and ten mosques; the castle is in ruins, but there is a Serdár and Kiaya-yerí; the air is heavy because the ground is uneven. I here visited the tomb of Emírdedeheh, and on the opposite side that of Sheikh Bokhara buried under a cupola on the mountain.

Description of the town of Beg-bazári or Bebek-bazári.

Dinár-hezár, the vezír of Yakúb Sháh of the Germián family, having conquered this town gave it the name Germián-hezárí. Once a week there is a famous market chiefly of goats-hair spun and woven. It is now the Khass of the Muftí of Constantinople who appoints the Súbashí. The judge, appointed with an hundred and fifty aspers, may easily collect seven purses. There is a Serdár and Kiaya-yerí, but no Dizdár and garrison, the castle being too small to hold any. At the foot of it lies the town distributed over two valleys, and divided into twenty quarters. There are forty one mosques, three thousand and sixty seven elegant houses, all of mortar, but the roofs of wood, a room for reading the Korán, another for lectures on tradition, but no stone built colleges as in other towns, and seventy schools. There are more than seven hundred men and boys who know by heart the Korán,

and the Mohammedieh, a Muftí and Nakíb-ul-eshráf; the inhabitants are for the most part Ulemás. This being a Turkish town the people are chiefly Oghúz, that is to say good men of the old Turkish simplicity. There are seven Kháns, pleasant baths, six hundred shops in which precious articles are found, but no bezestán of stone. On the bank of the torrent, which flows through the butcheries, a market is held every week; this torrent falls into the river, which runs below the town, and with this river into the Sakaria. The roads are strewn with sand and not paved. The young men are fine, and the girls very retired and modest, but not pretty. The gardens of Beg-bazári are numerous; among its products is a particular melon much distinguished for its sweetness; the inhabitants make of it a Zerdeh (dish) with cinnamon and cloves, sweet as the Zerdeh which was first invented by Moavia; there is also a large green pear four or five of which go to an occa. Every year some thousand of them are sent in boxes to Constantinople as presents, such sweet pears are found but in Persia in the town of Nessú and are like the pears called Melje in the town of Bár. Black barley is produced here, which must be given with caution to horses, and there is a great quantity of rice. In the town is the tomb of Az-dedeh.

We had remained here three days when letters arrived for the Páshá from my uncles, Melek-zádeh and Abd-ur-rahím, giving notice of the death of my father, and that all his goods remained in my step-mother's hands. They begged leave from the Páshá for me to make a journey to Constantinople in order to arrange my affairs, after which I might return to him. I received three letters from my relations with the same news, which I showed to the Páshá, who showed me those he had received. He gave me leave to go on condition I would come back again, called the Kiaya and Khazinedár, gave me five hundred dollars, two horses, and two slaves, a fine tent and three mules in addition to those which I had received as a present from the late Várvár Alí Páshá. With seven Mamlúks and eight servants attached to me, I took leave of the Páshá and set out at the end of Jemazí-ul-akhlir in the year 1058 (1648) from Begbazári for Constantinople.

Journey from Beg-bazári to Constantinople.

We marched nine hours to the north through cultivated villages and open meadows to the village of Sári-beg. Here a gigantic wall is seen, which is said to have been moved by the miraculous power of Hají Begtásh, and the spot is shown where he sat upon the wall. It has no foundation and therefore it is evident it must have been moved hither. Seven hours further is the village of Kostek-beg of an hundred houses in a ground intersected by valleys. The inhabitants are free from all duties. At the time of the rebellion of Kara Yazijí, Seid-ul-Arab,

Kalender Oghlí, Jennet Oghlí, Delí Hassan and Sejiáh Oghlí in the time of Ahmed I. they assailed a great caraván here, which they plundered, killing more than two thousand men. The road then remained blocked up for some time, till Nassif Páshá built here a great khán and transported the inhabitants hither. There is a mosque, a khán, an imáret and a bath. The raisins of this place are celebrated for sour preserves. The khán has no equal in the whole of Anatolia unless it be the Khán of Katífa and Sa'asa'a in the neighbourhood of Damascus. The stable holds two thousand horses, there is besides a stable for camels, and all the buildings are covered with lead. Eight hours further to the north we arrived at Nállí Kkán, a small affranchised mussulman village of an hundred houses in a valley, governed by a Mutevellí of Nassif Páshá. This khán is also his foundation and is built like that of Kostek-beg Khán, having an hundred and fifty chimneys with a kitchen like that of Keikavús. Travellers receive each a loaf in a brass plate, a dish of soup and a candle. In seven hours more we reached the village of Turbelí Koilik, which in the harsh language of the Turks is pronounced Torbalí Koiluk. Akshems-ud-dín is buried in this village. The castle, built by the Greek Emperors, was conquered by Ghazí Osmán in the year 712 (1312). It has a Kiaya-yerí and Serdár but no Dizdár. This place is surrounded on both sides by rocks from which the water of life flows through fir-wood pipes. Though its inhabitants are Turks, it is yet a sweet town of two thousand houses, all covered with fir-wood, eighteen mosques and eight quarters. The houses are overhung by the chalk cliffs, which from time to time fall down upon them, without doing the least harm to men or mice. The number of the houses, immediately overhung by the rocks, is two hundred, there is no college or house of tradition but twenty schools for boys; in the market-place are three kháns covered with brick, a bath, a good number of mills and seventy-five shops in which saddle-bags and horse-cloths are sold. No Jews can inhabit this place, because in it they die instantly.

Description of the tomb of the great Saint Akshems-ud-dín.

He was born at Damascus and derives his genealogy from Abúbekr, which was proved by the absence of one of the joints in his finger, because all descendants from him are born with that defect. He had conversed with Sheháb-ud-dín Sehrverdí, who is buried in the castle of Baghdád, and at Angora with Hájí Bairám. He accompanied Mohammed II. to the conquest of Constantinople, and foretold the day when the town would be conquered. He and his whole family lie buried here. It was he who discovered the tomb of Eyyúb and on whose admonition they dug on the spot indicated by him. He composed many volumes of books and was in medicine a second Lokman. His son Ahmed

Chelebí is the author of *Yússúf* and *Zúleikha*, one of the most renowned of poems in the Turkish language, he did not accept of the directorship, which his father intended for him and which after his death devolved on Sa'ad Allah, another son of his, and who is buried near his father. Sheikh Núrallah his third son went to Brússa to finish his studies and killed himself accidentally, his penknife entering his stomach. Sheikh Chelebí Emrillah did not follow his father's manner of life, and died of the gout; he composed an historical work. Sheikh Nasrollah his fifth son travelled for seven years in Persia and is buried at Tabríz; the Persians visit his tomb, and some erroneously believe him to be the son of Shems Tabrízí who is buried in the town of Khúf, whither he walked with his head cut off, carrying it in his hand. Sheikh Mohammed Núrollúda the son of Akshems-ud-dín; his father having touched his mother's womb when she was pregnant with him, she was immediately delivered on the salute given to the child, which returned it saying, "Esselám aleikum." This ecstatic child (Mejzúb) when grown up could discern in the mosque those who would go to heaven from those who would go to hell. He is buried in the village of Evlek, which was given to him by Sultán Mohammed. Sheikh Mohammed Hamdol-lah, the abovesaid second son of Akshems-ud-dín, was also spoken to by his father when in his mother's womb. At eight years old he was already author of a *Diván*. He composed *Lefla* and *Mejnún*, and *Yússúf* and *Zúleikha*, which has no equal in the Turkish language. He died when sixty-six years old. Among a great number of treatises he wrote one on physiognomy which is much esteemed. His son Mohammed Chelebí was a great divine and in calligraphy a second Yakút Mostea'asemí and Ibn Mokla. The tomb of Sheikh Abd-ul-kádir, the son of Sa'ad Allah; he is buried outside that of his ancestor. Sheikh Abd-ur-rahím one of Akshems-ud-dín's followers, who lived forty years after him; he is the author of the work *Wahdet-námeh* (book of unity).

We remained here one day and then travelled seven hours to the north to Taraklí, built by the Greek Princes of Brússa and conquered by Osmán. The judge is appointed with an hundred and fifty aspers; there are fifteen hundred houses in a valley all covered with brick, eleven mihrábs, seven quarters, a bath, five kháns, six schools and two hundred shops; this town is called Taraklí because spoons and combs (*Tarak*) are made here from the box-trees which cover the neighbouring mountains. These spoons and combs are sent into Arabia and Persia. The torrent which flows through the village falls into the river Hármen and with it into the sea. Eight hours to the north is the castle of Kíva, properly Kekiva, a small castle for the sheep of a Greek Princess. It is the foundation consecrated to the famous bridge of Sultán Bayazíd II. here built over the Sakaria.

It was formerly a large town, but ruined in the reign of Sultán Murad IV. by the inundation of the Sakaria, it consisted of three hundred houses, a mosque, a bath, three kháns, and seven schools for boys. It is now situated at an arrow's shot distance from the river, and has a large khán covered with brick and twenty shops near it. The sour preserve of raisins and the melons of the district are famous, two melons are a load for a horse. The river Sakaria, which flows here under the bridge, comes from the town of Beg-bazarí and falls into the Black Sea near Irva. In this place reside a Serdár, Kiaya-yerí and Mutevellí, or administrator of the Wakf. Burhán a companion of Osmán I. is buried here. We passed the bridge and to the north along the bahks of Sakaria through the great forest, called Agháj-denizí (the sea of trees), a den of wild beasts and robbers, where many strangers have been lost. The trees are high firs and linden, which intercept the rays of the sun, and perfume the brain with their sweet scent.

These mountains are inhabited by some thousand unmerciful Turks, who live by cutting wood and loading it in ships, and sometimes by cutting passengers and unloading caravans. This forest extends through four Sanjaks, viz. Brússa, Ismíd, and Bolf, and a month is necessary to make the tour of it. In some places it is cut through like the road to Kíva. Three hours from Kíva we came to the castle of the shepherds (Chobán Kala'assí), a small castle towering to the skies. It is here that the shepherds of Princess Kekeva dwelled and took toll from those who passed; the passage being straightened between the mountains and the river Sakaria, they obliged every body to pay. We passed through it and continuing our way to the West along the bank of the Sakaria for seven hours we reached Sabánja, a cultivated place which has been already described on the way to Erzerúm. From hence we came to Nicomedia, also described in the journey to Erzerúm. We passed Herke, Gebize, the tomb of Gemiklí, Alí-bábá, Pendík, Kartál, the bridge of the Bostánjí-bashí, and Kádíkoí, and arrived at the end of Jemazí-ul-akhir, 1058 (1648), in the great town of Scutarí, and at last, praise be to God! at Constantino-ple, with all my baggage. I kissed the hand of my mother and the eyes of my sisters, then mounted again on horseback to fulfil my vow by visiting the tomb of Eyyúb, where I immolated and distributed a victim, and returned home. In a dream I saw my father who wished me joy on my happy arrival and on my visit to the tomb of Er-Sultán. Having thrice said the Súra-et-tekátherí, I awoke and took a boat to visit the tomb of my father behind the arsenal, and my ancestors buried there since the time of Mohammed II, thrice said the above Súra, then returned home, took possession of my father's heritage, and made a vow to consecrate two thousand zechins of it to the pilgrimage of Mecca; visited all my friends and acquaintances, and enjoyed with them the pleasures of conversation, when the great

rebellion of the troops began on the eighteenth of Rejet, 1058, and terminated in the dethronement of Sultán Ibrahím and the accession of his son Mohammed IV.

(Here follows the account of the dethronement of Sultán Ibrahím, which is nearly the same as has been given, in the first volume, under this Sultán's reign, and is therefore omitted here.)

Evliya then relates how his master Mohammed Defterdár Zâdeh came to Constantinople, and after a lively contest with Koja Mevlevî, the grand vezîr, obtained from him the nomination to the Governorship of Malatia, begging he would grant it him with the Kharâj (tribute), Awâriz (accidental duties) and the Mohassillik or collectorship, which was done. Evliya waited on him and with great difficulty obtained permission to go on the pilgrimage to Mecca. He then remained sometime at Constantinople, and attached himself to Silehdâr Murteza Pâshâ, as Múezzin-bâshî (chief proclaimer of prayer), he was also named Imâm of the Mahmel (the Sultán's annual present to Mecca), and went from Constantinople to Scutari in the first days of the month Sha'abân, setting out with Murteza Pâshâ for the journey to Damascus. The Pâshâ's Imâm being an Arab whom Murteza disliked, the Ara performed prayers outside, and Evliya inside the Pâshâ's tent and was continually in the Pâshâ's company. During the time they remained at Scutari, the famous robber Hyder Oghlî, in whose hands Evliya had fallen when he lost his way in the pass as before related, was brought in by Hassan Aghâ, and hanged at Parmak-kapú (finger-gate). The same night as the execution of the robber, Evliya slept in his paternal home at Constantinople, then took leave of his friends and relations and passed over to Scutari, where he visited Mahmúd Efendî of Scutari, and Saint Karajî Ahmed and the tombs of all the great men in the burying ground, calling their spirits to his assistance in the Syrian voyage, which he was about to undertake.

Amen, by the grace of the Lord of Apostles.



